Virtue in humble Life:

containing

Reflections on relative duties, particularly those of maſters and ſervants.

Thoughts

on the paſſions, prejudices, and tempers of mankind, drawn from real characters.

FABLES APPLICABLE TO THE SUBJECTS.

Various Anecdotes

OF THE LIVING AND THE DEAD:

In Two Hundred and Nine Converſations,

Between a father and his daughter, amidſt rural ſcenes.

Intended as an amuſing and inſtructive library to perſons of certain conditions,

and proper for all families ſeeking domeſtic peace and Chriſtian piety:

with

A Manual of Devotion,

comprehending extracts from the ſcriptures, prayers, hymns, religious poems, &c.

IN TWO VOLUMES.

VOL. I.

The Second Edition, amply corrected, and enlarged an half part.

By Jonas Hanway, Eſq;

LONDON:

Printed for Dodſley, in Pall-Mall; Sewel, near the Royal-Exchange; and Bew, in Pater-noſter-Row.

M.DCC.LXXVII.

43.
10.
113.9

TO

Mrs. MONTAGU.

MADAM,

EVERY author derives a real, or imaginary importance, from the dignity of the perſon, whoſe name he prefixes to his work: and whilſt I realize this conceit, I exult in the preſumption that, under your *auſpices*, I ſtand high in the liſt of candidates for glory.

THERE needs no pomp of words to tell the world, if in theſe pages there is any ſpark of true devotion, or zeal for the honour of God or my country, it was lighted at the altar of your piety and judgment; for the book owes its exiſtence to your opinion, that my *advice* (*a*) would *do more good*, if it were caſt into the form of a *dialogue*.

YOU did not imagine I ſhould devote ſo conſiderable a part of my leiſure to a *new work*; nor that my philanthropy would flow in ſo copious a ſtream. You could not ſuppoſe, I ſhould rove from field to grove, and from garden to garden, through the courſe of three or four ſummers, in hopes of gathering flowers fit to preſent to you.

BUT neither do I attempt to give you a repaſt, ſeaſoned with *Attic* ſalt; or enlivened with the zeſt of modern elegancy: if amidſt theſe paſtoral ſcenes, you find any *oaks* in argument; or *ſweet-briars* in perſuaſive invitation to *virtue*; you, who are a miſtreſs of the human heart, know how to value the ſincerity of the humble villager. If you find his breaſt beat time with moral rectitude, and religious hope; and that from ſound reaſoning he learns to *live* and *die*, in character as a *man*, and a *Chriſtian*; you will think it an honour to be his friend. Who would the firſt of human kind wiſh moſt to befriend, but thoſe who have the moſt virtue?

IF

(*a*) *Farmer's Advice to his Daughter*, 3 *vols.* 12*mo.* 1770.

DEDICATION.

If the detail of this honeſt man's life, gliding on gently in a peaceful ſtream, ſhould not draw down a torrent of *unprovoked criticiſm*; the ſenſible peaſant will have no occaſion to ſmile at the *laboured art* of *learned abſurdity*. My ambition is to convey uſeful inſtruction, in words not vulgar, yet intelligible to the *unlettered*. I mean to ſhew the genuine effects of *filial duty*, and *paternal love*, in minds impreſſed with a deep ſenſe of religion; and to explore the receſſes of the heart, in hopes to cleanſe it.

I trust you will not find, in theſe *familiar converſations*, any fanatical or enthuſiaſtic piety; any ambiguous ſentiment, that ſoothes the corruption of the heart; nor any which flatters the reigning diſſipation of this *age of pleaſure*.

Thus have I made *my* voyage round the *moral world*; not for the amuſement of the *great*, or the inſtruction of the *ſkilful*; but for the ſervice of the *meek* and *upright*; and to promote the love of God in every breaſt.— In the words of your charming *Ward*, *bright Fancy's* ſweeteſt child (*a*),

——————" *Here is my butt,*
And very ſea-mark of my utmoſt ſail;"

and This, the richeſt merchandize which I have *brought home*. How far the *fortunes* of other men will be improved by it, I know not: to myſelf I have ſecured intrinſic wealth, in the *conſciouſneſs* of a deſire to ſerve them; and I am, with no leſs ſincerity and reſpect,

Madam,

Your much obliged,

and devoted ſervant,

Red-Lion-Square,
Jan. 1777.

Jonas Hanway.

(*a*) Alludes to Mrs. *Montagu's Defence of Shakeſpear, againſt the abſurd Criticiſm by Voltaire.*

ADVERTISEMENT.

THE *first edition* of this work contained *twelve hundred pages in octavo*, ſufficient to intimidate the ſobereſt reader in this diſſipated age; yet after a few months, I had the ſatisfaction to find, the lady and her maid, the learned and unlettered, had diſcovered that *religion* was introduced in a garb which pleaſed their *fancy*; and I hope their *underſtandings* alſo, for ſuddenly the copies were all ſold. I had therefore reaſon to believe I might poſſibly be inſtrumental in doing good, at leaſt in *humble life*, if I reprinted the work. I choſe the *quarto ſize* with the view of reſtraining it to *two volumes*, and that it might be bound in *one*, by thoſe who were deſirous of ſaving a few ſhillings in the price; or binding both together, render them ſo much the leſs ſubject to be loſt.

I have made ſuch alterations as an attentive peruſal of the ſentiment, language, and arrangement ſuggeſted to me. The reſting places, by the diviſion of the converſations, are more numerous than they were: the work is enlarged by new matter, and is now extended to *near one thouſand pages in quarto*, being above one half part more than the former edition in *octavo*. In my own judgment it is ſuperior in every reſpect; and indeed it hath coſt the labour and entertainment of the hours I could ſpare *to this object*, during the courſe of *three years*.

It will be eaſily imagined that I received pleaſure, on occaſion of my being employed in his Majeſty's ſervice abroad, when I found *Virtue in humble life* in a *German* dreſs.

ADVERTISEMENT.

I deliver *this edition*, in a more particular manner, as a *legacy* to the ſincere of heart, as long as the world ſhall pleaſe to give it countenance. The work is of a *religious* caſt, and not intended for the tranſient flutter of the day: The ſcenes are drawn from nature, in her plain, but not the leſs charming dreſs; and the *moral* part calculated to afford amuſement, as well as inſtruction. I believe it will relieve many, whoſe hours might otherwiſe creep on in a heavier pace, wiſhing for ſome other ſerious book beſides the Sacred Writings.

This labour hath been the *child of my fancy*, and it is the *image of my heart*: to neither of theſe am I in the leaſt inclined to fall down and worſhip; but I adore the *power* which has guided and protected my pen; and in the firm perſuaſion of the great article of the *Chriſtian faith*, that "this *mortal muſt put on immortality*," I ſhall be glad on this occaſion if my book is read, by thoſe who may ſeek how to mend their own defects, rather than to diſcover mine.

J. H.

INTRO-

INTRODUCTION

TO THE

CANDID AND INTELLIGENT READER.

SECT. I.

THE following ſheets are the product of many broken hours, ſnatched out of the vortex of *vain amuſement*, and now offered at the altars of piety and humanity.

In this edition I have ſhortened the *Dialogues*, and made them more familiar. I have alſo endeavoured to improve the ſentiments, and render the work the more ſuitable to the extenſiveneſs of my object. Many of the *additions* are of the amuſing kind. I have raiſed ſome of the characters, and in general given more dignity to the work.

The book having been applauded by ſome perſons of conſideration in the literary world (*a*) I was the more inclined to purſue my object, and perſevere in the accompliſhment of my work. I have already been witneſs to many good effects ariſing from it, in the *morals* of ſeveral *underſtanding domeſtics*, within the circle of my own connections. This gratified my humanity and raiſed my ambition: my zeal burnt the brighter in hopes of the indulgence of providence, that I might have life and leiſure to complete this edition, laborious as the taſk has been to me, who am ſo far advanced in life; and but ill qualified for much application.

The plan, however ſerious it may appear, to thoſe who are given to *diſſipation*, will not be found of a *gloomy* or *cynical* complexion, but rather calculated to extol the means by which conciliation with the events of life may be obtained; and the *careleſs* and *impenitent* rouſed. I am too conſcious of my own weakneſs and perverſeneſs to exclaim with any bitterneſs on the follies and vices of others. The firſt are inſeparable from our nature: the laſt carry their own puniſhment with them, by the miſeries they create in this world, and the *forebodings* of what is to happen in the next.

It ſeems more eaſy to flatter mankind into a love of *virtue*, and perſuade them that her charms, are ſuperior to any that *vice* can boaſt of; than to obtain the end by *reproaching* them for being no better than we find them.

In the ſcripture phraſe we *compel* mankind to honour *truth*, when we moſt powerfully plead on her behalf. "Thou almoſt perſuadeſt me to be a *Chriſtian*" was the anſwer made by a prince to one of the moſt zealous and able defenders of the *Chriſtian* faith, that ever lived.

When I conſider how prone men are to evil, and how we receive our ideas by *ſociety* and *books*; I am ſhocked to think there are men in the world who delight in That which corrupts their fellow-creatures. The preſs has been ſo often violated by *ſceptical* productions, *falſe politics*, and *impure* ſentiments, calculated to corrupt the heart, and deceive the underſtanding, it is no wonder to behold the bad effects. If the imaginations of our youth are *poiſoned*,

(*a*) See Vol. ii. p. 25 to 38.

how are they to enjoy any *moral health?* I labour to adminiſter *healing drugs* to the *candid*, and the humble in heart, not to thoſe who refine away religion. I conſider *piety* and *ſimplicity*, in perſons of the loweſt condition, more truly *reſpectable*, than all the advantages of *affluence* or the moſt ſplendid appendages of taſte, in the ornamental part of life.

To be *rich towards God*, are words not eaſily underſtood by ſuch as baſk in the warmth of plenty, and flouriſh under the rays of fortune. And although many who languiſh in worldly poverty, are no leſs *poor* towards their Maker, yet *affliction* is a friend to *repentance*; and the courts of the manſions of the mourner, the moſt proper for pouring out the heart in ſupplication, and prayer.

To warn the *heedleſs* in the middling, and lower parts of life; to comfort the *afflicted*; and animate thoſe who aſpire at the happineſs of the life to come, are the great objects of a *Chriſtian*. I have been long convinced that keeping the common people in *ignorance*, is as *ungrateful* to the cauſe of *freedom*, as to the purity of *religion*. It preſuppoſes *ſubmiſſion without thought*; and principle devoid of underſtanding.

Time and *chance* happen to all; but to be afraid öf levelling conditions, by the means of uſeful knowledge and juſt diſcernment of *relative duties*, is a defection from the *ſovereignty of common ſenſe*, and challenges all the *forces* of reaſon to prevent the uſurpation of *ignorance* and *ſlavery*. A *free* nation muſt be *intelligent*; as a *happy* people muſt be *virtuous*. It is falſe politics to ſuppoſe that ignorance renders a people humble and ſubmiſſive. *Fear* may accompliſh this end, but it is the *fear of ſlaves*. In a *free* country *ignorance* promotes a brutiſh *ferocity*; as *credulity* renders a people dupes to every *demagogue*, who has art enough, to make them believe That to be the beſt for them, which is moſt repugnant to *true* legiſlative authority.

We have ſeen how the idea of ſubjection to government, on which the being of a people depends, may be trampled upon. This is one of our *heedleſs crimes*, for which we are, and ſhall be puniſhed. Subſtantial knowledge can no more create repugnance to freedom rightly underſtood, than an opinion that virtue will create *miſery*, will therefore actually produce it.

Examples of *folly* being ever before the eyes of the common run of mankind, objects of *wiſdom* muſt be alſo preſented to them, or how are they to come at an antidote againſt the *poiſon of ſin?* We open the ſublime doctrine, and clear precepts of *chriſtianity* to their view, and they are commanded to *read:* ſhall we keep them *in ignorance?*

Obedience to law and government, and a due ſenſe of ſubordination, is the baſis of *eternal* as well as *temporal* felicity. But where are we to ſeek for ſuch ſimplicity and humble obedience, as *Chriſtianity* requires? It depends on *inſtruction:* and ſuch as education is, ſuch will the progreſs of men's lives generally be.

The expectancy of perfection in the exerciſe of power is *viſionary:* let *rulers* be what they may, it gives a people no title to act wickedly: on the contrary it requires *virtue* to puniſh properly.— If the cuſtoms and manners of a nation differ from our own, we call them uncultivated: but where *humanity* is exerciſed with gentleneſs: where religion is cheriſhed with anxious care: where the ſtandard of univerſal benevolence is ſupported; ſubjects may juſtly be called *happy*. If they have a ſteady belief in an *inviſible power*, to whom they think their conduct will be pleaſing, let thoſe who poſſeſs more knowledge, judge of them as they pleaſe, they are comparatively happy; but if guided by their *paſſions*, they will plunge themſelves, and others alſo, into miſery: The hiſtory of the world proves what is the ſource of national deſtruction.

Mankind in all ages have beheld the moſt dreadful cataſtrophes ariſe from ignorance of the things which belong to their peace; and their blindneſs created by *vice*. To this we may impute *idolatry*; and the groſſeſt deviations from the worſhip of the *true God:* to the ſame cauſe we may aſcribe the galling chains of *ſlavery*, in which ſo great a part of the human race is now bound.

If men were ſenſible of their *true intereſt*, and followed it, there would be no *tyranny*. *Irreligion*, *barbarity* of manners, and the habit of violating *divine* and *human* laws; from whence do they ariſe, but from *ignorance*, ſupported by perverſeneſs? Is it imputable to *knowledge* that ſo many are led into vice? Ignorance of themſelves and of the world, as they are related

to it, is the cauſe. Where the light of the goſpel ſhines brighteſt, there it may be expected the morals of the people will be the moſt pure; as they are the beſt qualified to guard themſelves againſt the ſnares of their enemy. The *innocence* of the *dove* is recommended to us by the Son of God; but ſo is the *wiſdom* of the *ſerpent*.

With regard to difference in religious tenets, I aſpire at being a *Chriſtian*, according to the *New Teſtament*, not intereſting my reader in *diſputes*. Why men ought to be moderate and charitable towards each other, and ſteady in their reſpective modes of worſhip, according to the practice of the *beſt Chriſtians*; is as obvious as that thoſe who are perplexed by a diverſity of opinions, are glad of an excuſe to ſhake off their confidence in every faith, which can be propoſed to them. Nor do I hold it wiſe to exclaim againſt pleaſures which *chriſtianity* warrants, or repreſent any omiſſion as productive of deſpondency, on any other principle, than as ſin *unrepented of*, muſt terminate in *ſtupidity or deſpair*. The *New Teſtament* is the baſis of all our *hopes* and *fears*, in regard to *a future ſtate*; we put this book into the hands of the *common people*; and for a good reaſon; it is no leſs the foundation of *their hope* and *comfort*.

In contemplating the ſtate of mankind there needs no argument to prove they are generally more affected by *material* and ſenſible, than by *ſpiritual* objects; the reaſoning which almoſt every one acknowledges the importance of, ever operates with ſo much leſs vigour on the mind, as the object is *diſtant*: *weaker* arguments where things are *near*, affect more: but ſtill the mind looks up to its *original*; and we find in ourſelves a *natural inclination to religion*: when it is properly called forth, it will act with energy, proving that many of our iniquitous deeds, which in general we aſcribe to the *corruption* of our nature, originate from the prevalency of *cuſtom* and *example*.——If *half* the folly and wickedneſs of the world could be concealed, the *other half* would be diminiſhed very conſiderably; for if *cuſtom* did not counteract our moral ſenſe of good, the malignant part of our conduct would ſoon loſe its force.

Thank heaven we are ſtill ſhocked with groſs inſtances of *impiety*; and expreſs our ſurprize, when even the moſt abandoned of mankind are guilty of great outrages againſt *humanity* and *religion*. Is not this a proof, that *virtue* is ſtill in reputation, though too calm and ſilent in her nature to proclaim herſelf on the houſe-top? In ſpite of all our *madneſs of heart*, or *head*, *we exiſt*; we maintain things in tolerable order; and we hope for *better days*.

It is fooliſh to *depreciate human nature*. General topics of declamation are, for the ſame reaſon, frequently exceptionable. Though *crimes of omiſſion* hardly ever affect mankind like *acts of violence*; there are ſome which are diſgraceful, and proclaim ſuch impiety, we know not what truſt to repoſe in many, on a *religious* principle, the only permanent principle we can truſt to.

It is difficult to inveſtigate the *moral*, without entering into the *political* ſtate of our fellow ſubjects. We conſider the *wealth and power* of a country to conſiſt in its *numbers* of working people: but if they are not awed by religion they will *devour* each other. *Defence in war* depends on the ſame cauſe: —— The rights of mankind, as they regard the *paſſions* and *appetites*, controlable by laws, are equal: yet according to the common practice of men, we make *cuſtom* our law; eſtabliſhing notions of *private convenience*; beating down the boundaries of *public policy*; and breaking the ſtrongeſt ties of humanity.

Of this, I am ſorry to mention an inſtance in the *forced celibacy of our domeſtics*: I ſay *forced*, becauſe we uſually reject them when they are *married*; tempting them to practiſe ſiniſter arts and contrivances to conceal their ſituation.

Thus, whilſt we deſpiſe the *papiſts*, in regard to their *convents* and *nunneries*, though *they* are actually reforming this abuſe all over *Europe*, we make every private houſe a *convent* or *nunnery*. Few people take ſervants who are married: That which ſhould be their *honour* is made their *diſgrace*.

Is this conduct the *intereſt* of a *commercial ſtate*, poſſeſſing wide extended dominions, and depending upon ſtrength to maintain them? Does this part of our cuſtom, proceed from genuine notions of *freedom*? Does it not recommend promiſcuous commerce, and inſtead of giving an earneſt of *fidelity* to the ſtate, unhinge all order? Doth it not encourage a diſſoluteneſs of manners, with regard to the lawleſs

commerce

commerce of the ſexes, operating to the deſtruction of a community? The *married man* gives a ſecurity to the public, that he will be faithful to it. If love for a *wife* and *children*, is a depoſit for *fidelity* to the community; is it not the duty of ſuch community to *encourage a practice* ſo evidently calculated for *ſelf preſervation?* What a reproach it is, to hear of nations, far inferior to ourſelves in *freedom*, *ſcience*, *arts*, *plenty*, and every other mark of national glory, exceeding us greatly in this kind of policy and humanity (*a*).

We drain from our manufactories and agriculture above *five thouſand* people annually. This by proper attention to the *poor of theſe cities*, might be prevented. Vaſt numbers, by our preſent mode of living, are either *not born*, or *periſh* through vice and careleſsneſs, before they are two years of age (*b*).

As the *marriage act* now ſtands, it is apparently calculated to promote *ſobriety*, and might operate advantageouſly among a *ſober* and *diſciplined* people; but it is a queſtion if it hath not a contrary effect with *us*, and militates againſt population. I have heard it maintained that many *intended marriages* fail, by the delay created by the law, the parties under mutual promiſes, frequently coming together before the ceremony: the conſequence of which is, that the *hina*, who is generally the moſt of a mere animal, or the leaſt ſenſible of moral obligations, often fails of his *promiſe*. If the *girl* does not prove with child, the laws ſeldom take any cognizance; and ſecrecy being not much obſerved in theſe caſes, many a deluded young woman takes up the *trade of lawleſs love*. Being no longer on a level with thoſe who have a ſenſe of ſhame, ſhe becomes a *proſtitute*, and the neighbouring youth are frequently debauched by her, and *diverted from marriage*. Enquiry ſhould be made; and if it be ſo, a remedy is obvious.

Another article proper to be mentioned in this place is *inoculation*, from which we do not draw near the advantages we might, were we to encourage the practice of it among the *labouring* part of our fellow-ſubjects, but particularly the *poor of theſe cities*. (*c*) *Inoculation* is now

(*a*) In *Tuſcany*, it is computed that in 650,000 matriageable men and women, 280,000 turned of the age of *twenty*, are actually married, which is very near *two* married people to *three* ſingle; and yet about three in an hundred of their whole number of people are in a ſtate of celibacy, from motives of ſuperſtition.

In computing *two ſevenths* more people in *London* and *Weſtminſter* than there are in *Paris*, (which, notwithſtanding the boaſts of the *French*, I take to be the caſe) our number of *births* ſhould be 24,000, whereas our *chriſtenings* are ſeldom above 16,000; and our burials ſeldom ſhort of 22,000; and whatever we may judge of the defects of our *bills of mortality*, real experience correſponds with the evidence which theſe produce, that theſe cities drain the country, or prevent her increaſe.

This is not wonderful, if we conſider, that if 1 in 13 is a *domeſtic* or *ſervant*, of ſome kind or other, there are 25,000 pairs, of whom, if we may be allowed to reckon 15,000 pairs from 20 to 40 years of age, and fairly compute that 10,000 ſuch pairs are in a ſtate of celibacy *in theſe cities*, we may well complain of a want of people. What the effect is to *their morals*, and how injurious to the *ſtate*, is more eaſy to conceive than deſcribe. I am afraid the caſe is nearly the ſame in other great towns and cities in theſe kingdoms, in proportion as vice and exceſs prevail among the inhabitants.

(*b*) *Theſe* cities only have occaſion for above 5000 people annually from the country; chiefly for domeſtic ſervice, and ſome to go abroad; this number dies here, more than are born: The devaſtation of infants is ſo prodigious, that near 60 *per cent.* of the number born, die under *five* years of age. This drain is ſo far injurious to the cultivation of the earth, and manufactories, that the quantity of the neceſſaries of life, and the ability for defence in war, muſt be ſo much the leſs. No ſupply of people is ſent from hence to fill up the vacancy made by this drain, unleſs it be a *few parochial infant poor*.

(*c*) Servants are generally queſtioned on the article of the ſmall-pox, but it might be a ſalutary rule never to admit of any ſervant or apprentice into a family, unleſs they have had this diſtemper; or that they can produce a certificate of having been *inoculated* without effect. I reckon 1 in 14 whom this diſeaſe never reaches, and there is no inconſiderable number on whom inoculation will not take effect. If a certificate were required of their having actually had the diſeaſe, or been inoculated without its taking effect, it would put the thing beyond doubt.

In

now become ſo familiar and ſafe, if it were properly conducted in theſe cities, we ſhould not ſee ſuch a devaſtation of human life created by the ſmall-pox.

To promote every good *plan of police* for the preſervation of the people at large, by *ſalutary regulations*, is a duty eſſential to the character of a good ſubject. The mortality by this diſeaſe being great in *London*, where ſuch numbers are congregated; the reaſons for *inoculation* derive ſo much the greater force.

London is a healthy ſpot: the *mortality* is heavy only on *infants*; and of this the much greater part, belongs to the moſt indigent and vicious perſons. Much might be done for their relief, if proper regulations to obtain ſweet air and cleanlineſs were eſtabliſhed.

It is not very material to a man of what he dies: moſt people wiſh to die of old age: but we are bound to take care of life, as being conſeſſedly the choiceſt gift of heaven. Yet ſtrange as it may ſeem, it is ſquandered away in a moſt unmerciful manner.

As to the *diſeaſe created by vice*; the number carried off by it is very conſiderable; and the inſtances too ſhocking to enumerate. Thoſe who offer polluted incenſe to their *appetites*, unmindful of the object of their deſire, plunge young females into ſo abandoned a courſe, they grow careleſs of what miſchief they do to others, or what becomes of their own perſons: Neither party regarding the miſery, and *early death*, which they are the *immediate* occaſion of to themſelves, can be ſuppoſed to have much regard to *poſterity*. This is an evil common to moſt great cities in *Europe*, but it is no where rendered ſo *indecently* criminal. Our charitable inſtitutions are numerous; but our hoſpitals are not large enough, nor their funds equal to the relief of the miſeries created by proſtitution.

It

In theſe cities the danger is ſo great, that above 2000 in the number of 24,000 die annually of this diſeaſe, although hardly *three* in a thouſand die when inoculated, ſo that we loſe on 2000, not inoculated—1994.

Suppoſing *London* and *Weſtminſter*, and their dependencies, to contain people	700,000
Deduct one *fourteenth* part for ſuch as never take the ſmall-pox	50,000
Remain	650,000
Deduct from this number 6 parts in 7 who have had the ſmall-pox	557,143
Remain	92,857
Of theſe it is computed (excluſive of inoculation) that thoſe who have the ſmall-pox annually, amount to	16,000
Now if 1 in 7 die (and of the poorer part, the proportion runs as high as 1 in 5) it amounts to	2285

This has a ſtrong analogy to the *real number* which dies, and deſerves a ſerious attention: as this diſtemper rages at certain periods, the medium number may be computed higher. (For the *ſtate of inoculation in London*, ſee my *Defects of Police*, 4*to*. page 89.)

From hence it follows that there is a capital error in not inoculating, and probably by infection being communicated for want of precaution. If practitioners are more concerned about their *gain*, by thoſe whom they inoculate, than for the preſervation of their fellow-ſubjects, whom they do *not* inoculate, we may conclude that no attempt will be made *by them*, to trace out the *cauſe* of ſo grievous a mortality. We all know the extreme ſubtilty of the infection of this diſeaſe; and that it is not weakened by the familiar practice of inoculation. If *infection* is communicated to numbers by careleſſneſs in practice, we may trace out how it happens that as many now die of the ſmall-pox in theſe cities, as in former times. *Inoculation* is become ſo glorious a *preventive remedy*, we are bound in gratitude to Providence, as well as *prudence*, to ſtrive againſt its becoming dangerous by our *careleſſneſs*. The poor in the metropolis are very *thoughtleſs*, and therefore others ſhould think for them.

In thirty-two years 760,098 perſons died in London and Weſtminſter, which is about the number of the inhabitants. Contrary to the rate of mortality in the country villages, 268,529 or 35 per hundred died under two years of age; from whence we may conclude there is ſome capital defect in the œconomy of our living; and though inoculation tends ſo much to preſerve mankind, yet 66,515 died of the ſmall-pox. Some compute one in 5, others one in 7, who are ſeized with this diſtemper to die in the natural way. In Ruſſia it is ſaid that half who have the ſmall-pox die. 2200 dying of the ſmall-pox on 24,000, (the uſual whole number of deaths) brings it near to 9 per cent. Notwithſtanding this, the ſmall-pox properly treated is a harmleſs diſtemper. If it were not for the ignorance of ſome, the cowardice of others, and the ſuperſtition of a few, this

diſeaſe

It is wonderful, the country people do not rather *tremble* at the name of *London* than *flock* to it, particularly *females*. But in all caſes, every one who pretends to *Chriſtianity* or patriotiſm, ſhould be forward in recommending the *conjugal alliance*, and reject the *bought ſmiles of harlots*, and the dangers which attend *their* paths.

Of the many capital inconveniences to which we have ſervilely ſubmitted, the practice of deſtroying the *infant pariſh* poor of theſe cities, ſtood moſt diſtinguiſhed in the annals of our *Defects of Police*. Unable to utter their complaint, or relate their ſhocking tale, they had been long ſlaughtered by *legal murder!* I call it *legal murder*, when the laws ſlept over their cries. They were ſent to the grave under circumſtances which rendered their death but a ſmall remove from the hand of violence (*a*). How long the evil had prevailed, I know not; it was much complained of in 1688. It was reſerved for his preſent majeſty, by an act of the 7th year of his reign, to introduce the *æra* of policy, humanity, and religion (*b*), and give thoſe infants a deliverance from the grave.

Our *poor's laws* are in ſeveral reſpects defective, but they may be rectified, and the community preſerved from the inconveniences which would probably attend the abolition of the general plan.

The 43d of *Queen Elizabeth* is very defective as to the age (*c*) at which the children are to be placed out apprentice, *viz.* That they ſhall ſerve till they are twenty-four. The evil is rectified

diſeaſe could not mow down ſo incredible a number of ſubjects. I am an advocate for inoculation. It is the only way of preventing mortality by this diſeaſe, ſo very few failing in the operation.

If the parochial poor not having had the ſmall-pox, were inoculated, and all thoſe who will not conſent to ſo reaſonable a propoſition for their own and the *common ſafety* rejected, we ſhould ſoon ſee a great difference.

If practitioners were under ſome *public regulations:*

If ſuch meaſures were adopted, the *remedy* could hardly be ſo bad as the evil; a conſiderable part of thoſe who now find an untimely grave, might be ſaved to the community.

This ſeems to be an object of parliamentary enquiry, as it is certain, in the nature of things, that the evil complained of may in a great degree be remedied, by a *more general encouragement to inoculation, and ſome eſtabliſhed rules of caution in the conduct of the operation.* The inoculating hoſpital is now chiefly employed in behalf of *country people*, in conſequence of recommendations from the governors.

The pariſh-officers in *London*, though they have authority, do not uſually inoculate their *poor*, notwithſtanding that workhouſes are always the moſt ſubject to render the diſeaſe the more virulent, if it comes in the natural way. Thus with reſpect to our poor, in theſe great cities, this bleſſing of inoculation is much neglected.

(*a*) The mortality of infants in pariſh workhouſes was ſo great, *i. e.* in the bills of mortality, to give an idea of it, I need only mention, that 62 illegitimate children (which are generally as ſtrong as others) brought into one work-houſe in 1763, before 1764 ended, every one of them were dead.

(*b*) The act of the 7th of his preſent Majeſty, for the better preſervation of the infant pariſh poor, requires,

1. That all infants be ſent to nurſe into the country (it being meant to remove them from the poiſonous air of a workhouſe) at leaſt 3 miles diſtant:

2. That they remain in the country till they are at leaſt 6 years old:

3. That at leaſt 2 s. 6 d. be paid a week for the nurſing, beſides the clothes and other neceſſaries:

4. That every nurſe having reared a child to the age of twelve months, ſhall be paid a gratuity or reward of *ten ſhillings:*

5. That the execution of this law, and theſe regulations, ſhall be under the inſpection of five noblemen or gentlemen, the moſt reſpectable in the pariſh, to be choſen triennially.

6. This law confirms the former act of 1762, providing for a *regular uniform regiſter of the children:* the *regiſter* is extended from their birth or admittance, to their being diſcharged, or placed out apprentice.

7. The company of pariſh-clerks print an *Abſtract* of the account.

N. B. This abſtract ſhould be publiſhed and ſold at a low price, that the people may ſee how this buſineſs is conducted.

(*c*) Placing out *pariſh children* to labouring or common mechanical buſineſſes, to the ages of 24, according to the 43 *Eliz.* is become moſt abſurd and inconſiſtent: it is the cauſe of few ſuch apprentices ſerving out their time; it creates many domeſtic broils, and prevents many marriages.

In the appointment of overſeers of the poor, the old law is alſo deficient: half the number ſhould be gentlemen of the greateſt property; and in caſe of failure in this duty, they ſhould be *fined*. At leaſt *one* of *four* ſhould

rectified in the metropolis as far as the act of the 7th of his preſent Majeſty extends, the time is limited to the age of twenty-one years: *But if we mean to promote marriage, and render life more pleaſing to the poor, we ſhould extend this law over the kingdom*, without any loſs of time.

In regard to population, it ſeems to be ſelf-evident that nothing can tend more to this end than the cultivation of our lands; and while we ſee dangers and difficulties attend remote *dominions*, commonly called *poſſeſſions*, what can be ſo conſiſtent as an aſſiduous attention to every inch of ground capable of improvement on this iſland, and her ſiſter *Ireland?* Therefore whenever public waſte lands, or private property, will admit of incloſures, with due regard to the preſervation of *cottagers* who are huſbandmen, manufacturers, or mechanics, theſe ſeem to be of the *greateſt* benefit.

In every inſtance where *durable* and *commodious cottages*, erected on healthy ſpots, with their little appendages of a garden; the neighbourhood of wood for *fuel*; and the advantage of milk, people ſtart up as if they grew like vegetables from the earth. It amazes me when I think how few men of landed eſtates are ſtrictly attentive to the preſervation of their own children and poſterity, in this particular.

It is not in the nature of things that *human beings* can grow like *corn* without a covering from the heavens. The man muſt enjoy a degree of comfort, or the law of ſelf-preſervation will tempt him to avoid *marriage*; or when married to leave his children to the care of *Providence*, or in other words to the *pariſh*; and what the conſequence of this is, needs no proof.

If there were a general obligation to incloſe *all* the lands, and a premium given for it, the ſtate would be much *benefited*, provided the meaneſt individual ſhould have his intereſt conſulted, as well as the landlord. If the latter is left without a law, he will generally have no regard, but to his own temporary emolument. Every thing has its bounds; and liberty militating againſt *population*, is at war with the very ſtate it profeſſes to defend.

Let ſuch houſes and gardens be prepared, they would operate to the increaſe of the number of inhabitants, in the ſame proportion as there is work cut out for more people: but the monopolizing of farms has a quite oppoſite effect. In ſuch a caſe we ſhould encourage people to come to

ſhould ſerve *two years* ſucceſſively, that the experience gained may be continued from year to year in perpetual ſucceſſion.

The abſurdity of parochial certificates is alſo glaring: if a man can get his bread in one place, why ſhould he be obliged to go to another, under the apprehenſion that he or his children may become a charge to the pariſh? If he can get his bread, his children may be taught to do the ſame: a ſmall aſſiſtance in ſickneſs may be neceſſary: it will ſtill be *diſtributive juſtice* to permit them to remain where they are, ſuppoſing that they will be obliged by hunger to remove, or apply themſelves to ſome means of a ſupport: But in our ſtate of *freedom* to harraſs the poor, and drive them from their hut, even before they claim protection, is a ſtrange inconſiſtency. If no pariſh could return a child to the place of the nativity of the father, no claim could be made on any ſuch account, and *litigations* would ceaſe.

This may require a new regulation, or a county work-houſe. Where there is employment, there will the indigent generally migrate; and there might be employment in all places where there are people; but if the poor muſt enjoy ſufficient ſpace to work in, and have ſweet air to breathe, and good water to drink; their hands being inured from five or ſix years of age to ſpinning, knitting, and ſewing, they may be covered with decent apparel, and nouriſhed with ſufficient food, however mean it may be, or ſmall in quantity, without becoming a dead weight. When they have thrown the burthen off their ſhoulders and worn off their ſhame, it becomes the more difficult to compel them to return to a ſenſe of duty. Suppoſing the *quality* of the food provided for the poor in workhouſes were mended in proportion to the aggregate ſum of their gain, be the number relieved great or ſmall, it will become the intereſt of every individual to ſee the *pauper* labour; but there muſt be perſons of liberal ſentiments to make the work proſper. The firſt conſideration ſhould be to render the children acceptable in ſervitude, that they may be got the earlier into life. This may be done by the *reputation* of good order and diſcipline and the *reality* of it. And as to manual labour, what will ſo effectually promote this end as knitting for boys from 5 or 6 years old, and for thoſe in the country *hoeing*: while ſew- and knitting for girls. Theſe are qualities they may always carry with them: *Spinning* may be moſt profitable when they are likely to be confined to the ſpot; and therefore let *them* learn alſo to ſpin. Other kinds of work may do for adults, though not ſo well for children.

to the ſpot where the labour requires them, by ſome additional motives beyond the mere proſpect of employment. A man muſt live in a *houſe*; and the more comfortable it is made, the more he will thrive. It is obvious, that one method of increaſing the number of people, is by a more general encouragement to incloſure; —*provided* we attend at the ſame time, to the eaſe and welfare of the labouring part of mankind, and that care be taken of their *wives* and *children*.

In the fluctuating ſtate of human affairs, people muſt be increaſing or they will diminiſh in numbers: we cannot ſtand at any point, and if perſons of property in land do not apply a portion of their thoughts to the cultivation of their own ſpecies, in which the national riches and defence chiefly conſiſt, we ſhall diminiſh.

Wealth without people, is to a nation what air without food, is to an individual. *Famine*, in its operations, breeds *peſtilence:* want of people produces *poverty:* our drains for diſtant dominions are conſiderations of the moſt ſerious nature, and ought to inſpire us all with a deſire of promoting every conſiſtent mode of population.

If many *farms* now put into few hands were again divided, would liberty, plenty, and defence, be the better ſecured? This ſeems to be an ambiguous propoſition, and we ſee many great improvements made ſince a number of little farms have been reduced into great ones. But I apprehend the ſecret is developed, when it is found to be beneficial only to ſuch land as was in bad hands, where the poverty of the farmer created the poverty of the land: for notwithſtanding the uniting a number of farms into one, may render the cultivation leſs *expenſive*, and conſequently the *produce cheaper*; yet if this practice of *monopolizing* operates to the *decreaſe* of the people, or to the *increaſe of the poor*, how are we to be gainers in *the iſſue?* —— If it prevents marriage; if it drives people into great towns; if they become more debauched; if they die at an earlier age when ſo congregated; if they leave no progeny, in every caſe we muſt ſuffer in our political œconomy.

That the number of ſubjects is reduced, or not increaſed as it might be, ſeems probable from this conſideration, that *five* men with *five women* being put in a capacity of marriage, providing for themſelves, muſt produce more children than if *one* only is in an independent condition, proper for ſuch a contract. Let a farmer work hard with his own hands, he may ſtill be in a better ſtate for the care of children than the ſervant who depends on the caprice of a maſter, requiring him to live where he cannot maintain a wife nor children.

Under a good government, the more inhabitants, the more ſtrength, and *plenty*. *Freedom* is the more diffuſed, and induſtry promoted. A ſingle farmer holding a vaſt tract of land may more eaſily exerciſe tyranny, whether in his own perſon or by deputation, than *five* farmers holding the ſame land; but dropping this conſideration, the ſecurity of property, with a ſpur to gain, are the greateſt incentives to *population:* and where there is the *moſt employment*, there will be the greateſt increaſe in numbers.

There was a time when the *Britiſh Americans* doubled their numbers in *twenty-five years:* and the reaſon is obvious, they found employment for their children, as ſoon as they were able to work. Among them there is hardly a man of thirty, or a woman of twenty years of age unmarried. The principle holds equally in all countries. Great *riches* have no particular tendency to promote population, by attention to the ſober duties of domeſtic life; but great poverty, and a ſtate of ſervitude, has a natural tendency to prevent marriage, and conſequently to obſtruct population.

Whilſt we advance in wealth of a leſs valuable kind, we ſhould increaſe in That which is of a higher importance.

With reſpect to wealth, on which we ſo fondly build our ſecurity and happineſs, the greater the *riches* thrown into one ſcale, the greater *poverty* will be in the other. There is an *equilibrium* eſſential to freedom, which conſiſts in cheriſhing the *middle* and *lower* ranks; for otherwiſe the inſolence of wealth on one ſide, and the *diſſoluteneſs* and ſervile ſubmiſſion of the indigent on the other, muſt operate againſt *liberty*, as it doth againſt *virtue*. If we mean to have a great number of labouring people, we muſt furniſh employment for a great number; and what employment can be ſo uſeful as *tilling the earth* for bread, and manufacturing *raiment?*

In

In regard to plenty, it is remarked that farmers of the inferior claſs attend to minute articles of proviſion, as well as grain, whereas great ones think of grain only.—Whether the former improve lands ſo much, is a queſtion determinable only by the tenure of leaſes, and the quality and ability of the *men* to whom the land is let. A tenant of a large farm may wear out land, if he is not reſtrained; and the argument for employing *few* perſons preferable to a number may be extended ſo far, as to operate to the great decreaſe of our numbers; and conſequently of the conſumption whereby the ſtate is ſupported.

From hence it is probable, whatever *ambiguities* may attend the propoſition, we ſhall be obliged to change our plan, and employ *more farmers:* and with *incloſures*, provide alſo a proportionate number of cottages, for the growth of the *human ſpecies*; well knowing that they cannot exiſt under the bare canopy of the heavens: and we ſhould contrive that they may enjoy *pure air* under their roof, with good water, however ſcanty all their other enjoyments may chance to be.

I alſo imagine that the time is not far diſtant when we ſhall attend leſs to the breed of *horſes*, particularly ſuch as are merely for *parade*, or *exportation:* the ſame conſumption of the produce of the land might be made, and much greater wealth acquired, if we had more *rational animals* for *uſe*, and fewer brutes for *amuſement* (*a*).

We ſhould alſo conſider that the gentleman landlord, living more on *his own domain*, and having fewer temptations to exceſs, would be ſo much the leſs in want of money, and ſo much the more ſenſible of the neceſſities of his poor dependants. Thus he would be qualified to diſcharge the duties of *religion* and *humanity*, in a degree far ſuperior to what he is now inclined to, or capable of. This is an object, with the deſire of which we ought to inſpire the minds of our landholders.

In regard to the *employment of a greater* number of people, among many other books which I have written, one was entitled, "*Reaſons* for an augmentation of at leaſt *twelve thouſand ſeamen*, to be employed in time of peace, beyond our uſual number, 4to. 1759."

The principle on which this book was written, is the intereſt of commerce and war; that the former ſhould contribute more to its own ſupport, with regard to the breed of ſeamen, and the nation be a gainer in the iſſue. If merchant ſhips were to navigate with hands proportioned in number to the tonage of a ſhip, the benefit would make an abundant recompence to the indigent part, for any inconvenience that could ariſe, and our numbers neceſſarily increaſe. The doctrine is tacitly acknowledged. We ſpend near twenty millions before we uſually collect a ſufficient force to make any vigorous impreſſion on our enemies.

I have written a number of tracts upon *Police*, particularly with regard to the Foundling Hoſpital; the Infant Poor; the Marine Society; the Magdalen Charity; in behalf of *Soldiers*; Sailors; Paving; Regulations for a proper kind of Bread; and againſt Naturalizing Jews; Vails-giving, &c. The few that I believe are in print are

Travels into Perſia, 4to. 4 vols.

Letters on the Importance of the Riſing Generation of the labouring Part of our Fellow-ſubjects, 8vo. 2 vols.

The Soldier's Faithful Friend, 12mo.

The Defects of Police, 4to. 1775.

Common Senſe, a Conference between two Merchants on the Subject of the preſent Rebellion in *America*, which I am informed, ſince the troubles run high, was reprinted at *New York*. It contains a prophetical detail of what the people are now ſuffering. They ſee not what they will be ſubject to, in the viciſſitudes of *internal* government; the ravages of civil war, the policy of foreign ſtates. Heaven grant them a clearer underſtanding and better hearts!

(*a*) It ſhould be conſidered how much a man pays in taxes on his labour and conſumption; and that he is worth, for his labour, from the age of 15 to 38, full 200 l. whereas horſes generally ſell from 25 to 60 l. The ſame quantity of land, the produce of which carries a horſe to five years old, will carry a man to *fifteen* or *twenty*; and the more food is conſumed by *horſes*, the higher the price of the neceſſaries of life will be to *men*. Perhaps the defects of our preſent plan will not be rectified till we ſhall be compelled to engage in a war, and find the difference. If in the mean time our oriental atchievements operate as a continual war; or a drain of people for *America* ſhould have the ſame effect; ſuch a change of our circumſtances, compared with former times, neceſſarily requires a peculiar attention to the growth of the human ſpecies.

SECT. II.

THE *temporal* concerns of our ſervants, or fellow-ſubjects, is not the *only object*; we muſt render them *peaceful*, *uſeful*, *ſafe*; and to this purpoſe it ought to be deemed a qualification for every office in *domeſtic* life, to be a *Chriſtian!* I mean in no *fanatical* view; but ſimply with reſpect to the duty of *remembering Chriſt*, in the manner which he has commanded us to remember him. I have laid a great ſtreſs upon this article, through the whole travel of *theſe ſheets*.

It is a common practice with the *Lutherans*, who are remarkably tenacious of their *faith*, not to ſuffer their children to go into the world till they have been initiated into this part of chriſtianity; and that it may be done properly they have *ſchools for adults*, who have not performed this duty, in as regular a manner as they have others for *children*, to learn the firſt rudiments of ſocial and religious obligations.

So it ſhould be with us, and particularly with reſpect to our *domeſtics*. It would have a certain good effect. A ſervant who is negligent in this article, is hardly entitled to truſt on any *religious principle*: for *common ſenſe* cannot allow that any perſon is a *Chriſtian*, who *profeſſedly*, or practically declines the remembrance of *Chriſt*, by a memorial of *obedience to the dying command of his Saviour and Redeemer*.

Whatever our *complaints* may be, with regard to *police* and *domeſtic regulations*, every *moral eſſay* muſt have regard to a life to come, or it falls ſhort of all pretenſions to the great ends of virtue. My aim has been to improve ſuch of my fellow-ſubjects, into whoſe hands my labour may fall, in the *knowledge* and *practice* of their *religion*; as by ſuch means only, we can counteract the influence of *bad examples*. If the *thoughtful* do not bring in their tribute towards the eſtabliſhment of good order and the fear of God, will the *thoughtleſs* do it?

No age was ever more diſtinguiſhed for the love of *pleaſure* and *diſſipation* than the preſent. There ever will be ſome repugnance to the auſtere duties of life, among all ranks, but in every nation it will increaſe, in proportion as the *love of pleaſure* predominates; and this grows with enjoyment and diſſipation. While ſo many *public places of reſort* for the purpoſe of *diſſipation* are found, it will be difficult for our youth *in theſe cities*, which give the faſhion over the whole nation, to collect their ſcattered thoughts, and apply them to ſerious things. *Places of entertainment* are multiplied ſo exceedingly, and ſome amuſements *revived*, which had far better have remained in oblivion, it is hard to ſay what the end will be. Of all the laboured contrivances to ſquander time, no one is ſo well calculated to ſooth a propenſity to vice as *maſquerades!* and it may be obſerved, that ſince this amuſement became familiar, we have been more inclined to divorces; leſs manly in our diverſions; and leſs moral in our manners: perhaps there may be natural reaſons aſſigned for it: the entertainment being ſo much the more brilliant, the expence is the more enormous, and in this view more vicious and reproachful; and it may alſo ſerve to *ſteel* the face of modeſty, till ſhe forgets her attributes. This nocturnal amuſement is drawn through the whole night. *Domeſtics* are ſo much the more expoſed to *ebriety* and *lewdneſs*; and their maſters, with a change of objects, ſubject to the ſame temptations. I conſider maſquerades as a mode of ſpending time moſt abſurd, contemptible, and dangerous. A nation ſuch as ours ſhould leave this diverſion to a people whoſe taſte and manners are better adapted to it; or whoſe ſenſe and knowledge of the arts of ſpending time do not riſe above a gratification, which, as we manage it, is *unmeaning*, *tumultuous*, or *vicious*.

Whatever our *political* circumſtances may be, the *common ſenſe* and voice of mankind can hardly deceive us in regard to the conduct on which our *eternal felicity* depends! "And all thinking perſons who have gone before us into an eternal ſtate, have left this great obſervation behind them, that ſooner or later they have felt in their own breaſt the teſtimony God hath given, which hath

one

one day made them *ſerious*, either by the inexpreſſible fears and agonies of a troubled mind, or the inconceivable peace and joy of a good conſcience." Is there, ſtrictly ſpeaking, any intermediate ſtate? All our thoughts and external circumſtances muſt have the ſame relation to *religion*, as man has to *immortality*. We ſee things paſs in a rapid motion before our eyes, and the place thereof is known no more. The *pleaſures* we enjoy, or the *pains* we ſuffer, are abſorbed in the daily triumphs of mortality. Do not theſe demand of us, to take advantage of every event? The *beſt* can only weigh their *good* and *uſeful thoughts*, in a balance againſt the *evil* of their hearts; ſtill referring their cauſe to the mercies of heaven.

Though virtue is awful and majeſtic, ſhe never appears more in character, than when ſhe acts with *gentleneſs* and *perſuaſion*. To inſult the weakneſs of human nature is the part of an *infernal*, rather than a *beatified* ſpirit: but it is not leſs true, that we muſt not flatter, where the ſoul is intereſted. If to die in the cauſe of *virtue* be glorious, to live in her ſervice, though in the ſilent retreats of rural life, is not leſs acceptable to the great parent of mankind.

In ſuch views I have communicated my thoughts, in the humble hope that the mode I have adopted of *familiar converſation* may be uſeful; and that my book may be as a *library*, to thoſe whoſe taſte or pecuniary ability riſe no higher. I make no exactions of heart-piercing penitence, and rigorous diſcipline, though I remind my reader that *ſincere ſorrow for ſin*, and *ſelf-denial*, are eſſential to his welfare as a *Chriſtian*.

The *chief characters* of my *drama* are drawn with a view to *exalt* the *humble*, yet not to *contemn* the *proud*. I have ſuppoſed that *truth* and *honour*, *generoſity* and *piety*, may inhabit the breaſt of one in a low condition. I eſpouſe the cauſe of a *father* who is truly parental; and a *daughter*, in genuine purity and ſimplicity of manners. The *age* and *experience* of one, are ſet as a counterpoiſe to the *youth* and ignorance of the other; and together compoſe that harmony of ſentiment which conſtitutes true ſocial intercourſe of the moſt intereſting and beneficial kind. Very little will be found *too high* for inferior perſons, who have any true notion of the *Chriſtian* religion; or *too low* for people of ſuperior condition. If ſome of the thoughts are as *old* as the creation, they will be *new* to many young readers; while *virtue* is always blooming, *time* making no change to render her charms the leſs *attractive*.

My deſcriptions, whether taken from the manners of the living, or the behaviour of thoſe who are gone before us, are not exaggerated. Whatever we attempt, we ſhould ſtrive to do juſtice to That which is moſt valuable in life; and if the *farmer* proves himſelf to be a *moral philoſopher*, who has cultivated his heart, as well as his fields, he hath a right to enjoy the fruits of his labour; and to have his hoary temples crowned with *honour*.

It is the property of *fancy* to enlarge, and the office of judgment to *contract*: but amidſt ſuch a diverſity of ſubjects, taken up in broken hours, calculated to entertain and inſtruct in a copious manner; I found it difficult to ſay leſs, and at the ſame time familiarize my thoughts, and render them eaſy to an unlettered reader. This book is branched out the more luxuriantly from its being intended as the *cloſe of my labours* of this kind; I hope it will be *uſeful*, and *laſting*, at leaſt to ſuch whoſe reading lies within a ſmall compaſs.

I have, in the ſame view, exerciſed myſelf in correcting and enlarging my work, and printed off the greater number of copies, that it might be ſold the cheaper. And though it is made into *two volumes*, for the uſe of thoſe who will not regard the expence of binding; others may bind it into one, and render it the ſafer.

With reſpect to the ſentiments advanced; upon the moſt careful peruſal, I have found no occaſion to alter my opinion. Amidſt the diverſity of ſentiments which reigns in this country, I did not think it wonderful to be challenged upon one article, I mean in regard to the moderate ſpirit of the *Anglican* church; for the inſtance given to the contrary, in *one* act of apparent perſecution, far back, and ambiguouſly circumſtanced, compared to the general characteriſtical marks of the national hierarchy, is but light in the balance. The Star-Chamber partook as little of a genuine *Eccleſiaſtical* court, as it did of the true principles of civil liberty. We have had but one proteſtant biſhop, a chancellor, and he had much better have ſtuck to his divinity. The remarks upon the general principles of the

corruption of human nature, and the univerſal imbecility of human conſtitutions, are juſt. In reſpect to the true worſhip of the Supreme Being, in whom there is no ſhadow of imperfection; whether a man ſits, or ſtands, or kneels, he is ſtill a miſerable ſinner.—Yet thinking of him as ſuch, and ſpeaking as men, if his heart be right towards God, we may have ſuch hope in his condition as naturally tends to univerſal love, friendſhip, and charity. No conceit can be ſo fond, as that of expecting an exact uniformity in the accident of exterior circumſtances, when we ſee mankind differ from each other, in the habits of their lives, even when they are bred up in the ſame faith and *mode of living*.

Many of the characters in this ſentimental drama are drawn from real life, in an humble condition. They have an immediate regard to domeſtics, ſenſible of the advantages they enjoy under the influence of virtue and religion.

Whatever the quality of my reader may be, if he is the more inſpired by the love of virtue; if his *underſtanding* is in any degree improved, his *heart* exalted, or his *imagination* corrected; if he thinks in a more liberal and comprehenſive manner than he did before; or is only *amuſed*, without being injured, I have ſo far contributed to his happineſs? To ſeek for the moſt ſolid reaſons for contentment and ſubmiſſion to providence, is always an intereſting theme, not judging of the common people in general, by the low ſtandard of a few individuals.

It rarely happens that men whoſe talents are fitted to the diſcharge of what is vulgarly underſtood to be the higheſt concerns of life, will depart from the tracks of worldly glory: my ambition leads me to the ſtandard of *Chriſtianity*. I mean not to aſcend ſo high as to be out of the reach of the unlettered, nor ſink ſo low as to excite the diſdain of the polite. Juſt ſentiments of parental piety and authority, filial duty and obedience, I conſider as the ſpring from whence religion, domeſtic peace, and good order conſtantly flow. Were I able to dip my pen in evangelic ink, or ſoar on eagles wings to empyreal heights inſtead of wandering through the humble haunts of peaſants, and the beats of common life, could I find an object more worthy my charity or my zeal?

The more intelligent reader will find, in this work, many of the thoughts, and ſome of the words of the beſt writers, with which ſeveral claſſes of the people are not acquainted: but will a fine ſentiment, reduced to the ſtandard of their comprehenſion, diſpleaſe them? Novelty ſtrikes the heart, as coin freſh from the hoard, if it looks new, pleaſes the eye more than That which is leſs brilliant, though perchance of equal value. The peaſant often *applauds* or *weeps*, in as good time, and place, as his ſuperiors. Many an huſbandman has been as truly worthy the name of a *philoſopher*, as the moſt diſtinguiſhed citizen. If he believes the great truths of the Chriſtian religion, his faith will make the reſt of my work familiar to him.

A performance of this kind ſeems to require the moſt ſimple language; but if it hath not a degree of elegancy, it cannot be ſuppoſed to make an impreſſion. To render the ſcene occaſionally pleaſing, is alſo neceſſary to ſuch a work;—The *dignity* of the deſign muſt be preſerved; and why ſhould any *intereſting* truth be concealed from thoſe, whoſe reading lies within a narrow compaſs?

To explore the regions of *thought*, as they open to the mind in *converſation*; yet not launch into a *field of reaſoning*, to perplex the *unlettered*, is a taſk of difficulty.

To receive applauſe from a country girl of common ſenſe and integrity of heart, may be as flattering, as *encomiums* from thoſe whoſe erudition and polite taſte, claim the higheſt regard. The real ſervice done may be greater to the peaſant, than the peer.

When we exhibit a work of the heart, with ſtrictures drawn from experience and knowledge of facts, if it enlarges the minds of the *unlearned*, men of talents ſhould not with-hold their *approbation*, not for what themſelves learn, but for that which is taught to others.

In this work a *father* ſpares no pains in communicating ſuch ſentiments to his *daughter*, as may produce the great end he has in view; and we are to ſuppoſe, that time and converſation, have daily rendered her more intelligent, and capable of diſtinguiſhing.

With regard to innocence, which I ſuppoſe to be the object of a miſtreſs's attention, many a girl comes to town to try her fortune. Whilſt *London* loſes ſo vaſt a proportion of infants more than the country, there will be a demand for *female domeſtics*. I have reaſon to believe, that what

what I have ſaid, may anſwer a much better purpoſe, than if I were to hang out a gaudy flag to invite the *unwary* to this metropolis. Many *will* come, and a portion of them I fear, *will fall a ſacrifice*. If one is ſaved, by being warned of her danger, my labour is not in vain.

Although the ſimplicity of *Arcadia* may ſubſiſt only in the *poet's* brain, in the full latitude which it is ſometimes deſcribed; there are many who have very honeſt hearts, ſupported by ſtrength of underſtanding: and if knowledge of the world tempts ſome to be guilty of perfidy; it is not the leſs neceſſary to guard againſt the fatal effects of *perfidiouſneſs*.

It is a melancholy truth, that in general we have ſtrangely departed from the true ſimplicity of manners, which our Saviour ſays, "of ſuch is the kingdom of heaven:" but ſtill we do not loſe ſight of thoſe generous principles of ſound policy, and true faith, which have for ſo many ages ſecured to us our civil and religious liberties. If our advance in knowledge, our improvements in arts, our commerce, and agriculture, often operates unkindly on our *morals*, there is the more reaſon for cultivating the purity and ſimplicity, I recommend.

The *clergy* and the *laity* often militate againſt each other, on account of our *improvements* in agriculture. What a ſtrange event is this! A preacher of the goſpel of peace, and his diſciples, inſtead of being mutually aſſiſting to promote a ſtrict obſervance of the laws of *Chriſt*, burſting into civil conteſts! —What can be the effect to *religion:* what will be the general fate, if we neglect to walk in the ſacred paths it hath marked out!

The negligence of the common people, particularly in theſe cities, is arrived to ſo monſtrous a height, with reſpect to themſelves and their children, a boy I had lately occaſion to queſtion, ſaid, "*I never heard of Jeſus Chriſt.*" Whether this was a *careleſs* anſwer, or wickedneſs in lying, is not ſo eaſy to determine: but it is moſt indubitable that numbers are ſo *careleſs*, and many abandoned to ſuch an *amazing degree*, *reaſon* and *religion* call aloud for all the aid which can be given.

I have hunted the fields of morality in hopes of finding fit game for the entertainment of the mind, knowing that the ſimplicity which affords the moſt genuine nouriſhment, will not fully gratify, even the unlettered villager. Our general misfortune at this time, is a levity of manners, which violates the dignity of human nature. Whether the cauſe is to be found in riches, which have poliſhed away a great part of our ruſtic *purity*; or our *knowledge* has intoxicated us with *preſumption*; I have too much reaſon to fear, great numbers, from the *gentle* courtly lord, to the *rough* hind, are inſenſible of the diſeaſe of their ſouls, hardly thinking of any *other ſtate than the preſent*.

Infidelity is yet more predominant, among ſome of the neighbouring nations, with regard to the ſuperior claſſes of their people; but not ſo much among the commonalty. And what a feeble conſolation is this! If the rays of the goſpel are more reſplendent in this iſland, our infertility with reſpect to religion, is the ſtronger proof of opprobrious careleſſneſs in neglecting the cultivation of it.

Mind what you are about, is one of the *firſt* leſſons to our children, at the tendereſt age: we give it in command to our domeſtics: and our equals and ſuperiors ſtand in need of it. This is eſſentially neceſſary to our *temporal* concerns; and is it leſs analogous to our *immortal* ſtate. If we attended to *what we are about*, the face of things would be very much changed: every feature of our moral character would acquire a more enchanting grace; and *immortality* ſhine around us like rays of glory. We ſhould learn to venerate *each other*; and *Chriſtian* charity would bleſs us with the moſt benignant ſmiles; while every fellow-creature, who ſtrayed into the paths of perdition, would be a ſubject for a *general mourning*.

Such are the ſentiments which have guided my pen. In *mourning* for the offences of others, our own ſouls find *comfort*. In *lamenting* the condition of the unwary, we learn what belongs to our own peace. Reflections founded in truth afford us exerciſe in our moral and chriſtian character; and every deſign muſt be acknowledged benevolent, in proportion as our philanthropy prompts us to take the manly ſide of life; upon every occaſion introducing characters replete with ſenſe and moral excellency; carefully avoiding the extreme of *gloomy fanaticiſm*.

I endeavour to intereſt every ingenuous reader to open his underſtanding to a ſenſe of religion; to alarm his paſſions with fear of a judgment to come; and to inſpire his heart with reſolution to obey the *Chriſtian law*, as the ſupreme object of his temporal and eternal felicity.

I have lived long enough to ſee the *deceitfulneſs* of riches; to feel the *fooliſhneſs* of vanity; and to taſte the cup of human miſery. *Life* is always mixed with ſo much bitterneſs, that if there was no ſtate after this, it would indeed appear as *vanity*. For the ſame reaſon, when I behold a *domeſtic*, or unlettered hind, drinking deep at the ſprings of *infidelity*, and elevated with preſumption on the verge of perdition; all other conſiderations appear as trivial, and I wonder at the concern beſtowed upon them. It is with the *ſoul* as with the life of man, when one ventures to ſave a fellow-creature from periſhing.

A large portion of this book, in its firſt edition, was digeſted under a confinement, with a tedious and *painful* diſeaſe, in which life hung ſuſpended between both worlds. This did not controul my *thoughts*: on the contrary, I indulged them the more, as they roſe ſpontaneouſly upon a variety of ſubjects, which my experience and obſervation furniſhed. If it is tinctured with a deeper ſenſe of religion, than is common to modern books, in which *amuſement*, as well as *inſtruction*, is attempted; it is not the leſs intereſting: therefore I flatter myſelf into an opinion, that I may communicate ſome part of the gratification which I felt in writing; and I have purſued this *Second Edition* with ſo much the greater warmth.

The ruling paſſion of the human breaſt being *pride*, that which the *maſter* or *miſtreſs* reads with pleaſure, the *ſervant* will attend to with the greater ſatisfaction. All the ſentiments which relate to *falſe honour* in high life; the ſad effects of *revenge*; the *phrenzy of anti-chriſtian arrogance* and *impatience*, lead the humble to diſcover the *charms of their religion*; and the advantages they enjoy by being free from ſuch temptations.

With regard to the true love of *liberty*, I treat it as depending on the love of *peace* and *good order*. Thoſe who are moſt ready to die for their *faith in Chriſt* ever find, That the *ſervice of God is the only perfect liberty*. A little conſideration will teach them, that thoſe who neglect ſuch ſervice, muſt be ſubject to the tyranny of the prince of darkneſs.

That nothing demonſtrates the natural greatneſs and dignity of human nature, in all conditions, ſo much as *religion*; and that no part of religion is ſo directly applied to the Deity as *prayer*, muſt be no leſs obvious. I warmly recommend to my reader to have God in all his thoughts; in other words, not to think on any ſubject, without a reference to his power and influence. In this great view I occaſionally introduce *prayers* as *notes* on ſeveral of the ſubjects which occur, as the moſt ready way to affect the heart, particularly of the youthful reader; preſuming, that under ſuch impreſſions, he may at once *read*, *meditate*, and *pray*.

Men are but grown children: and whenever we find them *untoward*, there ſeems to be as much conſiſtency in the enquiry, if *they* have made application to the throne of heaven for aſſiſtance; as in aſking a child the ſimple queſtion, "Have you ſaid your prayers?"

Though it accompanies this *Firſt Volume*, I have finiſhed my work with a Private Devotional, for every day in the week; each day being divided into *three parts*. The firſt *Chriſtians* as well as the *Jews* were wont to pray thrice in the day; and the *Mahometans* do the ſame to this hour. There is very high authority for the cuſtom in the earlieſt ages of the world.

If we appeal to the *Old Teſtament*, we find "*Daniel* kneeled on his knees *three times* a day and *prayed*, and gave thanks before his God."

The Royal Pſalmiſt ſays, "In the *evening* and *morning* and at *noon-day* will I pray, and he ſhall hear my voice."

We learn alſo from the evidence of the New Teſtament, that "*Jeſus*, when he had ſent away the multitude, went up into a mountain apart to pray; and when the evening was come, he was there alone; and in the morning, riſing up a great while before day, he went out and departed into a ſolitary place, and there prayed." This ſeems to imply praying *thrice* in the day, according to the *Jewiſh* cuſtom: in one ſenſe *Chriſtians* pray without ceaſing: they ſend up their ſouls to heaven to avert the divine wrath,

that

that their *ſins* may not be puniſhed: and they implore his mercy, upon every fit occaſion; it is obvious that regular ſtated times of prayer, is the beſt ſecurity to a man that he ſhall as regularly think of his Maker, and by degrees familiarize his thoughts to the ſublime duties of *religion*.

It is not probable ſuch a reformation in our manners will take place, without *Time*, and the revolution of human affairs; but the principle is ſurely right, and the practice would be our glory.

Senſible that the *ſhorteſt prayers* are the moſt pleaſing, and that *true piety* was hardly ever promoted by being rendered irkſome, I have avoided tedious harangues. Variety has this advantage, that where there is *ſtanding*, *ſitting*, and *kneeling*, the mind being relieved, the ſpirits are kept awake, and God worſhipped in *ſpirit*, and not by the mere act of *genuflection*. I forbear ſaying more on this ſubject, having treated it copiouſly in my preface to the *Manual*.

I have conſidered human nature under its various weakneſſes and infirmities, and how I might beſt reconcile the mind of my Reader to that variety of events to which life is ſubject. To communicate inſtruction to the hearts and underſtandings of others, from the experience and feelings of my own, is the moſt *effectual* and moſt *honeſt* method. Such a work might well challenge more time; but life is ebbing out too faſt with me, to admit of delay. For the reſt, the *Reader*, of whatever *claſs* he may be, will judge with the beſt candour he may enjoy.

J. H.

C C O N-

CONTENTS

OF THE

FIRST VOLUME.

PART I.

Converſation		Page
I.	*THE danger to which children are expoſed by the early death of parents. The important ends of religion.*	1
II.	*Why we are not happier.*	3
III.	*Prayer, its importance. The glory of God diſplayed in the creation.*	5
IV.	*The various effects and advantages of prayer. The neceſſity of thinking continually of the care due to the ſoul.*	7
V.	*Neceſſity of family prayer, and its great uſefulneſs.*	11
VI.	*On the ſabbath, and the innocent amuſements which are warrantable on that day.*	15
VII.	*The ſuperior excellence of a huſbandman's life. The nature of fable.*	19
VIII.	*Sacrament of our Lord's ſupper, the importance of it.*	22
IX.	*The monſtrous folly of neglecting to receive the ſacrament.*	25
X.	Archbiſhop Synge's Inſtructions *in relation to the ſacrament.*	28
XI.	*Fine views in walking. Benevolent life of Sir* George Friendly.	31
XII.	*Character and death of Sir* Thomas Friendly, *father to Sir* George.	35
XIII.	*The charms of charity.*	40
XIV.	*Falſe notions of religion. The evil effects of ſuperſtition.*	44
XV.	*Thoughts on melancholy. Errors of papiſts and methodiſts.*	47
XVI.	*The ſuppoſed erroneous opinions and practices of the methodiſts. The charity due to them who err through want of judgment.*	51
XVII.	*The Methodiſts believe in a certain hour of converſion; and that they may be ſaved by faith alone.*	54
XVIII.	*The efficacy of works. The propriety of going to our pariſh church. Diſtinction of good preachers. Character of a clergyman.*	57
XIX.	*The eternal duty of charity for mankind.*	62
XX.	*The vaſt importance of living in peace with mankind. Religious liberty neceſſary to virtue.*	65
XXI.	*The harmony of reaſon and religious duty. The inconſiſtency of retiring from the world on a religious account.*	67
XXII.	*The duty of mentioning the name of God with awe; and the eternal obligations to humility.*	70
XXIII.	*The convictions of a good mind. The providence of God towards men, their ſupreme happineſs.*	73
XXIV.	*The inconſiſtences of conduct which prevail in moſt conditions of life, with reſpect to religious duties. The principles from which men muſt draw comfort.*	75
XXV.	*Progreſs of time. The exerciſe of humanity eſſential to the happineſs of man.*	78

PART II.

On domeſtic ſervants.

Converſation — Page

I. *THE obligations of maſters to maintain their authority, as eſſential to the ſupport of government in a civilized ſtate. The reciprocal duties of maſters and ſervants, in regard to moral and religious obligations. The advantages of ſervitude. The honourable office of miſtreſſes employing prudent means in the inſtruction and protection of their female ſervants.* —— — 82

II. *The cruelty of ſeducing female domeſtics in private families. The folly of depending on any but a religious principle, for the fidelity of ſervants. The middle ſtations of life the moſt ſecure to virtue, whether in maſter, miſtreſs, or ſervants.* — — — 88

III. *View of the wages of ſervants. Several kinds of domeſtic ſervice. The cuſtom of vails diſcontinued. General conduct, character, and deſcription of an excellent woman, and good miſtreſs.* — 90

IV. *Pertneſs and impertinence, and other faults of which ſome ſervants are guilty. Fable of the* farmer *and his three enemies. Character of a truly good ſervant, and her death.* — — 98

V. *The duties of ſubmiſſion, patience, compaſſion. Induſtry, and keeping accounts. The obligations of an upper ſervant, and the danger of expoſtulation. Doggedneſs, cunning, &c. in domeſtic ſervitude, deteſtable.* — —— —— — — 104

VI. *The duty of cleanlineſs. The danger of careleſſneſs with regard to thieves. The importance of caution againſt fire.* —— —— —— —— — 108

VII. *Caution againſt loſs of time by goſſipping. Danger of favouritiſm. Conſequences of maſters being diſſolute. Amuſements in* London. *Uſefulneſs of moderate reading, particularly the ſcriptures.* 112

VIII. *The neceſſity of ſubordination, and the nature of it. The duties and advantages of civility, as applicable to every part of life and ſocial intercourſe. The obligation of civil behaviour to foreigners and ſtrangers.* —— —— —— —— — 118

IX. *Inſtructions for the virtuous and advantageous uſe of the tongue, as applicable to all conditions.* - 123

X. *The fatal crime of lying, particularly as it is found among ſervants. The variety it conſiſts of—and the contempt which attends it.* —— —— —— — 126

XI. *The divine properties of truth. Reflexions on dreams. A pious dream explained. Cunning and diſſimulation, their properties, and the contempt due to them.* — — 129

PART III.

I. *A Morning's walk. Deſcription of a ſhepherd's life. Compariſon of a high ſtation. The falſe glory of the world. Deſcription of an humble life. The nature of ſleep.* — — 133

II. *The power of reaſon and confidence in God, in making men happy.* —— — — 137

III. *The properties of the chriſtian religion. The end and advantage of prayer, and reading the Scriptures. A declaration in conſequence of it.* —— —— —— — 139

IV. *The general depravity, and inconſiſtency of conduct which prevails, exemplified in ſeveral inſtances. True notion of repentance, and its meaning. Prayer and gratitude recommended. The danger of impoſing too much duty on the clergy; and of their doing too little.* —— — 143

V. *The propriety of altering the exhortations in the communion-ſervice, from the falſe conſtruction made by many of receiving the ſacrament of our Lord's-ſupper unworthily, as uſed by St.* Paul *to the* Corin-

Converſation Page

Corinthians. *The argument in defence of the neceſſity of an alteration, that the preſent and future generations, may not go on in the ſame habit of a prophane neglect of their duty.* - 148

VI. *The abſurdity of declining to receive the ſacrament, on pretence of the tranſlation of the words of St.* Paul *to the* Corinthians. *The ſuppoſed ſpeech of St.* Paul, *were he to viſit the world, and addreſs the common people of* England, *on the ſubject of their neglecting the table of our Lord.* —— —— —— —— —— 152

*VI. *The unreaſonableneſs of declining the duty of receiving the Lord's ſuppper. Nature of the preparation for it. In what various ways the judgments of God may overtake them who are negligent, and diſobedient to the commands of our bleſſed Saviour.* —— —— — 157

VII. *Obedience with reſpect to the ſacrament of our Lord's-ſupper. The life and energy of the chriſtian religion. The beauty of piety exemplified in ſeveral inſtances, drawn from the contemplation of the face of nature.* —— —— — — — 162

VIII. *The true nature of the fear of offending God. The duty of remembering* Chriſt *inſiſted on, as the foundation of our hopes in his merits.* —— — —— — 164

PART IV.

I. *THE force of inſtruction on good minds. How life is ordinarily employed. Deſcription of the employment of time, and the application of it to eternity.* — — 170

II. *The advantages of inſtruction, particularly by the clergy. The honour due to them. The trial of ſincerity made by* Conſtantine the Great, *the firſt chriſtian* Roman *emperor.* — 174

III. *The nature, duty, and neceſſity of repentance exemplified.* — — — 175

IV. *The nature and properties of charity. The duties of charity, particularly to diſtreſſed travellers. The ſuperſtitious doctrine of evil eyes. Deſcription of old age, in the perſon of a poor old woman ſuſpected of witchcraft. Force of credulity and falſe impreſſions. The ordinary cauſes of ſelf-murder.* — — — — — 182

V. *Force of compaſſion and generoſity of temper. Trial of reſtoring to life perſons appearing dead by drowning or ſuffocation. Power of muſic; its nature and properties, and what kind is moſt pleaſing to the* Engliſh *and* Scotch. — — — — 187

VI. *The force of benevolence exerciſed by ſuperiors. The pleaſures and advantages enjoyed by a virtuous farmer and huſbandman, under a humane landlord. The farmer's eſtimate of the world. The importance of man to himſelf, as an object of the mercies of God, proved by the redemption by* Chriſt. *The pleaſures of huſbandry derived from the contemplation of its uſefulneſs to mankind.* — — — — — 194

VII. *Gratitude due to God from the conſideration of his providence. The advantages of courage and conſtancy in maintaining the cauſe of virtue, and ſubmitting to death, as the condition of life.* - 197

VIII. *Reflexions on birth days. Danger of expenſive feaſts and intemperance. The happy fruits of induſtry, particularly in breeding poultry. The inſtinct of birds and beaſts; and the tenderneſs due to them, with regard to the manner of killing them for food. Contemplations on the wonders of creation. Amuſements which include cruelty, inconſiſtent with the true nature of man.* —— 201

IX. *The providence of God in the care of man. Reflexions on the decay of life. Rural ſimplicity compared with a city life. Deſcription of contentment. Induſtry diſplayed in the inſtinct of bees. A deſcription of the commonwealth of bees.* — — — 207

Converſation — Page

X. *The pleaſures and peace of a country life, compared with the noiſe and tumultuous entertainments of a great city. Reflexions on falſe taſte, and the unpleaſing pomp of modern entertainments.* - 209

XI. *Obſervations on a city life. How the theatre may adminiſter to the promotion of religion. Danger of ſupping from home, to young women of the lower claſſes, and domeſtics. The conduct of ſome perſons of fortune, when they retire into the country to ſpend the ſummer.* — — 213

XII. *The ways of Providence adorable and paſt finding out. Fable of the hermit and ſtorm.* — 216

XIII. *Pride viewed in its various forms, inconſiſtent with the condition of man. The miſer and prodigal compared. Story of a proſtitute. The effects of pride ſhewn by vanity and impatience of control. Value of eſteem. Danger of applauſe. True eſtimate of folly and wiſdom.* —— 219

PART V.

I. *THE dangerous effects of cenſure, ſlander, and ridicule. Wit defined. Want of reſpect for others, exemplified in various characters. Miſtaken liberties in friendſhip reproved. The advantages of a forgiving diſpoſition.* — — — — 225

II. *Jealouſy one of the principal diſturbers of life. The duty of ſhewing a tender regard for others under every circumſtance. How a virtuous perſon may tranſgreſs by a ſlight provocation.* — 229

III. *Difference in the characters of men. The folly, malignity, and other properties of envy; its affinity with malice and covetouſneſs. The nature of chearfulneſs, and the great advantages of it to ſubdue the bad paſſions and inclinations of the ſoul. The character of a chearful old man.* 232

IV. *Story of two black friends killing the girl they were both deſperately in love with—Of a gentleman who accidentally killed his bride. The dangerous effects of paſſion unreſtrained, in the caſe of* Ahab's *covetouſneſs, and* David's *luſt.* — — — — 236

V. *The effects of anger, in a father killing his own ſon, and a miſtreſs her apprentice. Advantages of patience and moderation. Fatal effects of anger. The patience of* Epictetus. *Fable of the farmer and the dog. Danger of the ſhorteſt anger.* Alexander *killed his friend* Clitus. *Inſtructions how to avoid anger and revenge. Story of Sir* Thomas Overbury *and Viſcount* Rocheſter, *in* 1609. *Story of a revengeful huſband in* Rocheſter *in* 1769. *Story of a* Spaniſh *lady.* — — — — — 238

VI. *The obligation and advantages of ſuppreſſing reſentments, and forgiving injuries, the neceſſary foundation of hopes of mercy for our ſins. Fable of the horſe and ſtag. Fable of the bear and bee-hive. The impolicy and fatal conſequences of revenge. A nice queſtion propoſed for chriſtian conduct.* — — — — — 243

VII. *Pride and revenge in high life. The advantages of an inferior condition. Duelling founded on folly, ſuperſtition, and enthuſiaſm. The cuſtom of it very reproachful to chriſtians.* — 247

VIII. *Notions of the Mahometans with regard to duelling. Conduct of two ſangiacs. Deciſion of the* Divan. *Meekneſs of the chriſtian religion. Fantaſtical notion of fair play in duelling. In what light the practice of duelling is cowardly. Story of two* French *officers, and the conduct of their colonel.* — — — — — — 250

IX. *Laws relating to duelling and ſuicide in* Ruſſia. *Anecdotes of duelliſts, proving them to be fooliſh as well as impious. Violence by combat and by rape compared. Women tainted by the doctrine of private vindictive juſtice. Speech of a mother to a ſon, in defence of duelling. The duty of princes, as chriſtians, towards ſubjects offending againſt divine and human laws, by duelling. Motives to robbery and duelling compared.* — — — — — 254

Converſation — Page

X. *The miſery of complying with the cuſtoms of the world, ſhewn in the melancholy death-bed repentance of an officer, who died of wounds received in a duel. Death of a reprobate young officer who was killed in a duel.* — — — — — 258

XI. *The heroic principles and conduct of an officer in the army. His ſpeech to the officers of the corps, on his declining to accept a challenge. His providential protection. The anſwer of Colonel* Gardiner, *who died fighting againſt the rebels, on occaſion of his being challenged.* — — 262

XII. *The ſprings of evil actions. The folly and iniquity of pride. The advantages of patience exemplified. The obligations to civility. Trial of patience under the unkindneſs of deceaſed relations. Reſpect due to age. Expreſſions of grief, love, and indignation at the interment of a perſon beloved.* Job's *conduct under his afflictions. Obſervations on the ſuppoſed behaviour of his wife.* Job's *reply to his friends. The duty of ſubmitting to divine Providence exemplified.* —— 267

XIII. *Exerciſe of patience under diſappointments reſpecting deceaſed friends. Caution againſt falſe confidence in ſuch caſes. Regard due to age. Trial of* Job. *His conduct under it. His anſwer to his friends. Suppoſed ſenſe of his wife in the advice given him. His character. Duty of depending on Providence ſhewn by the exerciſe of patience and keeping the paſſions calm. The happy rewards of patience. The advantages of a generous temper. Compaſſion due to mankind under all circumſtances. Providence diſpoſes of all events.* — — 270

XIV. *Complaints of infidelity in a huſband. Reaſons derived from religion for ſubmiſſion and forgiveneſs. The effects of change in fortune. Deſcription of an excellent old gentlewoman with a ſcanty fortune. Her ſentiments with relation to riches and poverty, and the duty ſhe owes the poor. Her lamentation on beholding ſo many careleſs livers among the affluent.* — — 276

XV. *Comparative view of the ſexes. The virtues and defects of women exemplified. The properties of candour and moderation in diſputes. The ſtrength of prepoſſeſſion. The ingenuity and abilities of women. Their ſpirit and reſolution. Inſtances of many celebrated for their love to their huſbands.* — — — — — — 279

XVI. *Lamenting the death of a friend. Deſcription of a good man, a land officer. Deſcription of a battle, and the calamities occaſioned by it.* — — — — 283

XVII. *Deſcription of ſome of the amuſements in* London. *Caution to female domeſtics againſt dancing-meetings. Dangerous taſte of people in aſſembling themſelves in great numbers on occaſion of their diverſions within doors. Maſquerades, their evil tendency. Danger to the morals of ſervants.* — — — — — — 289

XVIII. *Amuſement. Obſervations on the danger of dancing-meetings among domeſtics, and the lower claſſes of the people.* — — — — — 294

XIX. *Reflexions on playing at cards. The danger of high play. The various amuſements with which mankind are delighted. The inhumanity of amuſements which endanger people's lives.* — 297

XX. *The force of cuſtom with reſpect to amuſements. The importance of rendering our amuſements inſtrumental to virtue. Comparative view of the labours of the rich and poor. The natural pleaſure of fixing our thoughts on doing good.. The cauſe of impatience in being ſatiated with life. The kindneſs of nature with reſpect to our amuſements. The beſt amuſements are of a ſerious kind.* — — — — — — 300

XXI. *The importance of aſcertaining the true ſtandard of pleaſure. The infamy of being abandoned to ſenſual gratifications. The advantages of reſiſting pleaſure. The baſeneſs of ſlavery to pleaſure. The manlineſs of freedom of thought, and the glorious purſuits of chriſtians. Sentiments of peaſants on their death-beds, with regard to libertiniſm. Fable of the boy and the butterfly.* — 303

XXII. *Pleaſure and pain whence they ariſe, and how compounded. The fatal conſequences of purſuing falſe pleaſure. The admirable properties of common-ſenſe. Evil company produces evil thoughts and evil actions. The danger of a careleſs life. Caution againſt an exceſs of merriment. Conſideration of the ſerious countenance of all things in nature. The force of evil company to pervert the heart.* 307

XXIII. *The*

Converſation — Page

XXIII. *The kindneſs of Providence with reſpect to pleaſure and pain. The fable of the diſcontented bee. Reflexions on it. Fable of the two bees. Compariſon of age and youth, in reſpect to falſe pleaſure and dotage. Rural ſimplicity, and an innocent life, the moſt ſincere pleaſure. The kindneſs of Providence in every action and thought of the heart, which tends to good, productive of pleaſure.* — — — — — — — 311

XXIV. *Prudence the parent and friend of all other virtues. Caution againſt imprudence in worldly concerns. Prudence, in its affinity with a religious conduct. Danger of revolting againſt the kindneſs of Providence. Imprudence of* Henry, *ſon to* Henry IV. *and prudence in correcting his conduct.* — — — — — — 314

XXV. *Prudence not rightly underſtood. Fools ſaid to be fortunate. The force of prejudice, and the ignorance of mankind, in concealing truth from their eyes. Religion, buſineſs, and pleaſure unite to promote the happineſs of mankind. Pain treads on the heels of pleaſure not rightly underſtood. The deception of the ſenſes, with regard to the true objects of pleaſure. Youth often becomes an eaſy prey to hypocriſy. Neceſſity of maintaining as good an opinion of the world as poſſible.* — — — — — — 319

XXVI. *The force of habit, and the neceſſity of correcting evil habits in their early ſtages. Fable of the crocodile and ichneumon. Intention of making a viſit to a relation, in ſearch of uſeful knowledge.* — — — — — — 321

PRAYERS in this Volume applied to the ſeveral ſubjects as they occur.

FOR Grace. — — — — — — 5
—— *Humility and devotion* — — — — — 8
——— *Attention to prayer, and a happy iſſue to the end and deſign of it.* — — 9
Before receiving the ſacrament. — — — — — 29
After receiving. — — — — — — 30
For humility and charity. — — — — — 41
Againſt ſuperſtition. — — — — — — 46
For the ſucceſs of the clergy. — — — — — 61
—— *Conſtancy of mind, and divine aſſiſtance.* — — — — 66
—— *Freedom from dangerous habits.* — — — — 67
—— *Good habits.* — — — — — 67
—— *Repentance.* — — — — — 71
—— *Defence againſt ſin.* — — — — — 72
In acknowledgment of Divine Providence. — — — — 74
For Fidelity and patience in ſervitude. — — — — 97
—— *Humility, candour, obedience.* — — — — 100
—— *Grace to reſiſt anger, pride, and unquietneſs.* — — — 118
—— *Honeſty and zeal in our engagements.* — — — — 119
—— *Obedience to ſuperiors.* — — — — 119
—— *Meekneſs and purity of heart.* — — — — 119
—— *Defence againſt ſin.* — — — — — 122
—— *A true ſenſe of the juſtice of God againſt falſehood.* — — 127
Imploring mercy for remarkable ſinners. — — — — 131

	Page
Gratitude for divine mercies.	148
For the Lord's-ſupper.	160
—— *The ungodly.*	167
—— *Divine aſſiſtance.*	167
—— *The uſe of time in a good life, and a happy death.*	172
—— *The clergy.*	175
—— *The love of God.*	176
—— *Mortification and ſelf-denial.*	176
—— *Repentance and pardon for ſin.*	180
—— *Peace of conſcience.*	180
—— *A juſt ſenſe of our duty to God.*	181
Againſt cenſure, ſlander, and peeviſhneſs.	228
For patience and meekneſs.	239

CON-

PART I.

DIALOGUES

OF

THOMAS TRUEMAN a Farmer, and his Daughter MARY.

CONVERSATION I.

The danger to which children are expoſed by the early death of parents. The important ends of religion.

F. YOU have ſeen the good lady.

D. I hope ſhe will take me into her ſervice, and that I ſhall make her my friend, for ſhe ſeems to be friendly.

F. Well! ſit you down, *Mary*. I have much to ſay to you, my child, if my heart is not too full. I thought a little while ago, I ſhould have parted from you, by taking a journey into a far country, but for the preſent Heaven has ordered otherwiſe: the time approaches when I *muſt* go! Your dear mother is gone before me: do you know what ſhe ſaid before ſhe died?—Her laſt words were,—*Be careful of my daughter!* More ſhe would have uttered, but her heart ſwelled up too high.

D. O my father!

F. Be comforted! She hath left *me* to act for her; and let it be a ſubject of joy to you that *I live:* young women, when left parentleſs, are ſo much at their own diſpoſal, they often diſpoſe of themſelves very badly.

D. I hope you will live till I am *old* myſelf, if it pleaſe God that I live ſo long; and I ſhall always cheriſh the memory of my dear mother with gratitude and reſpect.

F. Methinks, *Mary*, a ſeparation after *ſeventeen* years tender acquaintance with you, even from your birth, is like parting with the blood that ſtreams through my heart, eſpecially as you are going into a world you are not ſo well acquainted with as I am. Believe me, it is a *bad world!*

D. I hope every thing in it is not ſo bad as ſome people imagine.

F. Whatever the opinion of other people may be, your choice of *good* or *evil* depends on yourſelf; whether you will depart from the *good* you have been taught; or, in ſpite of the flatteries of ſin, cleave with all your might to the virtuous ſide.

D. Be aſſured, my father, I am reſolved to *live honeſtly*, and to do my duty to my miſtreſs.

F. We are now met to talk ſeriouſly: whatever I ſay to you, *Mary*, conſider as the effect of my love. You know not how dear you are to me: but underſtand, my daughter, that whilſt I indulge my anxious wiſhes to preſerve you, I conſult my own happineſs in this life, and brighten my proſpect of the life to come. So hath the wiſdom of the Almighty ordained, that good intentions, and good actions, ſhall ever be ſelf-rewarded!—Remember, *Mary*, you have a *Father* beſides me, with whom no mortal man, nor even angels can be compared: to his care I

recommend you. If you are faithful to *him*, he will never forſake *you!—O God, preſerve my child; keep her from preſumptuous ſins; cleanſe her from thoſe ſecret faults which cleave to our imperfect nature; and make her acceptable to thee, whom I have ſought to ſerve, by breeding her up in thy fear!*

D. Thank you, my dear father!——I hope I ſhall behave myſelf in ſuch a manner, as to become an object of That mercy which in your goodneſs you beg for me, with ſo much earneſtneſs, perſuaded as I am, it will not be *your fault*, if it proves otherwiſe.

F. I truſt you will always be ſo virtuouſly inclined, as to lay a good foundation of happineſs in both worlds.

D. What ſhall I do?

F. Live in a conſtant recollection that *God* is preſent wherever you are; that he *ſees* all your *actions*, *knows* all your *thoughts*, *hears* all your *words*, and regiſters them. From the beginning to the end of time, nothing which relates to any of the children of men; nothing in heaven or earth can eſcape his knowledge.

D. I am convinced of this, and will endeavour to exerciſe myſelf in ſuch virtues as I truſt will be pleaſing to him.

F. We know from the revelation of the will of God, as well as from the conviction of our own minds, that he is *juſt* and *merciful* to us; *wiſe* and *good* without end.

D. Every thing before my eyes convinces me there is an Almighty Being who *made* and rules the *world*, and all things in it: whilſt my own conſcience tells me I am accountable to the God that *made me*.

F. Many of the ways of his providence are beyond our reach; yet by believing in a judgment to come, and a ſtate of rewards and puniſhments *after death*, we reconcile all the evil which happens in the world. We ſee his *juſtice* and *mercy*, his *wiſdom* and *goodneſs* laid open in the moſt wonderful, yet in the cleareſt manner, by ſending his Son into a world over-run with wickedneſs, to ſave it from deſtruction. *Our Saviour* has ſhewn us the *heinouſneſs of ſin*, by making an atonement for it by his blood!

D. I have often thought that religion has nothing in it which can diſturb or perplex thoſe who have common-ſenſe, provided they be *humble*; and wiſh to forſake their ſins, and do their duty.

F. Religion is full of peace and comfort; yet we often ſee and approve and follow the thing we condemn. Chriſt has left us an *example* to be followed, and a *law* to be obeyed.

D. And he promiſed a crown of immortal glory, if we follow his example, and obey his laws, with ſincerity.

F. True, *Mary*; you may be equally aſſured, in both caſes, God requires neither more nor leſs than is proper for our happineſs, being infinitely *wiſe* as well as *good*. In regard to the reſt, we muſt appeal to our own hearts.——And where do you look, my daughter, for this law of life and manners?

D. I have no guide but the New Teſtament: I truſt in the *conditions* of *mercy* there offered, and believe that God will protect me.

F. Have you conſidered that if you are really in earneſt with God, you will never forget to *pray* to him? That you may not want a ſupply of uſeful meditations, I give you *this little book* (*a*): it may prove a *treaſure* to you, if you make a proper uſe of it. Theſe prayers and ſupplications are the language of my heart, when happily I addreſs the Almighty, to whom we ought to appeal in prayer, and beg his aſſiſtance for ourſelves and others on every occaſion. Conſider, that whatever may be neceſſary for the preſervation of the body; ſo much as the ſoul is the moſt valuable part, the brighter will thoſe ſhine in the realms of eternal day, who are inſtrumental in teaching their fellow-creatures how to avoid the miſeries of everlaſting darkneſs.

D. Be aſſured, my dear father, I will ſhew my gratitude *for this preſent*, by making a proper uſe of it. I think with you, that charity to the *ſoul*, is without compariſon greater than to the *body*.

F. Real charity extends to both: but tell me, *Mary*, whether you exerciſe yourſelf moſt in the duties which ſupport the ſoul, or the body, what would you ſay of *religion in general*, if any one were to aſk you what your notions of it are?

D. I ſhould anſwer, it is to worſhip God, and diligently obey his commandments.

F. Obſerve this rule, and you will do *juſtice*, ſhew *mercy*, and walk *humbly* with your God. This is indeed the *ſubſtance* of religion! My

(*a*) Manual of devotion at the end of this work.

much-

much-honoured maſter, whom I ſerved in my younger years, uſed to give this character of *religion:* "It is the knowledge of the moſt excellent truths; the contemplation of the moſt glorious objects; the hope of the moſt raviſhing pleaſures, and the practice of ſuch duties as are moſt ſerviceable to our happineſs."

D. According to this deſcription, nothing upon earth is equal to it.

CONVERSATION II.

Why we are not happier.

D. HOW comes it, my father, that notwithſtanding the raviſhing proſpects with which religion preſents us, ſo few people acknowledge themſelves to be happy?

F. If mankind built their happineſs leſs on the foundation of worldly enjoyments; and made religion their great object, they would find the peace which the world cannot give. We in this nation, when put to a ſevere trial, give proof of great ſtrength of mind; but in our general conduct we are deficient in making a right uſe of it. Each has a mode of thinking peculiar to himſelf, but his thoughts are not always regulated by reaſon or religion. Being in conſtitution ſerious, we deſpiſe a thouſand *leſſer* objects, which added together make up the ſum of happineſs. The firſt and grand ingredient in the cup of joy, is religion; but of this we have not enough to give it a high reliſh.

D. What do you mean by the *leſſer* objects?

F. A lively diſpoſition; an inclination to be pleaſed; a reſolution to meet a gratification in whatever Providence ſhall direct: if it be ſmooth and delightful, becauſe it is ſo; if rough and unpleaſant, becauſe it tries, poliſhes, and refines the ſpirit. Every reſolution of this kind, gives a reliſh to ſocial intercourſe, and creates a contempt of melancholy. You find ſome who think it virtue to indulge *ſadneſs*, for no better reaſon, that I can conceive, than that many abuſe a propenſity to *mirth*.—

D. Do you call theſe the *leſſer objects?* They ſeem to be of the greateſt moment.

F. True: but they are looked upon as too much within the reach of the vulgar, to be reckoned among the firſt things to be deſired and ſought after. Some are *too wiſe* to be happy, ſeeking for more perfection than they can poſſibly find; others are *fooliſh*, by not finding ſo much as there is. Some grow cheerleſs from knowing too much of the world; and others wretched from their ignorance of it. Many perſons advanced in life, treat the company of the youthful with contempt, not conſidering the advantages of the good humour and vivacity peculiar to the moſt joyous age, and how they may forget the misfortunes they have experienced. The fire and extravagance of the imagination of the young being left undiſciplined, they do not learn how to behave when they are old; and the pleaſure and advantages on both ſides are often overlooked or loſt in a reciprocal diſlike.

D. Is it not the fault of youth that they do not court the aged, whoſe knowledge and experience might lead them into the right paths of life, and lift them up when they fall?

F. It is their weakneſs, and the effect of prejudice. The aged ſhould better underſtand *their* wants, and for their own ſakes win the kindneſs of the youthful.

D. How is this between huſband and wife?

F. Many neglect marriage, by which they forfeit thoſe enjoyments of ſocial intercourſe between the ſexes, which it is evident the Lord of nature intended ſhould conſtitute the chief part of the happineſs of his creatures.

D. This doth not happen to the youthful only.

F. Marriages are made at different ages; but few married perſons ſufficiently inſtruct each other in that which is moſt intereſting and pleaſing. The wholeſome reſtraints which might promote their happineſs, by a falſe education become irkſome. Something we may impute to the nature of our *climate*, which is ſo unequal, and in ſome ſeaſons cheerleſs; and a great deal more to our diet. In general we are not temperate enough to be happy, either for ourſelves or

others. Many conſume too much for health; others are in want; and we deplore *their* miſery, without ſeeing that we are the occaſion of it. We are ſo extremely tenacious of our liberty, that many paſs unpuniſhed, who are enemies to it, and by bad example occaſion the miſeries they complain of.

D. How are theſe evils to be remedied?

F. There is but one way, *Mary!* By virtue! By ſeeking for happineſs where only it can be found! Do you not perceive that many enjoy the neceſſaries of life; and that ſome live in great plenty, with opportunities of mending their fortunes by induſtry, yet defeat the purpoſes of Providence. As we conſume too much to be eaſy in mind and body, we are often too thinly clad, and grow diſcontented from the want of a liberal perſpiration.

D. You jeſt!—

F. No, indeed: although it is not the way to be happy to render our bodies tender, do you not find, that nothing is ſo cheerleſs, or ſo much the repreſentative of the miſerable perſon, as to ſhiver with cold, and ſuffer all its bad effects. The people in warm climates are not ſo cheerleſs.

D. Some of theſe articles are not attended to in the light you place them. I am afraid, my father, you would hazard the being laughed at, were you to lay much ſtreſs upon them.

F. It may be ſo: but for the reaſon that a little occaſional good cheer makes people happy for the hour, they would be always ſo if they could come at it by a ſhorter and more perfect way. Some totally unbend the bow, and lay it by: and when they want it, they do not find ſtrength to brace it up again: if it were always kept in a ſtate for uſe, they might hit the mark in view. No people refine ſo much as we do, nor ſeek ſo many occaſions of diſcontent.

D. Not among perſons of *our* condition.

F. I beg your pardon: I have known many a peaſant of an honeſt heart, with a mind ſo trammeled, as to torture himſelf with fears, the moſt fantaſtical that can be imagined. Another cauſe is in our freedom; this generates pride, which is the mother of diſcontent. I have heard my maſter ſay, that he has often ſeen abroad, in warm climates, people very ill clothed, and worſe fed, ſubject to be driven about, by military men, like beaſts of burthen, and yet laughing and ſinging joyfully.

D. Would you infer from hence, they are in a better condition than we are?

F. Certainly, if they laugh and ſing more, find their minds leſs clouded, their hearts lighter, and more free from pain. I do not tell you I deſire to change conditions; for as I muſt carry my mind with me, I ſhould be leſs happy than I am: but it is obvious, that the bounties of Heaven are more equally divided than ſome poor mortals are aware of; and that many of us depend upon our liberty, as if it were to do That for us, which we muſt do for ourſelves. Liberty will ſecure us from external injuries, but it is not her province to make us virtuous, whether we will be ſo or not. If we expect more than ſhe can perform, it is our fault, not hers.

D. I believe that good humour, charity, and the peace which theſe produce, is the ſureſt way to be happy.

F. Charity is the bond of peace—that peace which God beſtows on thoſe whoſe higheſt joy is to obey his laws.—Theſe are ſome of the reaſons, which, according to my notion of things, render mankind, and our fellow-ſubjects in particular, more wretched, or leſs happy, than they might be.

D. Do you not think that *pride*, and irregular paſſions, which perplex the thoughts, are a great means of rendering us cheerleſs?

F. We cannot be happy under a conſciouſneſs of rebellion. To be as happy as God intends we ſhould be, we muſt be as good as he commands us to be. And agreeable to the promiſes he hath made, and which he will certainly perform, if we do our part, if *worldly proſperity* doth not follow, *heavenly comfort* will attend us. Many of all conditions flatter themſelves; but we have not ſufficient reſources in our own boſoms, to enjoy the happineſs we naturally long for, without the aid of religion. I appeal to your own heart: how can you be happy, if you do not exerciſe yourſelf in ſuch virtues as furniſh peace, and conſtitute happineſs? The buſineſs cannot be performed merely by *thinking*.

D. You would have me be always doing good, in order to enjoy a cheerful mind.

F. This I apprehend to be the moſt direct way to happineſs. We are immortal beings, my daughter. If we do not conſider ourſelves as related to another ſtate, we can never act our part well in this. No education nor inſtruction can alter the nature of good and evil: and ſo long as

our

our greateſt good conſiſts in the vigour of our hopes of complete happineſs after death; and our greateſt evil in the fear of puniſhment, the learned and illiterate will agree in the concluſion, that we muſt live, as believing that we ſhall die, and be accountable after death, or our conduct cannot be conſiſtent.

D. In regard to this world, do we not generally call reputation and proſperity, *happineſs?*

F. Provided theſe be attended with peace of mind; otherwiſe no condition can deſerve the name of happineſs. Peace of mind may exiſt without reputation or proſperity, but not without virtue; and as to political liberty, as I have ſaid, we muſt not expect from it, that which it cannot give. We are bred up with high notions of the great properties of liberty, and that we ſhall be miſerable without it; but it is eaſy to diſcover, that the *liberty* which depends on the laws of our country, however valuable, is of little moment, compared to that which conſiſts in a conformity to the laws of eternal righteouſneſs; for a *virtuous* perſon, under the moſt tyrannical of all governments, bids fairer to arrive at a happy freedom of mind, and a glorious ſubmiſſion to the decrees of Heaven, than a *vicious* one, whoſe very freedom, as a ſubject, may be converted into an occaſion of vice and licentiouſneſs. Thoſe who are ſlaves to ſin, *Mary*, are ſlaves of the very worſt kind, and the moſt eſtranged from happineſs, their conſciences being led in chains. We ſhall talk more hereafter of *happineſs*. Whether you live in proſperity or adverſity, ſtrive to maintain the liberty of your mind, unſhaken and *unſhackled* by vice. Entreat the Almighty to accept your prayers (*a*), and to aſſiſt you; for without his aſſiſtance you cannot avoid miſery. The proper uſe of the book which I have given you, will help to guide you in the paths of religion, and conſequently in the road to happineſs.

CONVERSATION III.

Prayer. The glory of God diſplayed in the creation.

D. I Am ſenſible of the importance of prayer, as a means of preventing us from ſin, when we are *young*; but what are the reaſons which moſt intereſt *you* in regard to it?

F. When we are *young*, my child!—Do you imagine that youth is the only age of ſin? it would be happy for the aged if it were ſo: but the neceſſity of prayer is always the ſame; the motives to it are always ſtrong. Whether I look up to heaven, or down upon the earth, when my thoughts are not diſſipated like the thoughts of a child, I find reaſons without end to *adore* my *Maker!* I am a *Chriſtian*, *Mary*, living in a moſt enlightened age; I triumph in that glorious name. Negligence, to us ſo enlightened, proves that we are more ſinful than the inhabitants of the leſs civilized parts of the earth. By whatever names or attributes diſtinguiſhed, all nations worſhip God: ſavages in general, I believe, acknowledge the goodneſs, and adore the power of one *Supreme:* He is viſible only in his works, and theſe they are led to contemplate with wonder. My good maſter, who had lived many years in foreign lands, often took notice to his friends, how religion influences the mind of man. We are *all* formed by *one God!* and what do you think was the *end* he propoſed in making ſuch creatures as we are?

D. His own glory, and our happineſs.

F. True: but if we do not turn to him, as to a merciful and tender father, but perſiſt in *ſinning* againſt him, do you not think he will be glorified by his *juſtice* in our ſufferings?

D. I believe he will; and that if we do not worſhip him, we ſhall not avoid ſinning againſt him.

F. The

(*a*) O God, thou everlaſting fountain of happineſs, and ſure defence of all that put their truſt in thee, mercifully accept the prayers which I offer; and becauſe through the weakneſs of my nature, I can do no *good thing without thee*, grant me thy helping grace, that I may diligently keep thy commandments, and evermore pleaſe thee both in will and deed, through Jeſus Chriſt, my bleſſed Lord and Redeemer. *Amen.*

F. The indolence which leads many to neglect their prayers, or to say them in a thoughtleſs manner, is of itſelf a great ſin. What is it people are afraid of? There is no bodily labour in the diſcharge of the duty of prayer, unleſs it be ſpun out beyond meaſure, which it never ought to be. *All rational exerciſes* of religion would be highly pleaſing to us as *rational creatures*, were we not a degenerate race of mortals. God never made any *reaſonable* creatures ſhy of his company, or averſe to his will. *Birds* and *beaſts*, and all creatures which have life, ſeem to act invariably according to their nature; and when left to themſelves, purſue their own good; but when *man* neglects to worſhip his Maker, he forgets himſelf: he ſhews the corruption of *his* nature, and his departure from what he was originally intended. Is it not wonderful that any of us ſhould be *inſenſible* of the *gracious* and awful preſence of God? The continuance of his bleſſings towards us is not only neceſſary to our *ſucceſs*, but alſo to our lives. Unmindfulneſs of him, ſhews want of ſenſe, as well as piety.—— But tell me, *Mary*, when *you* fall on your knees, do you always recollect to whom you are addreſſing your prayers?

D. Don't we all pray to *God?*

F. Yes: but do you *then* conſider him as a Spirit preſent with you, infinitely wiſe and merciful, great and good, the author of your life, your tender Father, and your almighty Preſerver?

D. I am ſure I ought; I endeavour to awaken myſelf to juſt apprehenſions of ſuch conſiderations: What means do *you* uſe, my father, to keep up a right ſenſe of them?

F. I endeavour to regulate my thoughts, words, and actions, at all times, ſo as to be *pleaſing* to God, and to avoid what I apprehend will be *offenſive* to him. To this end, among other motives, I turn my mind to the contemplation of his *works*. When I go into my fields, I look up with joy towards the heavens as my native land, to which I hope, 'ere long, I ſhall be removed. I conſider it as the place where only I can fill up the meaſure of my longings after happineſs. I ſurvey the vaſt tremendous height, but can only wonder and adore the Creator!—When I riſe to go to work, I behold the glorious appearance of the *ſun*, and conſider it as "a marvellous inſtrument of the work of the moſt High." When I behold its effects ſhewn by the day-light, I rejoice;—when I conſider it as the means whereby my blood circulates in my veins, and gives motion to my pulſe and heart, I look up in gratitude and praiſe, not to the *ſun*, but to *Him* that made the *ſun*, and rules its power! This is the inſtrument which gives life, even to the *clod of earth*, making the grain to ſhoot from its boſom, and in due time brings it to maturity, for the uſe of man. Were it kept bound in the winter's froſt, I need not tell you that my labour in *ſowing* would be loſt.—Can you ſurvey the beauty of the heavens and the clear firmament, or conſider whoſe *handy-work* it is, without gratitude and wonder?

D. I am ſenſible that theſe things can come only from God; but have not yet conſidered them, as I now find I ought to have done. I fear many are *childiſh* in this reſpect.

F. O my daughter, we are not *childiſh* only, but *perverſe!* and what is ſtill more ſtrange, our *ſuperiors* are, in many reſpects, as fooliſh and inſenſible as ourſelves. I would not have you imagine they deny the truth in their words: there are but few ſo wicked——but the minds of many being diſordered by evil habits, and their hearts by corrupt inclinations, they follow the things they condemn, and conſulting the *preſent moment* only, neglect their *eternal intereſt*.

D. Is it not wonderful that ſuch people, knowing better things, ſhould be ſo faulty? Methinks they ſhould be *puniſhed*, to bring them to the right way.

F. Puniſhed they are by their own diſturbed minds; but take heed, my daughter, not to be raſh in conſigning others to puniſhment; you know not your own heart, nor how prone it is to folly and iniquity. No one can ſay what the heart is capable of conceiving, nor what wickedneſs it may bring forth! Learn to mourn over the crimes, as well as the misfortunes which you ſee in the world, that whilſt you endeavour to ſhun them, you may hope to find the more mercy for your own guilt and infirmities.

D. I ſtand admoniſhed.

F. Behold the *mercy*, as well as the *power* of God, diſplayed in his conduct towards *man!* Contemplate every object before you: let *theſe* teach you to obey *his* laws, who rules the heavens and the earth, the appearances of which are ſo full of delight and wonder. Conſider the various ſeaſons of the year: do not the *ſpring* and

ſummer

ſummer tranſport you with the ſinging of birds, the verdure of the earth, the refreſhing breeze, and the gentle ſtream? To uſe the beautiful language of the ſacred writings, can you look on the *rainbow*, and not praiſe him that *made* it? "Very beautiful it is in the brightneſs thereof: it compaſſeth the heavens about with a glorious circle, and the hand of the moſt High hath *bended* it."—Have you conſidered how often the *ſhowers* refreſh the earth, when it is weary with drought, and as they fall, bring with them marrow and fatneſs, to cheer the hearts of men and beaſts?—The *ſnow* alſo bringeth plenty on the earth by the *manure* contained in it. "As birds flying, the Almighty ſcattereth it, and the falling down thereof is as the lighting of graſhoppers: the eye marvelleth at the beauty of the whiteneſs thereof, and the heart is aſtoniſhed at the raining of it." And with regard to the awful ſounds from the heavens, you have heard, with *religious reverence*, though I hope with *no childiſh fears*, the noiſe of *thunder* and *ſtorms*, which make this globe of earth, as it were, to tremble: And when the *lightnings* come with *aſtoniſhing ſwiftneſs*, are you not ſtruck with an awe which demands obedience, and obliges you to cry out, *Great, O Lord, and wonderful are thy works?*

D. O, my father, you have *often* talked of theſe things, but I was too young or too careleſs to think of them in the manner I ought to have done. I now feel my mind enlarged: I am convinced of my duty; I hope I ſhall never forget what you ſay.

F. Many of your elders, *Mary*, are thoughtleſs: but do you rather forget that it is day or night, than not remember your Creator, *now in the days of your youth.* The day and night equally declare his glory and his power: when the ſun riſes and when it ſets, do you not ſee the finger of God? When you retire at night to refreſh your wearied limbs, conſider every *ſtar* hung out as a lamp to ſhew his marvellous works!—Conſider, that *he* alſo made the *moon* "to ſerve in her ſeaſon" (as the months roll round) "for a declaration of *time*," and a ſign that *time* itſelf will have an end.—All theſe wonders in the heavens remain in no leſs aſtoniſhing order, "and never faint in their watches." They move at the commandment of the moſt High; and without his wiſe and incomprehenſible direction, *we* mortals could not exiſt: We ſhould be devoured by fire, drowned in water, or chilled to death by cold. You, my child, would fall like a leaf in autumn, even in the ſpring and bloom of your life. Well may we wonder and ſay, "when we conſider the *heavens*, the work of thy fingers, O God, the *moon* and the *ſtars* which *thou* haſt ordained; what is *man* that thou art mindful of him, and the ſon of man that thou regardeſt him!" Yet ſo it is, *we* alſo are the work of *his* hands, and he formed us to worſhip and adore him! Learn, then, to be *good*, not by *belief* only, but by *practice*, and a conſtant habit of thinking, that *God is all in all!*—"When you glorify the Lord, exalt him as much as you can, for *he will ever far exceed*; and *when* you exalt him, put forth *all your ſtrength and be not weary.*" Our *praiſe* is grateful though it be weak—O, my daughter, believe me, *He is all in all!* "He hath made all things, and to the *godly* he hath given wiſdom."

D. For this we have the word of God himſelf, as well as the reaſon of our own minds.

F. Thus indeed does *reaſon* as well as *faith* inſtruct us: Thus our *ſenſes* alſo lead us by the hand; and *blind* are thoſe who do not ſee the glory of God diſplayed in his works; and *deaf*, when they will not hear That perſuaſive voice, which invites us with the kindneſs of friendſhip, and the tenderneſs of love, to be *good* and *happy!*

CONVERSATION IV.

The various effects and advantages of prayer. The neceſſity of thinking continually of the care due to the ſoul.

D. I Am glad, my father, that we are met again. I have thought of nothing but our converſation of laſt night. When I retired to ſleep, the ſtars ſhone brighter than ever I ſaw them: all around me was ſilent as the grave, and yet my mind was ſo compoſed, methought I heard ſweet harmony. Such was the effect of what you told me! And this

morning

morning when I aroſe, the brightneſs of the ſun made an awful impreſſion on me. This glorious fire in the heavens not only cheered my body with its warmth, but inſpired my mind with *devotion*.

F. Happy ſhall I be, *Mary*, if I ſee you *act* with ſo juſt a ſenſe of things.

D. How would you wiſh I ſhould frame my mind, or form my words, to ſhew forth, in my poor perſon, That glory of God, which belongs to us all to cheriſh in our own hearts, and promote in others?

F. It muſt be obvious to you, and every one who thinks, that *man* is more diſtinguiſhed from the *beaſts* by *devotion*, than by *reaſon*: for the inſtinct of a beaſt, as you may have often obſerved in my dogs and horſes and other brutes, in many inſtances reſembles reaſon, but they do not appear to have the leaſt inclination to *devotion* in any thing they do. We are told, not to be as the *beaſts that periſh*; or in other words, as the beaſts that are mortal, and therefore not *accountable* creatures. *We* feel in our minds a natural tendency to devotion: *gratitude* for any unexpected good fortune; *fear* in any danger of evil; *hope* in any good, all lead us to ſeek an inviſible power, and aſſure us that our ſouls are related to God. If we believe in his *works*, *and how can we reſiſt believing in what we ſee*, we muſt believe in *him*: and if we believe in *him*, as the great Author and Preſerver of all things, it is contrary to our common ſenſe of juſtice and gratitude to refrain from worſhipping him; and the more truly we *worſhip* him, the more we ſhew forth his glory (*a*). You muſt be ſenſible that *prayer* is the means of intercourſe between our heavenly Father and our own hearts, and it is impoſſible to worſhip him but in *ſpirit*, or to do it acceptably, but as our ſenſe of *truth* directs us. This is ſo agreeable to the common ſenſe of mankind, it is eaſy to underſtand why the mere offering of words, in which the heart hath no ſhare, is called the *ſacrifice of fools*, *who conſider not that they do evil*.

D. I am ſenſible that prayer is our only ſure recourſe in difficulty and danger: do not all people think it abſolutely neceſſary to their well being?

F. All people ſhould think it ſo; for "though we are endued with faculties which enable us clearly to *underſtand* the obligation lying upon us, to obey conſtantly the will of God, yet we are at the ſame time encompaſſed with ſuch *weakneſſes*, as make us ſtand in need of perpetual *aſſiſtance*, to enable us to live up in any tolerable manner to the obligations we are under." Upon this undeniable principle, is founded the duty of prayer, as one of the cleareſt dictates of ſelf-love, and trueſt regards to our own intereſt.

D. What do *learned* men ſay concerning it?

F. That's more than I can tell you; but all *good* men ſeem to be agreed. Archbiſhop SHARP tells us, "*Prayer* ought to be the continual exerciſe of life, for it is to the ſoul, what meat and drink are to our bodies, their *repaſt*, their *ſupport*, their *nouriſhment*. *Prayer* is the great univerſal inſtrument by which we fetch down bleſſings from above, and become poſſeſſed of whatever we want. *Prayer* is our defence and preſervative againſt ſin, and againſt temptation: It is the ſecurity of our virtue, and the moſt efficacious means to advance it. *Prayer* is the wings of our ſouls, whereby we raiſe ourſelves up above this lower world to the God above, with whom, while we converſe, we become the more tranſformed into his nature. Whatever anticipations of heaven there are on earth; whatever foretaſtes we chriſtians have in theſe bodies, of the happineſs of eternity, they are all brought about by the means of prayer." So ſays this pious archbiſhop.

D. Have any *chriſtians* ever attempted to contradict him in this opinion?

F. None that I know of; but there are ſo many who neglect their prayers, it ſhocks the ſoul to think of it. You will ſee many *bad* examples of this kind to one *good* one, and therefore ſhould be as much guarded, as if people were mad enough to *diſpute* the principle.

D. Is it beſt to pray from our *heads* and *hearts*, without any *form* of prayer?

F. So ſome pretend: I think there is a ne-

neceſſity

(*a*) *For humility and devotion.*——O Almighty Lord, before whom all creatures bow in heaven and earth, I adore thy perfections! I admire thy *wonderful works!* I proſtrate myſelf before thee, and praiſe thy name with joy. Humble me in thy ſight, O God; give me a ſincere and contrite heart; that having a juſt ſenſe of my dependance on thy providence, and a fervent zeal in thy ſervice, I may offer up the incenſe of my prayers acceptably to thee, through Jeſus Chriſt my Redeemer. *Amen.*

ceſſity of obſerving a *form*. The great Sovereign of the world having commanded us to worſhip him in *truth*, as well as in *ſpirit*, and it requiring great ſtrength of mind to *find words proper to be uttered* whilſt we are actually praying, *forms of prayer* are juſtly conſidered by our church as *neceſſary*: you may obſerve that none of the prayers in the *liturgy* are *long*; and it is very obvious that the ſhorter and more ſimple prayers are, the more eaſily the underſtanding and the heart keep pace, and mutually aſſiſt each other. There is a vaſt variety of modes of worſhip now prevailing in the earth; and my maſter told me, they are diſtinguiſhed from each other by ſome *form* or words of addreſs to God, as if there could not be any ſolid plan of devotion, conſiſtent in its ſeveral parts, and reduced to common uſe, without this aſſiſtance. Though ſome who diſſent from our church do not directly acknowledge this, yet they often repeat the ſame words, while they diſcover how eaſily men run into extravagances without forms. You know it is the *duty of our clergy* to pray according to a form directed by *our Common Prayer-Book*. Our Saviour himſelf hath given us a *form*, but he never ſaid we ſhould uſe no other; on the contrary, he uſed others himſelf, as the occaſion required.

D. Are not ſome perſons capable of praying in words they had not meditated before?

F. Perhaps ſome few are able to do this. I have heard that our great poet *Milton* often did it: but when people of common genius attempt to ſoar ſo much above the common level, they may be ſure of falling into a gulph of abſurdities. If we conſider mankind in general, the want of forms is dangerous to the intereſt of piety: much prophaneneſs of expreſſion, great hypocriſy and enthuſiaſm, have been occaſioned by the want of *forms*. *Reaſon* being the great prerogative of human nature, and the uſe of it our *glory*, as well as our *duty*, above all things it is neceſſary to make *rational addreſſes to God*: and if we mean that our petitions ſhould be rational, they muſt be expreſſed in words proper to ſpeak to the Almighty, the meaning being *clearly comprehended*; and though we generally adhere to *ſcriptural expreſſions*, theſe ſhould be duly conſidered and properly applied; in ſome caſes they muſt be *varied*, in order to render our prayers plain and ſimple, yet not wanting in dignity of expreſſion. The wiſe man ſays, "Before thou prayeſt, *prepare* thyſelf, and be not as one that tempteth the Lord." What is this admonition? is it not to *conſider* the words we are going to utter, as well as to intereſt the heart in the expreſſion of them?

D. For my own part, I am ſatisfied when I find words already fitted to my circumſtances: but how am I to diſtinguiſh the different kinds of prayer?

F. I know but of two branches of devotion, *ſupplication* and *praiſe*: the *firſt* is the *confeſſion of ſin and miſery*, and petition for relief, which comprehends *repentance*; the *laſt* is an *angelical* and heavenly duty. The diſtinction you may perceive is obvious, but not ſo often made as it ſhould be, and the reaſon is too plain; few people are ſufficiently attentive to their prayers. They often utter words, when they do not think of *God*, and therefore cannot be ſaid to *pray*. It is a horrible practice, *Mary*, to addreſs the Almighty, and at the ſame time to be totally abſent, and inattentive to the meaning of the words we utter.—The tender Father of mankind has ordered things to hang in a wonderful chain and connexion. We pray to him becauſe of our wants and neceſſities of body and ſoul: and if we are equally conſcious of our inability and unworthineſs, as well as of our neceſſities, he will hear our prayers. With what zeal, humility, and attention ought we to worſhip ſo glorious a Being as God! (*a*)

D. Is

(*a*) *For attention to prayer, and a happy iſſue to the end and deſign of it.*——Almighty Ruler of heaven and earth, to whoſe command all nature is obedient, and before whom *angels* fall down in humble adoration: aſſiſt *me*, I beſeech thee, that I may worſhip thee with an active, pure, and unſpotted mind. Let my *heart* and *words* unite, that my prayers may bring health and comfort to my ſoul: and the contemplation of thy boundleſs mercies wipe the tears from my eyes, and fill my heart with gladneſs. Make me *patient* and reſigned to thee, under all temporal evils, that I may look up to the glory which ſhall be revealed, when my *corrupt* body ſhall put on *incorruption*: And grant, O Lord of life, that by thy mercy and almighty power, I may reach thoſe happy manſions where millions proſtrate themſelves before the glories of thy throne, and ſhine as the ſtars of heaven. This I beg, O Almighty Father of Life, for the ſake of thy beloved Son, who died for mankind that they might *live for ever!*

D. Is prayer as neceſſary to the *ſoul*, as food to the *body*, according to the archbiſhop?

F. If the ſoul cannot be preſerved in health without prayer, it may be ſaid to be as neceſſary as food to the body. The whole life of a *good man* is one continual prayer; not that he ſpends more time on his knees than his condition permits, and good habits require; but *God* is in all his *thoughts*; and all his *words* and *actions* are regulated by the rules of religion.—Conſider, *Mary*, the ſtate of human life, and the dangers which ſurround you and all the children of men.

D. I am ſenſible that we are all ſubject, every day, and every hour, to pain and ſorrow, ſickneſs and death; and ſhould live prepared for whatever a day may bring forth.

F. True: but we are ſubject to greater evils than theſe: we are ſubject to *ſin*, and therefore ſhould pray earneſtly againſt it; and whilſt we think we ſtand, let us take earneſt heed leſt we fall. You are ſure that your life muſt end in a few uncertain years: it is impoſſible, being in your right mind, that you ſhould not be anxious what is to *become of you*, that is of your *ſoul*. According as we live, eternity is a pleaſing or a dreadful thought! The proſpect of it always lies before us; we are all perſuaded *that we have ſouls*, and *believe* they will be *ſaved* or *damned*. If *this* is not an object of conſtant attention, nothing is worth attending to.

D. I find it natural to be in *hope* or *fear* of *ſomething*; and I ſuppoſe every one who believes in a ſtate of rewards and puniſhments, muſt have *hopes* and *fears* with relation to what *may* be, beyond the grave; but what ſhall I do, my father, to remove the pain of my fears, and render my hopes joyful?

F. What can you do, child, but apply your heart and underſtanding, all your mind, and all your ſtrength, to *God*? Conſider how you may moſt *gracefully* and moſt *willingly* reſign yourſelf to whatever ſhall pleaſe him, always hoping for the beſt, ſo long as you do your duty; and pray to him to help your endeavours. The happineſs of life depends ſo much on prayer, I ſee not how we can otherwiſe render our minds firm, bold, determined, and look on life and death indifferently. This it was which enabled ſo many perſons, recorded in the ſcriptures, and other hiſtories of the greateſt authority, to triumph even in death, ſubmitting chearfully to the torture, when the cauſe of religion called on them to maintain the *truth*, and ſeal it with their blood.

D. Is there any inſtance of ſuch reſolution in an *Engliſh* woman?

F. Engliſh! They are as brave a people as any on the earth. I remember to have heard my maſter ſpeak of a Mrs. *Aſkew (a)*, a ſingle young gentlewoman, about the beginning of the Reformation, or change from the errors of popery. This lady was cruelly perſecuted. She was impriſoned for her *faith*, and though importuned by the firſt people in the nation to recant what they called, her errors, ſhe would not conform to *popiſh opinions*, and was at length condemned to the torture, to draw from her who it was that befriended her: but ſhe maintained her conſtancy, and at length was brought to the ſtake in *Smithfield* in *London*, and burnt; and, like a primitive Chriſtian, died, *praying for her murderers*.

D. Had ſhe committed no crime?

F. None: ſhe was a very good young woman; good even to death.

D. Did the king at that time ſhew her no mercy?

F. Henry VIII. would have pardoned her at the ſtake, if ſhe would have recanted, but he was ſtill too much a papiſt to do it without; and Mrs. *Aſkew*, at the age of twenty-five, died a martyr to the proteſtant faith.

D. Surely ſuch a reſolution could ariſe from nothing but her hopes in a life to come.

F. And what do you think was the foundation of ſuch hopes? She was habituated *to pray to God*, and to ſerve him boldly in true faithfulneſs and fear. In the firſt ages of Chriſtianity, and in various perſecutions which befel the profeſſors of the goſpel, many oppoſed themſelves to flames and the ſevereſt tortures in the cauſe of truth, and women behaved with as intrepid a mind as the braveſt men.

D. I am afraid that few in this age would have had the reſolution of Mrs. *Aſkew*, for many are aſhamed of being ſeen on their knees.

F. This is true: but it is alſo true that our genius is firm, and many have more in them than you

(*a*) The phyſicians, Dr. Aſkew, of Newcaſtle, and his ſon, the Dr. in London, lately dead, are of the ſame family.

you imagine: ſome miſtakes proceed from a right principle not rightly underſtood. This is the caſe of many good perſons; a falſe ſhame is apt to betray the cauſe of devotion. When people are *afraid* or *aſhamed* of doing what is in itſelf *right*, they are in great danger of doing *wrong*. Reſolution is ſo neceſſary to religion, it cannot exiſt without it.

D. I never conſidered before, that ſuch *reſolution* is neceſſary to a pious and virtuous life. I now ſee clearly that nothing truly *great* can be done without it.

F. My dear *Mary*, it is our part to poſſeſs our ſouls with *ſuch a degree of reſolution*, that as no *fear of pain* ſhould *frighten*, *no temptation to pleaſure* ſhould entice us from our duty. This is the habit which gives a luſtre to all our actions, and over-balances or conquers all the gilded charms of pomp, and the allurements of vice: you will hereafter experience that the degree of your virtue will be proportionable to the degree of your *courage* and reſolution.

D. I believe thoſe who are [illegible], abſolutely conſtant, and pray frequently, as well as fervently, at certain ſtated hours.

F. My maſter ſaid, that in ſome *Mahommedan* countries where he had lived, the people pray at leaſt *thrice* in the day at regular times, and are no more reſerved in regard to their being *ſeen* at their private worſhip, than at their dinner; ſo much do *they* eſteem *prayer* as a *manly* and *rational*, as well as *religious* duty.—The *Jews*, I am told, pray thrice in the day. In ſome popiſh countries, the people pray openly in the evening at the *ringing of a bell*, falling down on their knees in the ſtreets. Some alſo pray before images ſet up in niches in the walls, making their cities ring with noiſe.

D. You do not mean to recommend this practice.

F. Thanks to heaven for our *true belief in Chriſt*; we uſe no ſuch *outward ſhew*, nor practice any ſuch abominable idolatry.

CONVERSATION V.

Neceſſity of family prayer, and its great uſefulneſs.

D. SHOULD we then always pray in our cloſets?

F. In this land of true religion, we pray *in ſecret*, except in our *churches*, or at *chriſtenings* and *burials*: as to *family prayer*, I conſider it as ſecret. We are *commanded* by our great Lord and Maſter, to pray *in ſecret*, not to be ſeen of *men*; that is, not to *ſeek* the eyes of men, as the *Phariſees* did. You remember our Saviour expreſly mentions the *groſs hypocriſy* of thoſe people. But let us underſtand the meaning of our Lord, and not become ſo fearful and reſerved, as not to pray at all, which has been often the conſequence of childiſh fears. Suppoſe two perſons met together, both well inclined, yet timorous; and both, on that account, declining this duty; how unhappy it will be for them! How will the ſenſe of religion be leſſened in their hearts by degrees! If they fall into a cuſtom of *never praying* but at church, can it be expected they will be attentive to their prayers *there?* And can they pray at church without being *ſeen?* It is our duty to avoid all human eyes in private, and *we* are accuſtomed to this reſerve: but we ought to be ſo intent on this great buſineſs, and ſo *manly* in our devotion, as not to regard any interruption or ſurprize, much leſs any trifling accident of being ſeen by one, whoſe eyes we did not ſeek.

D. Pray, how did my mother act in this particular?

F. Your mother, *Mary*, good as ſhe was could not immediately get the better of that modeſty which made it criminal in her eyes, to be ſeen on her knees, even by me; but I ſoon convinced her, that as we retired to reſt, and roſe at the ſame hour, ſo we ſhould likewiſe offer up the incenſe of our prayers with one heart and one ſoul; and this contributed greatly to our mutual peace and ſecurity. We loved each other the more, becauſe we loved God.

D. Do you imagine that all huſbands and wives obſerve the ſame rule?

F. All I can ſay in anſwer to this is, that happy are thoſe pairs who aſſiſt each other in this reſpect; and mutually excite and promote their

own devotion by friendly advice and lively example.

D. Is it poſſible to have as much *pleaſure* in devotion, as we uſually have in any other favourite purſuits?

F. It certainly is; otherwiſe it is abſurd when we worſhip to ſay, *Let us heartily rejoice in the ſtrength of our ſalvation.* We cannot heartily rejoice without being pleaſed. And the more pleaſure we receive, the leſs ſubject we ſhall be to forget, or neglect our devotion. Indeed I ſee not how reaſonable and accountable beings, formed by nature for the glorious worſhip of God, can paſs their days *with pleaſure*, or *without pain*, unleſs they are duly mindful of That God who is the center of happineſs, and the ſummit of delight. In conſidering his glory, the mind labours with a tranſport of holy joy.

D. What is *pleaſure* as it reſpects the mind?

F. Pleaſure which properly belongs to the mind, is thinking right, and *doing* and *ſpeaking* that which is acceptable to the great Lord of Nature, who gives us ſuch enjoyments as are ſuited to us as reaſonable beings. Among theſe, what can gratify the ſoul of man ſo much as ſending up his *complaints*, his *petitions*, and his *praiſe* to his Creator every morning and every night? What greater joy can enter your heart, *Mary*, than the conſciouſneſs of having performed this duty in a proper manner; and when it is ſo done, that *God hath heard you*, and taken you under his care and protection? Such conduct will put the *world* under your feet, and raiſe you to heaven!

D. I underſtand your doctrine and believe it. I have frequently entertained a ſatisfaction in my *prayers* beyond what I can expreſs, and experienced a pleaſure, which no earthly enjoyment can produce.

F. Our prayers, *Mary*, are our true and faithful friends; they will never forſake us! They are our *guardian angels!* We may enjoy the happineſs and advantage of their company in a *palace* or a *dungeon*. Without their aid, we can have no ſecurity that we ſhall be *conſtant* to *God*, or ſubmit to the laws of Chriſt. *Seek* for the mercy of God, my daughter, and expect to *find* it: but remember, that the promiſe of your *finding*, depends on your *ſeeking*. "The prayer of the *humble* pierceth the clouds, and till he come nigh, he will not be comforted." This is not ſaid particularly of *public* or *private* devotion; it is ſuppoſed that the ſame warmth and ſincerity accompanies both. To *pierce the clouds* with our prayers, is a ſtrong and beautiful expreſſion. When they go forth from the heart with fervent importunity, they ſeem to take heaven by violence; they make their way to the ears of the Almighty upon his throne, and bring down comfort and joy to the mind. Amidſt all the buſtle of the world, and pretenſions to happineſs, *I conſider that perſon as the happieſt of the children of men, whoſe addreſſes to God, both in public and private, are the moſt acceptable!*

D. Does not our *readineſs* to pray, depend on the good habits of our lives?

F. Moſt certainly: they act reciprocally on each other. The good habit of your thoughts, words, and actions, will grow with your daily practice in the duty of prayer. On the other hand, ſhould you ever forſake the paths of virtue, you will as certainly forſake your prayers, and your inclinations to all goodneſs will daily decreaſe with your neglect. Of this I have known numberleſs ſad and deplorable inſtances.—Heaven preſerve *you*, my daughter!

D. Amen.

F. Always keep this in your mind, that although religion itſelf conſiſteth not in word, thought, or deeds, alone, or ſeparately, prayer is the *effect* of them all; and being the moſt immediate intercourſe with God, is therefore the higheſt act of religion. Conſider it as ſuch, and you will be the more induced to perform this duty in a proper manner.

D. What is the cuſtom of the great world, in regard to the difference of *public* and *private* prayer?

F. The cuſtom of the great world, *Mary*, is to follow *example* rather than *precept*; though it would be much ſafer, in moſt caſes, to follow inſtruction. When they are good, we muſt conſider both as neceſſary, and let our light ſhine before men. Thoſe who go to church merely from cuſtom and decency, have ſeldom much inclination for devotion, public or private; yet the ſame authority which requires one, requires the other alſo.

D. You have often mentioned *family prayer*, as a thing you wiſhed much to ſee in uſe: Is the practice totally diſcontinued?

F. This good cuſtom ſeems to have been long out of faſhion, except with a very few: we muſt reſtore it again, unleſs we mean to act as if we

expected miracles to be wrought in our hearts: we do not conſider that *bad* cuſtoms are the diſeaſe, and *good* ones the medicines of virtue. Good cuſtoms are the trueſt friends to noble and worthy actions. Men are conſtantly led by the force of imitation. *Family prayer* is a kind of mutual ſecurity to every one in a family, that they ſhall pray at certain times, whether it be once or twice in a day. Where ſuch prayer is properly repeated by the perſon who officiates, it will rouze the powers even of the ſlothful, and conquer that coldneſs which is ſo apt to ſeize the heart, even during the performance of this ſolemn act.

D. If family prayer is ſo much out of faſhion, ſervants can receive but little benefit, in a religious view, from their maſter or miſtreſs.

F. Maſters have the proper authority over us as ſervants, and expect from us ſtrict juſtice and fidelity; but if they do not ſhew an example of *piety*, and are inattentive to the worſhip of God, under their own roof, what ſecurity can they expect to find in the virtue of a ſervant? And if he neglects his duty to his God, there is no tye upon him but a dread of the *gallows*, or the fear of *loſing his place:* and the laſt he gets the better of, by contriving to deceive his maſter. How can a ſervant have much ſenſe of moral or religious obligations, unleſs he hath been taught by his parents, or his maſter?—Who elſe will teach him?

D. Women are called the *devout ſex:* are the women ſervants diſtinguiſhed for *piety*, as well as the duties of domeſtic life?

F. Many are: yet from a falſe delicacy, ſome ladies think themſelves abſolved from all demands relating to *family* prayer, becauſe they *are* married; and ſome becauſe they are *not* married.

D. Is there any thing in the New Teſtament which makes a diſtinction in this particular?

F. Diſtinction, child! Some paſſages ſuppoſe ſingle perſons moſt at liberty to promote the exerciſe of ſuch religious duties; as thoſe who are married are obliged to obey their huſbands. But women have generally influence enough, in theſe caſes, to do whatever is *right*; and if they would attend to their intereſt, we might hope to ſee this excellent cuſtom reſtored.

D. Was family prayer ever the general cuſtom of our forefathers?

F. I believe it was: about an hundred and thirty years ago, many of them became hypocritical and fanatical, and made a vaunt of piety, which rendered them ridiculous and contemptible, even to each other. Since that time, *family prayer* has been much neglected: the number of families which now obſerve the cuſtom, is very ſmall, compared to thoſe who never think of it.

D. Do you think the neglect of this cuſtom affects the nation in general?

F. Without doubt: what is a nation but a number of families? When theſe are prudent, ſober, and faithful worſhippers of God, then we have good reaſon to hope for *private happineſs* and *national bleſſings*. At preſent we ſeem, in this reſpect, to have forſaken God, and to have much to fear from our *irreligion*. As to hypocriſy, it is unneceſſary, for many glory in their ſhame.

D. Since I may not enjoy the benefit of *family prayer*, tell me, my father, how I may make my *private* prayers moſt *beneficial?*

F. I reckon it one of the greateſt advantages to utter words *ſlowly* and *ſolemnly*, as the only way to weigh their *ſenſe* and *meaning*, without which prayers are lifeleſs forms. You will find no comfort or advantage, unleſs your mind is fixed on this holy buſineſs. Your attention muſt be kept awake, that you may neither *tire* nor *wander* in thought: theſe infirmities reſemble each other, and human nature is much addicted to them. Be watchful, therefore, over your thoughts, and careful to accommodate the length of your prayers to the ſtrength of your mind. On the other hand, do not deceive yourſelf; and under a fond notion of an unavoidable defect in yourſelf, become habitually negligent. Our hearts are more treacherous than we imagine. You are ſenſible that a multitude of words will not avail: but if you are indolent, and unwilling to pray, you may think a few words too many. In ſuch circumſtances you cannot be ſaid to offer up your heart to God, be your words ever ſo few.

D. I underſtand that *few* words, with attention, may be acceptable; and *many* without it, will be in vain. I have ſometimes heard people complain, they have not *time* to ſay their prayers.

F. There are ſuch unreaſonable creatures in the world, who fooliſhly contrive to impoſe on themſelves; or wickedly attempt to deceive others. My maſter once told me, it is a proverb among the *Hollanders*, who are a buſy nation, that "no one loſes time by ſaying his prayers, nor is ever the poorer for giving alms."

The

The firſt part is very obvious; the laſt may be eaſily reconciled, where prudence is exerciſed.

D. There are people, who really cheat themſelves into the belief, that they have no time to pray.

F. In one ſenſe they have *no time*, for that which they have *no inclination*. But can the moſt indigent child of labour, with any ſhew of reaſon, *pretend that he wants time to pray to Him, who gives life and time*, for the very purpoſe of worſhipping him? Is not this an affront to the Majeſty of Heaven? *Reſt* is *commanded* to be given to our *beaſt*, and ſhall *man* complain that his labour for bread is ſo great, it allows not time for him to aſk that *bread* of his *Father*, the Lord, and giver, and preſerver of life?

D. The pretence is ſhameful indeed! If I ſhould be occaſionally interrupted or prevented from *kneeling*—

F. Then pray *ſitting*, *walking*, or *ſtanding*. This you may do in ſecret, and to yourſelf, though you were ſurrounded by millions. At all times, when you pray, collect your thoughts, that your heart may keep pace with your tongue. Conſider this as eſſential a duty, as it is to pray at all; and for the ſame reaſon, *ſhort* prayers are ſo much preferable to long ones.

D. What ſhould I do, if at any time, through hurry or forgetfulneſs, I neglect my prayers, and afterwards recollect?

F. It is a ſhame to be in a hurry.—Some occaſions require our being more than commonly active, but hurry implies an agitation not conſiſtent with prayer. For the reſt, when you have acquired a habit of praying morning and night, you will hardly ever forget. Be as active in religious duties, as in any other: the lazineſs which occaſionally invades a great part of mankind, may happen ſometimes to keep you ſo long in your bed, as to create a diſſipation of thought, when you riſe, by a ſudden call to your duty; and you may be obliged to haſten to your domeſtic duties, without having offered up your morning devotion to the Almighty. When this happens, as ſoon as you recollect, and conſcience will remind you of the neglect, repair the fault *immediately* in the beſt manner you can.

D. Is there not more awe and reverence in praying on our knees, after we are riſen, than in bed?

F. I think there is. Prayers in bed are called *ejaculations* (*a*), as when we are juſt falling into the arms of *ſleep*, which is the image of *death*, or riſing again, as it were from the grave, when we awake: but it is better to pray whilſt in bed, than to neglect to pray when riſen: and as we may pray in *thought*, nay even in *words*, without acquainting the world what we are about, if after recollecting your omiſſion you ſtill decline to do your duty, your fault will be aggravated, and the reproaches of your ſelf-accuſing heart will be doubled. Many ſuffer buſineſs, or ſome trifling amuſement, to poſſeſs their minds, in preference to the God who made them. If no diſtinguiſhed misfortune happens to you on the day you forget your prayers, you will be the more ſubject to the ſame omiſſion on the next day; and accumulate your guilt, and add to the *ſin* to be repented of. Nothing is more true in general, than that the *omiſſion of good, is the commiſſion of evil*; and in this inſtance it is more remarkable than in any other which I think of.

D. I flatter myſelf I ſhall never be guilty of this crime, the thought of it ſtrikes me with ſo much terror.

F. I am glad it does: be ſure then of your *morning prayer*, even though you ſhould ſay it before you riſe from your bed; but riſe always time enough, to prevent any interruption. Habit will ſoon render it familiar, and you will receive ſome part of your reward in the benefits of *early riſing*, which I need not tell you, who are accuſtomed to riſe with the ſun.

D. As to my *evening prayer*, there is not the ſame reaſon for apprehenſion of negligence.

F. No: but an equal care is neceſſary to pray before ſleep invades you, and to preſerve the regular order of your life in prayer; and therefore fail not of your *evening prayer*, as you would not fail of your *bodily* reſt, which is ſo neceſſary to the continuance of your temporal life.

D. What a deplorable condition are thoſe in who neglect this duty, and live all their days as *without God.*

F. Deplorable indeed! But thoſe who do not *pray to* him, cannot be ſaid to *live with him.* How grievouſly painful it is to the heart, not rendered callous by a habit of wickedneſs, to think of being afloat in a wide ſea, without *proviſion*, *compaſs*, or *ballaſt*; toſſed by tremendous billows, and

(*a*) See Prayer-Book.

and driven by tempeſtuous winds; expecting to ſink in the profound abyſs, or be daſhed againſt rocks, or periſh with hunger! Yet this is truly *their caſe*, who know not *how*, or in what manner their *ſouls* can be ſaved, having no rational principle of *hope*. This is *their ſituation* who live *without God*, by neglecting prayer; and they will ſenſibly feel it ſo, when it is too late.

D. This is terrible to think of!

F. Comfort your ſoul, and hope it may never be your caſe: but imagine not, that becauſe you are *poor*, you have a better title to the *reality*, or the *reputation* of being more pious than the RICH. This is far from being true, for many of the indigent part of mankind are ſo profligate, ignorant, or idle, they never pray.

D. Never pray!—

F. Others pray only at church; ſome who pray in private, think it ſufficient if they perform this duty at night, when, perhaps, they are drowſy, lifeleſs, and ill qualified to addreſs the Supreme Being. Let it be your part, *Mary*, to rectify ſuch evils as well as you are able, and leave the reſt to heaven.

CONVERSATION VI.

On the ſabbath, and the innocent amuſements which are warrantable on that day.

F. MARY, you appear full of thought: have all things gone well with you to-day?

D. My looks are not deceitful. I *am* thoughtful, but not ſorrowful. Your diſcourſe made ſuch an impreſſion on my mind, I believe it will live in my memory as long as it ſhall pleaſe heaven to give me breath; and be a means of my happineſs, when that breath ſhall be taken from me.

F. I rejoice to hear you talk ſo much like a Chriſtian. This day has been devoted to the public worſhip of God—Have you enjoyed any particular pleaſure?

D. The pleaſure of *praying*, and hearing the word of God: and I find that thinking of it, as a pleaſure, really makes it ſo. Your advice ſtrengthens my attention, and I will endeavour to learn ſomething worth remembering whenever I go to church.

F. This is the way of anſwering one end of going thither. If you can make ever ſo ſmall a part of the diſcourſe your own, by the help of your memory and underſtanding, a conſtant weekly attendance for a few years, will ſoon ſtore your mind with ſacred knowledge, and make you wiſe in the great buſineſs of *everlaſting happineſs*. Every child may remember the *text*; but if you are attentive to the *diſcourſe*, you will bring home ſomething more; which, by ſerious reflection, you may engraft on your own ſtock, that it may grow up with you, and bear the richeſt fruit. The more the memory is exerciſed, the more capable it becomes of retaining impreſſions, eſpecially where the heart is intereſted. Many and great are the advantages to be drawn from the *ſabbath-day*. If it were not for the frequent return of it, where would the villagers meet to entertain each other with converſation? And how would good neighbourhood and friendly ſociety be maintained amongſt us?

D. True, my father: or when ſhould we have an opportunity of appearing in our beſt attire, and make ſome figure in each others eyes?

F. Figure, my child! there is ſomething of greater conſequence than this. We ſhould firſt conſider it as the means of refreſhing our minds with ſentiments of religion; and cheering us, amidſt all our toils and labours, with hopes of *happineſs after death*. Were the ſabbath not *commanded* to be kept holy, yet would it be highly neceſſary to our well-being to make this diſtinction: and indeed without it, what would become of *religion*?

D. God hath expreſly commanded the ſabbath-day to be kept holy.

F. You remember the *fourth commandment*, in which you are inſtructed with regard to what you *are*, and what you *are not* to do on this day; and the reaſon for this particular appointment is aſſigned by the Almighty.

D. Is not the duty of attending divine worſhip required of all *chriſtians*, without diſtinction of perſons?

F. Undoubtedly: thoſe who are regardleſs of the ſabbath, and ſeldom appear at church, are either

either ignorant and abandoned wretches, who loiter about, ſeeking a miſerable amuſement, having ſcarce ever thought on the being of a God; or ſuch as are become preſumptuous from their ſuperior condition, and think they may do as they pleaſe, and make a religion of their own: but whatever they imagine, they cannot alter the laws of God, nor reverſe his commandments to *keep holy the ſabbath-day*.——God has made a ſeparation of this day to *himſelf*, and directed us to diſtinguiſh it by peculiar acts of devotion and religion; and this being ſo ſtrong a fence againſt impiety, it is amazing it ſhould ever enter into the heart of man to imagine, that God will diſpenſe with the breach of a law, which he has written in ſuch ſtrong characters on our minds. God is jealous of his honour, and if we decline the public worſhip, and as it were refuſe to pay the homage ſo infinitely due to the ſupreme Lord and Proprietor of all, and which he ſo expreſly requires from us, how can we eſcape puniſhment?

D. What have you generally obſerved, my father, to be the effect of *breaking* the ſabbath, or *neglecting* the duties required on it?

F. According to the beſt of my obſervation, in ſeveral inſtances, this has been attended with very ſad effects: it has either troubled and diſordered the mind, and made the thought of death dreadful; or rendered the heart hard and inſenſible to religious impreſſions, and at length left it abandoned to its own bad inclinations. He that forſakes the *ſabbath*, forſakes his *Maker*; and, as it were, puts himſelf out of his protection: and he that ceaſes to reſt his hope on his obedience to his God, muſt be wretched indeed! If we conſider the breath we draw, at the will of the Almighty, can we forbear crying out with the Pſalmiſt, "*Bleſs the Lord, O my ſoul, and forget not all his benefits: who forgiveth all thine iniquities, and healeth all thy diſeaſes: who redeemeth thy life from deſtruction, and crowneth thee with loving-kindneſs and tender mercies: who feedeth thy mouth with good things, ſo that thy youth is renewed as the eagle.*

D. Our *devotion* ſhould fly on the wings of love to the God that made us.

F. Well obſerved, *Mary:* You know that the Jews of old time, long before our Saviour came into the world, were the *choſen people of God*, and that their wiſe king *Solomon* built a church or temple, which was the glory of the whole earth; nothing like it was ever known before or ſince (*a*): nor do we know that the Almighty ever ſhewed ſo many and great wonders, or appeared in ſo miraculous a manner, except in that wonder in which we are moſt intereſted, namely, *the coming of our Saviour!* The deſign of this temple was, for the people to *worſhip God in public*, well knowing that the Almighty expected this of them.

D. I remember *Solomon* made a beautiful prayer at the dedication of this temple: do you recollect it?

F. The prayer recorded in the Old Teſtament, is expreſt in theſe words: "When thy people Iſrael ſhall be *ſmitten* down before the enemy, becauſe they have ſinned againſt thee, and ſhall turn again to thee, and confeſs thy name, and pray, and make ſupplication unto thee *in this houſe*, then hear thou in heaven, and forgive the ſin of thy people Iſrael, and bring them again unto the land which thou gaveſt unto their fathers!—When the *heavens are ſhut up*, and there is no rain, becauſe they have ſinned againſt thee, if they pray *towards this place*, and confeſs thy name, and turn from their ſins when thou afflicteſt them, then *hear thou in heaven*, and forgive the ſin of thy ſervants!—If thy people *go out to battle* againſt their enemy, whitherſoever thou ſhalt ſend them, and ſhall pray unto the Lord toward the *city* which thou haſt choſen, and toward the *houſe* that I have built for thy name, then *hear* thou in heaven their *prayer* and their *ſupplication*, and maintain their *cauſe!*—If they *ſin* againſt thee, (for there is no man that ſinneth not) and thou be *angry* with them, and deliver them to the enemy; yet if they ſhall *bethink* themſelves and *repent*, and ſo return to thee with all their *heart*, and with all their *ſoul*, then hear thou their prayer, and maintain their cauſe, and forgive thy people their tranſgreſſion, and hearken unto them in all that they call unto thee for." Thus you ſee what favour Solomon hoped to bring down on his people by means of this temple, and the incenſe of prayer offered up in it, for the removal of their calamities, and the advancement of their happineſs. And accordingly we find that the Jews were protected or afflicted, as they behaved well or ill; they were happy

(*a*) It is ſaid to have coſt 800 millions; near as much as our country is computed to be worth.

happy or miſerable, as they called upon God in ſincerity of heart, or rebelled againſt him.

D. Will it not be for ever ſo?

F. As ſure as there is a God, he cannot be regardleſs of his creatures, nor forget the work of his hands. You remember how the old men wept to ſee the *ſecond* temple ſo much ſhort in glory to the firſt: and how naturally mankind of all religions, and in all ages, have been inclined to build and adorn temples, whether dedicated to imaginary beings, under a notion of their having the power to protect them; or to the one true God, who liveth for ever and ever!

D. If it were not for churches, there would probably be no preachers; and if there were no preachers, there would be no religion.

F. Rightly obſerved, *Mary*. If we conſider that churches are the houſes dedicated to the ſervice of God, in which we meet to worſhip him, how much are we bound to rejoice in every opportunity of diſcharging this duty! Have you ſtudied the ſhort, but pithy hundredth pſalm? *David*, the choſen ſervant of God, did not build the firſt temple, to which I preſume it alludes, but only provided the materials for it. This honour was reſerved for his ſon. Yet his zeal breaks forth, "O be joyful in the Lord, all ye lands, ſerve the Lord with gladneſs, and come before his preſence with a ſong—O go your ways into his gates with thankſgiving, and into his courts with praiſe.—Be thankful unto him, and ſpeak good of his name!"

D. This is a more ſolemn invitation, than is generally imagined: and of whoſe name ſhould we ſpeak good, if not of his, from whom we derive our being, and by whoſe mercy we exiſt.

F. The idolatrous *Epheſians* were zealous in ſupport of their worſhip in a temple dedicated to a falſe Deity.—What a dreadful thing it is for thoſe who profeſs to believe in Chriſt, who do believe, and yet their blindneſs betrays them into idolatry.

D. The heathens miſtook the object of their devotion, but ſtill they acted upon a religious principle.

F. Shall we, who profeſs to worſhip the God of heaven and earth, become indifferent as to the manner in which it is done? Is not this in effect the ſame as not doing it at all? If our religion calls on us to come into his courts with gladneſs of heart, and we cannot be drawn thither even by the ſtrongeſt perſuaſions; what will become of us, *Mary*? And where ſhall *we meet* as a people, to ſend up *our* prayers to God, to avert the evils we labour under, or bring down his bleſſings, if we never go to *church*?

D. Is it not our cuſtom, upon every great event, to offer up prayers to God in public?

F. It is the cuſtom of all chriſtian nations. We conſtantly find, that in great *ſickneſſes*, *war*, or *famine*, *heavy unſeaſonable rains*, or *droughts*; *in* all public diſtreſſes, or *for* public thankſgivings, we *fly to the temples of God*, there to pour out our ſouls before him. The ſenſe of an Almighty Power and his providence, by any extraordinary interpoſition, fills our churches; they are crowded with worſhippers. But, alas! the impreſſion ſoon dies away, and men fall again into a *forgetfulneſs* of God; and thus decline perhaps into the very courſe of wickedneſs, which was the cauſe of their calamity.

D. Are there no laws for the puniſhment of thoſe who break the ſabbath?

F. In ſome few caſes there are; but they hardly ever extend beyond vagabonds, or the *poor*. And what are the laws of men to ſuch people as do not regard the laws of God? They only avoid temporal puniſhment: and if they will not obey the fourth commandment, I am afraid they will not be ſincere in obeying any other. The duty of keeping holy the ſabbath-day, is one of the chief obligations both of *Jews* and *Chriſtians*. In all civilized countries, the neglect of it hath generally proved the great inlet to all manner of wickedneſs. Wherever the ſabbath has been *broken*, a whole tide of wickedneſs has flowed in at the breach. God hath *bleſſed this day*, *and hallowed it*; and they *unbleſs* themſelves who *profane* it.—O my daughter, as you value your ſoul, rejoice in the *ſabbath-day*, and attend divine ſervice with *conſtancy* and *pleaſure*. If you neglect your duty on *this day*, you neglect your *religion*; and you cannot expect any bleſſing on any *other day*.

D. I ſhall not forget your charge: I am ſenſible of the importance of it; as I am always ſorry when I ſee others behaving careleſly at church.

F. Nothing is ſo childiſh as to be careleſs there. People who have not ſenſe enough to know the end and deſign of coming thither, ſhould not be permitted to ſet their feet in it.

D. This is obvious to thoſe who conſider churches as ſeparated and dedicated to the worſhip

of the great Lord of heaven and earth: nothing contrary to the holineſs of the place, ought to be permitted.

F. True, my daughter: you will rejoice, I hope, at the return of the ſabbath; not ſo much becauſe you reſt from labour, as that you have ſo fair an opportunity of offering your heart to your Maker. The Almighty has declared, he is pleaſed with the incenſe offered by numbers of his rational creatures aſſembled together. Go with *gladneſs* to the houſe of God, not only to *worſhip* him, but to *hear* his word from the mouth of his miniſters. Thoſe who are induſtrious in what they undertake, of *worldly* concerns, can with no conſiſtency be lazy in *religious* duties: and ſuch as have pleaſure in praying to God, will put their truſt in him when they pray. Inſtead of flying *from* church, as *from a houſe of correction*, they will fly *to* it, as the *place of their higheſt comfort*. Praiſe and thankſgiving will be their entertainment, and they will pour out their hearts in humble acknowledgment of their ſins, and renew their reſolutions of amendment of life. In a word, if people preſerve in their minds the reverence due to the *ſabbath*, every thing good may be expected from them; but nothing truly worthy of praiſe can be hoped for, from thoſe who withhold their homage from God *on that day*.

D. I am ſenſible, that the ſame induſtrious diſpoſition which inclines us to do our duty in labouring with our hands, ſhould in all reaſon lead us to do our duty to God, from whom we receive health and ſtrength to purſue our labour, and the buſineſs of the world.—I hope *my miſtreſs*, being ſo good a lady, will think it a part of *her duty*, to permit me to diſcharge *mine*; and not reſtrain me from going to church *once*, if not *twice* on the ſabbath-day.

F. There are ſome maſters and miſtreſſes, *Mary*, who think but little of their *own ſouls*; and therefore are not apt to have much concern for thoſe of their *ſervants:* I am perſuaded the good lady will take proper care of you: but do always the *beſt* you can for yourſelf; nobody can do more. Remember, that however faulty many of our ſuperiors may be in *their* ſtations, and no one is without faults, the greater number of *us* are generally worſe in *ours*; and therefore we ſhould rather mend our own manners than complain of theirs. There are many who *know* their duty, yet do not *practice* it: if our ſuperiors do not ſhew us an *example*, it is in *our* power to put them to the bluſh.

D. A careleſs behaviour at church is ſinful; I have always conſidered *ſtaring about*, in any part of the ſervice, as a great fault.

F. This is too often the caſe; but judge with candour, and mind your own duty, that you may not appear in the ſame light to them, as they do to you. It is our duty to adore our Maker in our thoughts and words; *by* our bodies, and *in* our ſouls. The order of our church requires *kneeling* when we pray: it is the *humbleſt* poſture; and helps us to think of our dependence on the God before whom we kneel: but we are governed more by faſhion than by reaſon; and people think they may do as they pleaſe, becauſe there is no temporal puniſhment for this kind of offence.

D. It is a ſhame not to kneel before *God*, when we kneel before a *prince*. And if worſhip requires *words* as well as thoughts, how comes it that many do not make the *reſponſes?* Is not this alſo an offence?

F. Offence! aye ſurely: whoſe praiſes ſhould we utter, if not *his* who gave us voice? So long as you have the power of ſpeech, ſound forth the praiſes of the Almighty.

D. How can people be ſo careleſs!

F. They do not reflect that "all the works of men are as the ſun before God, and his eyes continually upon their ways." Some come to his houſe with their thoughts full of buſineſs or pleaſure, or ſo overwhelmed with intemperance, they are fit only for ſleep. It is the crime and misfortune of many, in all conditions, that when they meet to worſhip God, they do not addreſs him with ſuch awe and homage, as becomes *rational* creatures, and as we juſtly ſtile ourſelves, *miſerable ſinners*. There is too much reaſon to believe, that neither our underſtandings nor affections are, in general, engaged in the manner they ought to be. I do not mean to undervalue any honeſt endeavour, becauſe it doth not blaze forth as a flame. I know there are ſome who run mad, by what they call *religion:* but I ſpeak of thoſe who ſeem to be mad for *want* of religion: For careleſſneſs and groſs indevotion prevail in the *higheſt ſeats of learning*, even in *ſeminaries* devoted to God, as well as at the *old woman*'s ſchool, where you was taught to read and pray.

D. The command of keeping holy the ſabbath-day,

bath-day, doth not prohibit all innocent amuſements.

F. It cannot be ſuppoſed that we ſhould be ſo employed as to give our minds no reſt or relaxation. The Jews, in our Saviour's time, pretended to be much ſcandalized, even at his doing works of mercy on the ſabbath-day; but he reproved them with ſeverity, leaving us a ſilent leſſon, that ſuch employments ſhould be our delight. Works of neceſſity are warrantable, ſuch as pulling the ox out of the pit: but we are not to follow our *worldly buſineſs* on this day, as too many do, though in private. Some devote it to journeying, not thinking of the public worſhip of God. Others ſleep and lounge away their time.

D. Wretched creatures!

F. Wretched indeed! As to *amuſement*, the ſabbath is a day of *rejoicing*; but the proper ſubject of the joy, is the wonderful works of God in the creation of the world, and his goodneſs and mercy in the redemption of mankind by Jeſus Chriſt (*a*). After we have worſhipped God in public, and paſſed the day religiouſly, if we indulge ourſelves with any relaxation or amuſement, it muſt be ſuch as is ſober and pious, not tending to *madneſs*, or intemperance of mirth, much leſs to exceſs or debauchery; therefore take care to avoid ſuch company as abuſe the ſabbath-day. People muſt make uſe of their *reaſon*, and conſult their own hearts, with regard to what is lawful and fit: they may be ſure, their greateſt pleaſure ſhould be in going to church, twice in the day, if there is no lawful hindrance. And as we reſt from our labour, and have time to read the ſcriptures, and other good books, for which perhaps, we may not have opportunity on other days, not to allot one poor hour or two, to *reading*, or *hearing others read on this day*, argues great childiſhneſs, to ſay no worſe.

D. Surely much worſe than childiſhneſs. The variety which walking affords, ſober converſation, and doing acts of kindneſs, without goſſoping, ſeem to be the ſafeſt amuſements.

F. Remember, my dear *Mary*, that the hour will come, when we ſhall be *all ſpirit*; let us not then be *all fleſh*, in theſe days of trial, but ſtrive to ſpiritualize our affections, and ſet them on things above, which endure for ever; not on things on the earth, of which not one day's poſſeſſion can be ſecured to us, by all the arts and inventions, all the ſtrength and power of man!

CONVERSATION VII.

The ſuperior excellence of a huſbandman's life. The nature of fable.

F. NO, child: as I never debauch myſelf by an exceſs of exerciſe, or ſtrong drinking, the *reſt* which I enjoy on the ſabbath-day, gives me freſh ſtrength for the remainder of the week; as the attention to my duty to God, animates my ſpirit on every day. My maſter uſed to ſay, that the pleaſures of the *huſbandman* were next to the pleaſures of the *philoſopher*.

D. May not a huſbandman be a philoſopher alſo?

F. If he is, he enjoys the additional advantage, of being ſure of making all his labours uſeful to mankind, which is more than ſome of the learned are able to do. My maſter looked upon agriculture as an employment not only delightful and innocent, but alſo noble and meritorious; and that on which heaven ſmiles the moſt. He told me that the ancient worſhippers of fire, who were the pureſt kind of heathens, employed themſelves entirely in cultivating the earth, and planting of trees, diſdaining voluptuouſneſs and ſpeculative virtue. Inſtead of proudly deſpiſing labour, they made agriculture a part of their *religion*: conſidering life ſo ſhort, ſo uncertain, and changeable, they were for making the beſt of it poſſible, by aſſiſting the earth to bring forth her increaſe. There is the greateſt and moſt ancient authority for this opinion, that of all the human race, worthy the attention of a philoſopher, a huſbandman is the moſt diſtinguiſhed. He may cheriſh humanity, by living in a ſtate of ſimplicity which approaches to the true ſtate of nature. In this condition he may exerciſe the faculties of his ſoul with a more undiſguiſed freedom and true greatneſs, conſulting the general good, in providing for his own; and thus

(*a*) Prayer-Book for Sunday.

joying that tranquility of ſpirit, which is the conſtant recompence of virtue. Hence he may alſo learn the true nature of the ſoul, juſt notions of happineſs, and the true greatneſs of man.

D. Theſe are fine ſentiments. I wiſh we could realize them.

F. It is more eaſy to *talk* of our duty than to *do* it: yet we know that *here* we may beſt learn to deſpiſe all the ridiculous vanities which men make ſuch a noiſe about. I am well perſuaded, from what I have obſerved, that the ſuperior claſſes of mankind are generally greater ſlaves to their paſſions and prejudices, than we who move in an humble ſphere. Notwithſtanding they ſuppoſe us to be but a remove from ſavages, we have better opportunities of ſeeing, and conſequently acknowledging the wiſdom and goodneſs of God. We learn leſs of the arts of robbing others of their goods, or depriving them of their *liberty*. This ſeems to be the caſe as far as I underſtand the world.

D. As we have not the power, it may be ſuppoſed, that we have not the ſame inclination to do miſchief.

F. You are right, that the means of doing evil, are oftentimes the cauſe of it. But ſurely our occupation is the ſource of riches; and as it furniſhes exerciſe for the body, of the beſt kind, it gives us the moſt vigorous health, and puts us in poſſeſſion of every thing that is deſirable to mankind. Whoever wiſhes to enjoy uninterrupted freedom, ſhould come into the country. From the earth we draw all that is neceſſary for the ſupport of life: every thing that clothes or adorns our perſons, ornaments our houſes or our gardens, or furniſhes materials for building the temples of the God of heaven and earth, grows from the earth. With regard to our ſenſes, the moſt delightful odours are produced by the *earth*; our eyes are enlivened by the enchanting ſcenes ſhe furniſhes: and whilſt ſhe is ſo liberal in the abundance ſhe affords, ſhe will not permit us to be idle. We muſt bear the cold of winter, and heat of ſummer; and our natural vigour generally increaſes with our work. From whence are armies furniſhed with horſes, or navies with timber, but from the earth? It is our province to attend to her productions: and though we ſometimes ſuffer from the rigour of ſeaſons; to whom belongs the refreſhing ſtream, the ſhade, and the free air, ſo much as to us?

D. By your account, my dear father, the peaſant is fortunate to have his lot ſo caſt: happy were it if he knew his advantages!

F. Thoſe who love freedom, and underſtand it, will ſcarce find any kind of life that anſwers ſo well all the great purpoſes of living. Here it is that mankind firſt learnt the laws of obedience to each other, by which the world is governed. What can excite the hopes of men, that they ſhall ſee the happy fruits of their labour, more than the duties of a huſbandman? What can excite him to adore his Creator, beyond the conſideration that all depends upon the ſovereign will of God? Hail and ſnow, froſt and the burning ſun, the blaſt which deſtroys the *fruits of the earth*, or the plague and numerous diſeaſes which deſtroy *men*, who are to uſe theſe fruits, are the operations of his hands. We behold them with our eyes, and contemplate them in our hearts. We know that all muſt be referred to that one ſupreme, whoſe wiſdom is infinite. To obviate theſe evils as far as human wiſdom goes; or to ſubmit with humble reſignation, as far as the corrupted ſtate of the mind permits, is ſtill the province of the huſbandman.

D. Agriculture may be then called the nurſing mother of all profeſſions.

F. This is the pious teacher of the ſublimeſt virtues. This leads to the adoration of that God, whoſe power is paſt finding out. Even the growth of the graſs we tread upon is an impenetrable ſecret.

D. In this view we ſhould be more pious than other people.

F. We ſhould indeed! As agriculture flouriſhes, ſo may every other art. If we ceaſe to implore the mercies of heaven, the greater will be our ſhame, to ſee them beſtowed upon us.—When we neglect our fields, and forſake the culture of them, all other labours, whether by ſea or land, muſt languiſh and die. You know it has not been my fortune to have followed this courſe through my whole life: and if I had, perhaps I might have been leſs able to diſcover the kindneſs of Providence, in the comparative view of different occupations. I remember when I was a boy the virtues of a man then much talked of: his name was *Thomas Thrifty*; his ſtock conſiſted of four oxen, five cows, one horſe, and three hogs. At this time he was the father of ten children: they were healthy and vigorous, and by the force of milk and potatoes, ſwines-

fleſh, and a little herbage, he maintained them all. Inſtead of being impoveriſhed as they grew, he became the richer, by the improvement of the acres he tenanted. The temperance with which he bred them up, ſecured them from want; their piety brought down bleſſings on their heads; and their induſtry rendered their ſituation happy. He lived to a good old age, and left his children in proſperity.

D. I believe all this to be very true, my father: yet we hear of many making their fortunes in great cities, enjoying a thouſand delights which never come to *our* ſhare!

F. Aye, *Mary*, delights; ſuch as they are! —Some make their fortunes by fair, and ſome by foul means: one part of mankind intrudes on the other: ſome ſucceed by growing troubleſome, and are provided for by dint of *courage* or *impudence*. Some ſuffer great indignities, and are inceſſantly repulſed or deſpiſed; yet it ſo happens, that they lick ſome of the honey which overflows the tables of the opulent. On the other hand, men often eſteem and value the perſons they neglect to ſerve; as if ſubſtantial merit would find its own reward. Let fortune play the tune ſhe pleaſes; whatever time and accident ſhall bring forth, forget not the advantages of *induſtry*, and the diſtinctions of *virtuous labour*, and vicious idleneſs.

D. You make me think of the fable of the ant and the fly.

F. What is it?

D. An ant and a fly had once a conteſt, which was the moſt honourable. "Thou haſt not ſurely the impudence," ſaid the fly, "to imagine thyſelf of equal rank with *me*. I am none of your mechanic creatures, who live by their induſtry, but enjoy in plenty, without labour, every thing that is delicious. I kiſs with freedom the lips of the greateſt beauties, and feaſt on the moſt ſumptuous repaſt." "To enjoy the favours of the fair," replied the ant, "and to regale with dainties, would be an honour to one who was *invited*, and a *welcome* gueſt; but to be ſubject to be cruſhed in reſentment of an intruſion, is not, I think, any great privilege. As to the honour of not labouring for your ſubſiſtence, here too your boaſt is your *diſgrace*: for hence it is, that half the year you are deſtitute of the common neceſſaries of life; whilſt I, returning to the hoarded granaries which my honeſt induſtry has filled, enjoy every ſatisfaction, independent of the favour of beauties, or the extravagance of the voluptuous."—

F. An admirable fable! You may imagine, *Mary*, that in my time I have ſeen many perſons nearly in the ſituation of the *fly*, buzzing about; ſometimes in a ſtate of ſuch ſervile dependency, as to be much diſreſpected. He who ſubſiſts by idleneſs, when his talents enable him to enjoy a glorious independency, can hardly fail of being contemptible even in his own eſteem.

D. In our ſtation, whilſt we truſt to the labour of our hands, we are in no danger of falling into this evil. I draw ſufficient inſtruction from the fable, to induce me to employ my induſtry, in whatever is uſeful, that under divine Providence I may be ſo far certain of proſperity.

F. It is thus you may, with ſo much the greater certainty, acquire a comfortable ſupport, and avoid the miſeries of hunting after preferment, which, in many caſes, it is highly improbable you ſhould find, though you were to make yourſelf a ſlave to the humours of others in a *baſe*, perhaps in a *ſinful* manner.

D. Do you not hold *fable* to be one of the moſt agreeable ways of conveying inſtruction?

F. Yes: beyond all diſpute: you are only to obſerve, that there is a certain meaſure and degree in all compariſons of things: they do not allow of unnatural ſuppoſitions: but when the birds or beaſts act according to their nature, we have only to imagine they have ſpeech; and we enjoy the ſame pleaſure, as derived from nature, as if they really had it.—"Go to the ant, thou ſluggard," ſays *Solomon:* and if we obſerve how uniform moſt animals are, acting according to their reſpective natures; and how ill we often behave as rational and accountable beings, we find that they reproach us; and that we ought to copy them, ſo far as we are bound to act up to the laws of our *ſuperior nature:* when we do not, conſcience tells us there is ſomething wonderfully amiſs.—You may obſerve, that it is not *birds* and *beaſts* and *inſects* only, but *flowers*, *trees*, and every other kind of vegetable, *mountains*, *minerals*, and all things that nature produces, are introduced. God ſaw that all was good, in its reſpective kind: and by a ſkilful pen, fable is employed for the inſtruction of mankind.

D. So I obſerve: and when the ſtory is well told, it pleaſes, as if it were real.

F. We ſay, change the name, and the ſtory is

told of you. We have only to avoid abſurdities; a lamb muſt not be cruel, nor a wolf compaſſionate; an eagle muſt not ſwim, nor a ſhip ſail on dry land, and pitch on a mountain. Avoiding ſuch inconſiſtences, nature does the reſt: we do not perceive that any offence is offered to the underſtanding of people who have any ſtock of common ſenſe to guide them.

D. I wiſh it were more the cuſtom to read *fables*; but when we are young, there ſhould be ſome application of them to real life.

F. They are in uſe with applications, but not all well choſen, nor appealed to in common life, as they might be. When we read fables, we ſhould talk of, or read ſtories of real *human* actions correſponding with them, that each may ſtamp the other on the heart. Fables are as true appeals to the underſtanding, when we are reminded of the moſt ſerious duties, as when amuſed by ſtrokes of humour.

D. Nothing affords me more delight than ſuch kind of inſtruction: it ſeems to come home ſo cloſely to the heart! — ſtill pointing out the path to *everlaſting life*, and all the glorious hopes which virtue countenances.

CONVERSATION VIII.

Sacrament of our Lord's Supper.

F. YES, *Mary*, it muſt be ſo: whether the good be derived from *Providence*, vulgarly called *fortune*, or in the comfort of your mind, ever carry this aſſurance in your heart, that virtue will meet with her reward, if not here, in the world to come: therefore never tire nor be diſmayed, let what will befal you.

D. Your piety and induſtry go hand in hand. Contrary to the common rule, you ſay that you are the more active from the *reſt* you enjoy on the ſabbath-day: the moſt part of our neighbours weary themſelves more on Sundays than on days of labour.

F. I believe they do; and they prove how unreaſonable it is to complain of being fatigued on other days. Extravagant exerciſe is always abſurd: for if one deſign of the ſabbath is to repair and invigorate nature, let us not haſten her decline: we go up the hill, and down again, with too much ſpeed to require a whip. As to the pleaſure of piety, it ſhould never cloy: it ceaſes to be *true*, when it ceaſes to be *pleaſing*. How many do I know, to whom the thought of walking *twenty miles* on a ſtretch, would not frighten in the leaſt; talk to them of bending their knee at the altar, for five minutes, they will ſtart as if they ſaw an apparition. As to our pleaſures, they ſhould be always ſuch as enable us to bear labour ſo much the better.

D. You ſpeak of *bending the knee at the altar:* this is one of the duties of a chriſtian, I am anxious to know your thoughts of.

F. O *Mary*, when I think of this ſubject, it revives my drooping ſpirits; I hope while my ſpeech remains, to talk of my *remembrance* of the great Saviour of the world with gratitude and joy.

D. You conſider the celebration of the Lord's ſupper as a part of our devotion.

F. There can be no doubt of it: we muſt conſider it as a more immediate and particular application to God, through the merits and mediation of Chriſt, than any other part of our religious worſhip. This is "an outward and viſible ſign of an inward and ſpiritual grace." In prayer there is no *viſible* ſign of grace; and it may be obſerved, that men have always prayed; but the commemoration of the death of Chriſt could be only ſince he came into the world and died. The *mockery* is very obvious, when men talk of the religion of Chriſt, and call themſelves his followers, and yet will not *remember* him in the manner he hath *commanded*. The moſt reverend Dr. SYNGE, Archbiſhop of *Tuam* in *Ireland*, hath left us, among many others, two little tracts (*a*) of great value. This excellent prelate ſeems to have had a very exact knowledge of the human heart, and a clear diſcernment of the

(*a*) An *Eſſay* towards making a knowledge of religion eaſy; and likewiſe another tract, *Excuſes* for not receiving the Sacrament, anſwered.

the various fallacies of it, in reſpect to the *fooliſh excuſes* uſually made, for not attending this holy ordinance. The advice he gives is ſo judicious, and at the ſame time recommendatory of true piety; ſo comfortable, and yet guarded againſt all encouragement to *preſumption*, that according to what my good maſter ſaid when he put it into my hands, it is worthy the peruſal of the greateſt divine or philoſopher; and the meaneſt of mankind with common ſenſe, or common candour, cannot read it without being convinced of the importance of this duty.

D. What does the archbiſhop ſay of it?

F. His book, which I recommend to you (*a*), will beſt inform you: he who reads it, muſt ſee the *dying commands* of his crucified Lord in ſuch a light, as to oblige him either to yield to the force of them, or give up all pretenſions to piety. That which before might have created a myſterious awe, and prevented him from thus commemorating the death of his Saviour, will, upon a candid peruſal of this book, appear as a tender, kind, and gracious invitation to the ſupper of his Lord, his Maſter, and his friend.

D. Do you conſider this ſacrament only as *a remembrance* of Chriſt?

T. The remembrance of him is the *firſt* conſideration.

D. Young as I am, I have often wondered to ſee how negligent and careleſs people are, in reſpect to this remembrance.

F. It is becauſe they are become ſo ſtrangely *fooliſh* and *wicked*, and totally indifferent to all religion, that they are negligent and ungrateful to their benefactor, as if they meant to *forget* him. Ingratitude has been always conſidered as ſo ſhameful a crime, few ever acknowledge themſelves guilty of it. Ingratitude deſtroys ſociety, by rendering it dangerous to be charitable: he that is ungrateful, betrays the cauſe both of God and man. I have heard my maſter talk of a certain ſoldier, belonging to an ancient hero (*a*), who having been preſerved by a villager, and hoſpitably entertained by him for a conſiderable time; was ſo abandoned as to miſrepreſent him to his prince, and obtain for himſelf the gift of his benefactor's houſe and land. The king being informed of the truth, cauſed the ſoldier to be ſeized, and theſe words branded on his forehead, *The ungrateful gueſt*. Thoſe who are negligent of their duty to their beſt friend, with regard to the ſacrament, if they do not carry *ingratitude* ſtampt on their *forehead*, they will find it deeply rooted in their *hearts*. I will tell you more of my thoughts on *ingratitude*, hereafter: in the mean time, let your *heart mourn*, *my dear Mary*, at what I am going to ſay!—I have much reaſon to fear, there are many who *live* and *die* without *ever* receiving the Sacrament of the Lord's Supper. Some begin very late in life to receive it, and others leave it off very early. This negligence ariſes from very wicked, or very fooliſh reaſons, or *no reaſons* at all. People ſtand in awe of this ſolemnity, as of a very *ſtriking thing*; they do not partake of it, becauſe they think themſelves not good enough; and they act as if they were *determined to be no better*, or as if they thought this holy ordinance could not be any means of making them better.

D. Can they really think, if they did their duty, they ſhould not be the better for it?

F. I *believe* they do not think about it: but this I *know*, that if I were to invite my neighbour to ſup with me, and he *excuſed himſelf* becauſe he was not in a cleanly condition, I ſhould be aſtoniſhed that he did not ſet about to *waſh himſelf*. But ſuppoſing I were to offer to furniſh him with the requiſites for making himſelf clean, and he ſhould ſtill inſiſt that he could not come; I ſhould conclude he was not inclined to my friendſhip, but ſought for a reaſon to excuſe himſelf.

D. You could not ſuppoſe any thing elſe.

F. Is it not then a melancholy conſideration, *Mary*, that *we* pretending to be ſo *wiſe* a people, ſhould be ſo *fooliſh?* There is no *miracle* in the effects of this celebration: it neither *ſaves* nor *deſtroys*, but as it operates on the hearts, the lives, and manners of men, like other religious duties.

D. What can be the reaſon of the ſtrange conduct of people in this inſtance?

F. Strange indeed! The reaſon, as I obſerved before, is, that they are *lazy* and *careleſs*, and chuſe to be ſo, though at the hazard of everlaſting puniſhment. They labour for the bread they eat, but fly from this heavenly nouriſhment. They poiſon themſelves with the ſin of thoughtleſſneſs and negligence, inſtead of taking the medicine which is recommended by *Chriſt*, the great phyſician

(*a*) Archbiſhop Synge's Excuſes for not receiving the Sacrament. See the next day's converſation.
(*b*) Philip King of Macedon.

phyſician of ſouls, as a cure for the diſeaſes of their minds. Our Lord and Maſter, the great Redeemer, in whom they profeſs to truſt, invites them to his ſupper, as upon another occaſion he ſays, "Come unto me, *all* ye that labour and are heavy laden, and *I* will refreſh you."

D. Can they think, if they ſhould go to him, in true ſincerity of heart, they ſhall not be relieved?

F. This would be to diſbelieve the word of God. *Chriſt*, on this occaſion, the moſt ſolemn the world ever knew, invites us to come to him in this ſacrament. *He*, the Son of God, and Lord of Life, the Judge and the Redeemer of the World, was going *to die for us*; and as our *friend*, who knew our infirmities, and what we ſtand in need of, He, I ſay, *commanded* us to *do this in remembrance* of him.

D. Whilſt I retain my memory, *I will never forget him.*

F. I hope you will not. Conſider that he tells us *why* we ſhould perform this duty, and *how* it is to be done. He bids us receive the bread and wine in *remembrance* of his body pierced, and blood ſpilt, as a token of his wonderful love towards us; and requires this *memorial* to be continued through every generation, until his coming again in glory, to judge both the *living* and the *dead.*—Can any thing be plainer than this? Can any thing appear more reaſonable in itſelf, or more eaſy to be underſtood? What ſays our church? that we ſhould render our thanks to God for the redemption of the world by *Chriſt*, who humbled himſelf to *death* for *us*, and appointed this commemoration of his *exceeding great love* for *us*, and the *vaſt benefits* which he obtained for *us* by thus ſhedding his blood?—That he ordained this inſtitution as a *pledge* of his love, and a *continual remembrance of his death*, to our great and *endleſs comfort.* Are we not then to return him our *endleſs thanks* and praiſe, whilſt life remains, and ſubmit ourſelves entirely to *his* holy will and pleaſure, zealous and ſtudious to ſerve him in true holineſs and righteouſneſs *all our days?*

D. Nothing can be more reaſonable: and let us ſtudy till doomſday, we ſhall never find a way to ſerve him ſo good as that which himſelf has appointed.

F. It is iniquity to imagine any way *ſo good*; or that any other will be *accepted*; for if we do not *obey* his laſt words, what ſacrifice can we make acceptable to him? Shall we oppoſe our *will* or *wiſdom* to *his?* Shall we deny his authority, as to the manner in which he choſe to be remembered? Can any manner be more correſpondent with the reaſon of man? How *eaſy*, *natural*, and *pleaſing* it is! O my daughter, whither will the folly of mankind extend? When will they ceaſe to abuſe their reaſon?

D. In one light their ſtupidity is as wonderful as their perverſeneſs. I think that thoſe who *do not underſtand it*, are very weak: and thoſe who *will not* attend to it, very wicked.

F. Do not pronounce ſentence too haſtily: I grant one would not think it poſſible that people could be ſo fooliſh as not to ſee the *force and obligation of this command*; nor do I conceive how any perſon, in his right mind, can refuſe ſuch an invitation from the greateſt and beſt friend in the world, upon ſo vaſt and important an occaſion; yet many decline this heavenly entertainment!

D. And is not this highly affronting to the great Maſter of the feaſt?

F. If we conſider the *command*, as from the mighty *leader*, the *captain of our ſalvation*, our refuſal to obey it, is of the ſame nature as a ſoldier's offence, when he diſobeys his commander: and what is the puniſhment of this, but *death!*

D. And what if death eternal ſhould enſue?

F. If Chriſt is acknowledged our *ſovereign*, *prince*, and *divine lawgiver*, who among the ſons of men will ſay, *I will not obey him?* Would not this be *rebellion?* Would it not be revolting againſt the loyalty we owe to him, and a ſignal of defiance?

D. Is there any difference with reſpect to our obedience, between a law which commands a thing *to be* done, and the ſame authority which orders a thing *not* to be done?

F. I ſee no difference: our Saviour ſays, *Do this in remembrance of me:* and this is as poſitive a precept, as any one of the *ten* commandments. *Thou ſhalt not ſteal*, is a commandment: If thou *doſt* ſteal, thou knoweſt it is a breach of the eighth commandment; and if thou *doſt not* receive the ſacrament, and in this act *remember Chriſt*, is it not likewiſe a breach of one of the expreſs laws and commands of *Chriſt?*—Is it not refuſing to do what He requires to be done? Can any argument for doing any thing be more powerful than *his* command? Can any precept be more reaſonable in itſelf, compared to the

common

common affairs of men? And does it not carry with it, in every reſpect, the ſame authority as any other precept which he delivered, or any other part of the ſcriptures and word of God?

D. What do you apprehend was the intention of our Saviour in giving this command, or inſtituting this memorial, beyond a *remembrance* of himſelf?

F. It is obvious to every one, who is of years to underſtand his religion, what Chriſt deſigned, not for his immediate followers only, but for all generations, to the end of the world.

1. It is a means to *fix* and *imprint* on our minds, in a manner the moſt affecting, and moſt *laſting*, the remembrance of his death and paſſion, as the *ſtrongeſt motive to obedience.*

2. It is a commemoration of the merits and *death* of Chriſt, by an humble acknowledgment of its being the *only ground of our hope of pardon.*

3. It is a *public declaration* to the world of our *faith* in him, and that we, on our part, will endeavour to continue down the *memorial of his love to all generations.*

4. It is the higheſt expreſſion of our *thanks* and *gratitude* to God, for his unſpeakable mercy, in ſending his Son into the world, for the redemption of mankind.

5. It is a *confirmation*, on our part, of the covenant which God hath made with us, and a thankful acceptance of thoſe *conditions of pardon* which he has offered, and whereby we *acknowledge* and *renew* our *obligations* to obey him.

6. It is a means of comfort and *ſupport* when the heart droops, and a *delight* when it rejoices—When we ſtray, it gently calls us back; and when we fall, the remembrance of it raiſes us up again. He that is accuſtomed to receive the ſacrament, is fit for every thing that is good; and ſuffers the acuteſt pangs when he is tempted to do evil.

D. All this is plain *common ſenſe.*

F. What is that religion in which common ſenſe is not to be our guide? What is reaſon or *faith*, which is not built on the foundation of it? Is it *common ſenſe* which makes ſo many run into a *certain neglect of Chriſt*, to avoid a *poſſible diſreſpect to him?* Of all commands, it is moſt natural to lay the greateſt ſtreſs upon that which was given us by *our friend, a little before his death*, eſpecially if we really *loved* him. Suppoſe the lady whom you are going to ſerve, by an aſtoniſhing mark of her love and compaſſion for you, ſhould not only preſerve your life, but in ſnatching you from the grave, die herſelf: and ſuppoſe ſhe were to leave you a creditable maintenance, upon the condition of your doing ſome particular act very eaſily performed; would you decline it?

D. If I did, my *folly* would be the deriſion of children, and my ingratitude as black as hell: I ſhould loſe my ſupport by a negligence which would plunge me into poverty, and acquire the character of an idiot. And yet, alas! what could *ſhe* do for *me?* She might ſave my life for a few years, and render it comfortable while it laſted; but with this all her kindneſs muſt end.

F. Well haſt thou ſpoken, my dear *Mary. Behold the real caſe!* Were we to conſider the dignity and importance of *Him who died for us*, even the *Son of God!* that he died becauſe we ſhould otherwiſe have *periſhed*; ſhall we not *obey his dying words?* How could we reſiſt his commands? But he *promiſes* alſo to make us *happy*, far beyond the power of words to deſcribe, even for ever and ever!

CONVERSATION IX.

The monſtrous folly of declining to receive the ſacrament.

D. HOW can it be, my father, that people are ſo bewitched with *lazineſs* and *ingratitude?* Can they be ſuch ſtrangers to their own happineſs? Or do they mean to expoſe themſelves to the greateſt miſery which the heart of man can conceive?

F. There is but one ſhadow of reaſon for it, and this is the ſame as for all other neglects of duty. They firſt imagine the *happineſs* to be at a great diſtance, and therefore *uncertain*; and the miſery to be ſtill further off, becauſe they never chuſe to think of being miſerable. In ſhort, they reaſon like *fools.*

D. As to the great diſtance: do they believe they ſhall live a *thouſand* years? Is not death always at their elbow?

F. True,

T. True, my daughter; but they behold it only in *thought:* they do not conſider that it is not poſſible for them, in their mortal ſtate, to ſee it any other way. They do not reflect that all our *hopes* and *fears*, which conſtitute ſo great a part of our *happineſs* or *miſery* here below, conſiſt in *thought*.

D. They think to a bad purpoſe who do not act agreeably to their conſciouſneſs of *right* and *wrong*. I have heard of people ſo afflicted in mind, as to wiſh to die, in hopes of finding a peaceful grave.

T. There are many ſuch caſes: people ſhould conſider this matter as they do *truth* and *falſehood*, which are not to the hand, the mouth, or belly, as meat and drink, nor as raiment to the body; but equally ſubſtantial to the *ſpirit*; and *we* are, with reſpect to our *ſouls*, *ſpiritual*, *rational*, and *accountable* beings, as much as we are *animals*, with regard to the body. Depend upon what I ſay; their neglect is the effect of their groſs careleſſneſs, ignorance, and wickedneſs.

D. Indeed I think that *nothing* can be ſaid in excuſe of their negligence in this inſtance.

F. We muſt ſtill compaſſionate them, and try to bring them over, rather by *perſuaſion* than *reproach*. There is a ſtrange kind of fallacy in this matter; the conduct of many proteſtants of the *Church of England*, compared to the *papiſts*, has ſome likeneſs: we often commit as great a violence on common ſenſe, as they do. They are ſo groſsly deluded, as to pay divine honours to the bread and wine, as if they were converted into the real body and blood of Chriſt: *Their prieſts* impoſe on them this *monſtrous faith:* and *we* impoſe on ourſelves, by the moſt *monſtrous negligence* of a plain inſtitution.

D. I have heard many people expreſs themſelves with terror, in relation to the idolatry of the *Church of Rome*, in worſhipping bread and wine.

F. So far they are right; but they are alſo terrified in regard to receiving unworthily. I have told you already, that if their fears ariſe from an habitual indulgence in great offences, their condition is *terrible*; but if they intend to *forſake* them, then to *neglect* this means of calling to mind their great Friend and Benefactor, who has declared he will *aſſiſt* them in conquering themſelves, and trampling over the world, is of all things the moſt *unworthy* of themſelves, and ſuch an *inconſiſtency*, as is ſhocking to common ſenſe.

D. I believe theſe people do not underſtand what St. *Paul* ſays.

F. They are not *inclined* to underſtand; their *wills* are wrong as well as their *hearts*. You may remember, that this apoſtle reminds us, that as we have *houſes to eat and drink in*, we ſhould not come to the houſe of God and to the Lord's Supper, not diſtinguiſhing a ſolemn act of religion from a common meal, which was the crime of the *Corinthians*, who were even intemperate at ſuch meals. Well might he tell *them*, this was eating and drinking their own *condemnation*; which *he interprets* by ſaying, that God would be provoked to inflict ſeveral kinds of judgments upon them, *if they continued to act ſo wicked a part*. But what is this to the purpoſe of thoſe childiſh and fantaſtical fears, which a great part of us entertain in relation to the celebration of this act of *devotion?* Solemn it is, and awful; but when we fall down on our knees before God, or ſend up our hearts to him in prayer, is not this alſo a *ſolemn* and *awful* duty? As well may we ſay, that we will *never pray*, becauſe it requires thought and ſerioufneſs to make it acceptable to God, as that we will not receive the ſacrament, for fear of offending God. We offend him moſt ſurely by *not receiving*.

D. I apprehend, that if we pray, in charity with the world, intending to lead a new life, we are, with reſpect to the temper of our minds, in ſuch circumſtances as qualify us to come to the table of the Lord.

F. So I believe indeed, or we are guilty of mockery, for we implore the mercies of heaven (as I have already obſerved) upon the very terms and conditions of *forgiving* others, and promoting the happineſs of our fellow-creatures. And if we mean to *repent*, we mean to *amend*; and what is amendment but leading *a new life*. There muſt be an intention when we pray, of aſking *mercy* upon ſome condition; and this never can be to bargain with the Almighty to indulge ourſelves in any ſin. But it goes farther: let us look into the *Lord's prayer*, and it will ſtare us in the face; we pray that the *will* of God may be done on earth as it is in heaven; can we then live in direct oppoſition to his *will*, by neglecting the remembrance of our Lord, who taught us ſo to pray?

D. I wiſh, my father, you would talk to *Betty* and *Suſan*, and ſome others of our acquaintance, who are honeſtly enough inclined, were it not

for

for the *fooliſhneſs* of their prejudices, and their falſe apprehenſions. They ſee no further than their noſe, and derive a kind of contentment from an opinion, that they avoid giving *great offence* by not receiving the ſacrament; not in the leaſt conſidering how great offence they give by *not* receiving. But pray tell me, my father, what is your opinion concerning *frequent* receiving?

F. There is no time exactly pointed out: the doing it *frequently* ſeems to be *implied* by the words of our Saviour, "Do this *as oft* as ye drink it in remembrance of me." In the primitive ages it was the practice to partake of it as often as they could. Cuſtom, and conſideration for the labour of the clergy, reſtrain ſome well-meaning people in regard to receiving *often*; but for my own part, I ſee not how any chriſtian can decently turn his back on the Lord's table. I have heard a ſober perſon ſay, "*I do not receive to-day*; *I received laſt month.*" If the wants of the ſoul call perpetually for ſuch ſuccour as the great Father of Spirits hath preſented us, this perſon might as well have ſaid, "*I dined yeſterday, therefore I do not dine to-day*, though I may periſh for want of food." The method of adminiſtring may be rendered eaſy to the clergy; and ſome thouſands of clergymen would be glad of *more work*, in hopes of *more pay*: and ſurely the labourer is worthy of his hire, in *ſpiritual*, as well as *temporal* concerns. Thus ſtands this important buſineſs in the chriſtian world; and you, who are turned of *ſeventeen years of age*, being *wiſe* enough to underſtand it, will, I hope, be *good* enough to practice what you know. You have *received* more than once: for heaven's ſake, go on! I know too well, that ſervants are generally extremely neglectful of this duty: if it ſhould be the caſe with your fellow-ſervants, I charge you, as you love the name of *Chriſt*, and hope for mercy through his blood and ſufferings, not to *follow their example*, but ſtrive to induce them to follow yours.

D. What ſhall I ſay if they will not?

F. Bid them read the *communion ſervice* with attention, before they *condemn themſelves*. Let them alſo read Dr. SYNGE's *Excuſes for not receiving the Sacrament, anſwered.* Tell them what *your father* ſaid to you at parting: ſhew them the *book* which I gave you, with my laſt urgent and affectionate command, to *periſh* rather than neglect this duty. Remind them of the groſs abſurdity of ſuppoſing themſelves *wiſer* than the *wiſeſt*, or more prudent than the ſobereſt and beſt of mankind: tell them to conſider the *great folly*, the *groſs iniquity* of their neglect, and the *deſtruction* which waits the deſpiſers of religion. Aſk them if this is *better* than *peace* and *confidence* in the *mercies of God*, and *hope* in *everlaſting joy?* Remind them, that they are as anſwerable as *other chriſtians*. Tell them, they have actually fewer temptations than the *rich*; and though they know leſs, they know ſo much, that ignorance cannot be admitted as a plea.

D. If my companions ſhould not be awed by my ſerioufneſs, but deride me *as a young ſaint*, how ſhall I act?

F. This will not be a ſufficient reaſon for you to tell them they are *old ſinners*; but go on with alacrity in the way you are perſuaded is right; and mourn over *their* fooliſhneſs and obſtinacy, who perhaps would ſhut their eyes, if all the terrors of deſtruction ſtood in array before them, and opened wide their tremendous jaws. Do your duty, I ſay, and ſtill hope that others will do theirs. Thus you will approve yourſelf worthy, and in due time receive your reward. What can you do more than expreſs your ſorrow on this, as on all other occaſions, wherein men tranſgreſs and rebel againſt common ſenſe, as well as the decrees of heaven?—*Do your part* for yourſelf, and as a friend to human kind. *Uſe your reaſon*, and expect that God will give you his grace and aſſiſtance. He hath already given us power to do this; can we imagine, if we do not uſe it, he will give us *more power?*

D. I am ſatisfied, my father; and fully perſuaded that God requires of all of us to exert the *reaſon which he hath given us*, and not to let it ſleep.

F. To put your truſt in him, is one effort of your *reaſon*, as well as of your *faith*; and the *more* you exert *both*, the more aſſiſtance he will give you. This is ſo agreeable to the *word of God*, and ſo correſpondent with the *mind of man*, there cannot be any doubt of it. Where people are ſo weak as to profeſs to leave reaſon out of the queſtion, they may rank with *ſheep* or *oxen*. If *reaſon* is not the meaſure of our conduct, then do we ceaſe to be rational, and there is an end to all diſcourſe.—If they conſider this as a matter of *faith*, or the evidence of things not *ſeen*, they muſt conclude, that *faith* is not *contrary* to reaſon, though it is *above* reaſon, and ſtands

higher in the human mind. Thoſe who hold opinions contrary to *reaſon*, whether they be pious or impious perſons, are ſurely above argument: there is no ſuch thing as talking with them. It is in vain, for thoſe who are qualified for this taſk, to diſpute; but do you, *Mary*, avoid *argument*; practice what you think right, and leave the event to heaven.—In examining the *archbiſhop's inſtructions*, you will ſee how they correſpond with a virtuous life; and let nothing in them frighten you, more than you would be afraid of *virtue*, inſtead of being afraid of *vice*.

CONVERSATION X.

Archbiſhop Synge's Inſtructions in relation to the ſacrament.

D. YOU promiſed me the inſtructions of the archbiſhop.

F. Here is the book, my dear child—read it with care.

I. *General preparation*

If you would maintain and keep yourſelf in a conſtant *general preparation* for the holy communion, ſo as always to be fit, upon the ſhorteſt notice, to partake of it (which every *chriſtian* ought to endeavour after) be careful in the obſervation of theſe following rules:

1. Be diligent in your endeavours to know and underſtand the ſeveral parts of your duty to *God*, to *men*, and to *yourſelf*; for which end, you muſt be careful to make the beſt uſe you can, of thoſe *means of inſtruction* and knowledge, which God has put in your power; ſuch as *reading the holy ſcriptures*, and other *good books*, or hearing them read; *attending upon the public offices of preaching*, catechizing, and the like (*a*).

2. You muſt, upon all occaſions, be induſtrious and zealous in avoiding every ſin, and to practice and perform every duty according to your ability and opportunity for the ſame (*b*).

3. You muſt very often think and meditate upon your ways, and all your particular practices; and examine whether or no they are agreeable to the rules of your duty; that whatever you find you have been deficient in, or done amiſs, you may take the better care to rectify and amend, for the time to come (*c*).

For which end and purpoſe, this following eaſy, but very profitable taſk, is recommended: namely, *two* or *three* times in the courſe of each day, to carry your thoughts back, and conſider what you have been *thinking* or *doing*, and how you have ſpent your time. As for example; aſk yourſelf,

When firſt I awaked, did I think upon God, and recommend myſelf to his almighty care and protection (*d*)? Did not worldly, or ſinful thoughts, *firſt* take poſſeſſion of my heart?

I was lately in ſuch and ſuch company; how and after what manner did I behave myſelf? Were all my words and actions innocent, modeſt, and decent? Did I give no offence to God, or ſcandal to the world, by any thing which I either ſaid or did on that occaſion? *&c.*

Such queſtions as theſe, if you would conſtantly and ſeriouſly put home to your conſcience, while things remain *freſh in your memory*, what a mighty influence they would have upon you, to reſtrain you from *evil*, and excite you to do that which is *good*, with joy and pleaſure.

II. *Of particular preparation.*

1. Whenever notice is given of the celebration of the holy communion, immediately reſolve, by no means to miſs that opportunity of commemorating the *ſufferings*, and communicating in the *merits* of *your bleſſed Lord and Saviour* (*e*).

2. In the midſt of all your buſineſs, often call to

(*a*) Prov. iv. 5. John v. 39. 2 Tim. iii. 15. John xiii. 17.
(*b*) Tit. ii. 11—14. Matth. vii. 21. Luke xii. 47.
(*c*) Pſal. iv. 4, and cxix. 59. Lam. iii. 40.
(*d*) This is entirely correſpondent with what I ſaid in one of my diſcourſes on morning prayer.
(*e*) The archbiſhop recommends frequent communion.

to mind, that *ſuch a day*, you muſt not be abſent from God's holy table; and therefore be very careful not to do any thing which may render you unfit for it.

3. At ſome ſeaſons it is very neceſſary that every man ſhould ſet a little time apart for the more ſtrict and *particular examination* of his conſcience. But where a man often receives the holy communion, and never miſſes any opportunity for it; I do not conceive that ſuch a *particular examination* is every time abſolutely neceſſary; nor have all men, at all times, leiſure enough for it: but no man ought to receive the holy communion without *ſome previous examination* of himſelf. For the more eaſy and regular performance of this, I would have you remember, that the whole duty of a *chriſtian* is reducible to three heads (*a*), and every time that you receive the holy communion, you ought by all means, to put at leaſt theſe three queſtions ſeriouſly home to your conſcience.

1. Do I effectually ſhew my love to God, by a due honour and reſpect to him in all my thoughts, words, and actions?

2. Have I a true and ſincere love for myſelf: that is, do I love my *ſoul* better than my *body?* And am I more heartily concerned to ſecure my everlaſting happineſs in the world to come, than to compaſs my pleaſure or profit in this life?

3. Have I a real and ſincere love for all mankind, without exception? And do I avoid hurting any perſon by word or deed (where I can poſſibly avoid it)? And am I ready to do good to every one whatſoever, wherever I have ability and opportunity?

If you meditate on theſe *three* queſtions *ſeriouſly for a little time*, there is ſcarce any ſin that you have been guilty of, but it will occur to you.

4. When, by the examination of your conſcience, you have ſet your ſins in your view, uſe in your ordinary devotions this, or ſome ſuch like confeſſion of them to God.

PRAYER.

O Moſt gracious God! I thy unworthy creature, humbly acknowledge my ſins before thee. Beſides thoſe which I have now recollected, I lie under the guilt of many more tranſgreſſions, which I am not able to recount or remember. I have committed many ſins, contrary to the motions of thy grace, and the light and conviction of my own conſcience; and therefore do moſt juſtly deſerve the ſeverity of thy wrath and indignation againſt me. But, Lord, I fly unto thee for mercy! For the ſake of Chriſt Jeſus, my Redeemer, be merciful to me, in the pardon of all my ſins; and ſo guide and aſſiſt me by thy good grace, that, for the time to come, I may be careful to abſtain from every evil thing; and keep a conſcience void of offence towards thee and towards mankind: this I beg, through the ſame Jeſus Chriſt, my bleſſed Lord and Saviour. Amen.

MOST merciful God, who haſt given thine only Son Jeſus Chriſt to die for our ſins: grant me thy grace, I humbly beſeech thee, that I may never be unmindful, but always truly thankful for that ineſtimable benefit vouchſafed unto me by his death and ſufferings; and ſo fit and prepare me, O Lord, by the aſſiſtance of thy holy ſpirit, that both at this, and all other times, I may be rightly qualified to commemorate the paſſion of my bleſſed Redeemer, in that holy ordinance which he has appointed; and alſo thereby effectually to partake of that redemption which he has wrought for all mankind. This I beg, through the ſame Jeſus Chriſt our Lord. Amen.

Of behaviour at the holy communion.

1. At the holy communion, as at all other times in the worſhip of God, ſtrive, as much as you can, to keep your mind intent and fixed upon what you are about; and lay aſide not only all wicked thoughts, but likewiſe all ſuch as are impertinent to the preſent buſineſs.

2. Take care to behave yourſelf with ſuch *outward* decency and compoſedneſs, as may be a ſufficient token of that *inward* devotion and reverence which you bear in your heart, without gazing about, or any way unneceſſarily moving your body, or whiſpering to any one that is near you, or doing any thing of the like nature.

3. While the ſervice is performing, join all along with the miniſter and congregation, with your heart and thoughts lifted up to God; and with your tongue alſo, where the liturgy requires that any thing ſhould be ſpoken aloud by the people; as in the Reſponſes, the Confeſſion, the Lord's-Prayer, *&c.*

4. Take care, likewiſe, to avoid all affectation, and not to behave yourſelf in ſuch a manner, as if you had a mind to be taken notice for a perſon of r

(*a*) Matth. xxii. 37, &c.

of extraordinary devotion. For which reaſon, whatever private prayers or meditations you may have to offer to God, put them up in your thoughts alone, or let not your voice be heard, but when the public office requires it.

5. When you have received the bread, offer up this, or ſome ſuch ſhort ejaculation to God:

O God! grant that by the ſufferings of my dear Saviour, who was crucified for me, I may eſcape eternal ſufferings, and be made partaker of everlaſting glory!

And when you have received the cup, ſay thus in your heart:

O gracious God! grant that by the ſhedding of the blood of thy dear Son, I may obtain the remiſſion of all my ſins; and aſſiſt me, O God, to remember him with gratitude, praiſe, and adoration.

After leaving the communion table.

While the bread and wine are diſtributing to the reſt of the congregation, entertain yourſelf with ſuch meditations and prayers as theſe.

1. Bethink yourſelf what thoſe ſins are, to which you have been moſt inclined: and in the preſence of God, ſeriouſly and ſtedfaſtly renew your *reſolutions* of being *careful* to abſtain from them for the time to come.

2. Conſider, what opportunities you ordinarily have for the doing of any good works, and ſtedfaſtly purpoſe to be diligent hereafter in making uſe of them.

To this add the following Prayer.

MErciful God, aſſiſt me with thy grace and holy ſpirit, that I may always keep thoſe vows and good reſolutions, which thou haſt enabled me to make; that I may never return to any of my former ſins, but hereafter ſerve thee faithfully in the conſtant practiſe of virtue and religion, through Jeſus Chriſt our Lord. Amen.

And here expreſs your *charity*, by putting up a prayer for all mankind, in this or the like form:

LORD, if it be thy gracious will, extend thy mercy and compaſſion unto all mankind. Enlighten the minds of thoſe that are ignorant, and move the wills of thoſe that are obſtinate, that they all may receive thy holy truth, and carefully live in the practice of it. Pardon my enemies, O Lord, and bring them, and all of us, through the whole world, to true repentance, that we may all live righteouſly here, and in the end, be happy with thee hereafter, through Jeſus Chriſt our Lord. Amen.

Then entertain yourſelf with reading and meditating upon ſome ſelect portions of the holy ſcripture, until ſuch time as the miniſter is ready to proceed with the public office. I need not here tranſcribe any particular texts, but will leave you to make choice of ſuch as are moſt agreeable to you. If you ſhould be at a loſs, read *the hundred and nineteenth pſalm*, where you will eaſily find proper matter enough to employ your devouteſt thoughts upon this occaſion.

After the ſervice.

When the ſervice is ended, and the congregation diſmiſſed, depart to your home or place of abode; and as ſoon as you have a convenient opportunity of retiring into ſome private place, firſt look back, and conſider whether or no, in the performance of this holy office, you have behaved yourſelf in all things as you ought to have done; and if you find that you have been any way ſhort or defective therein, reſolve to take better care for the time to come.

And then conclude with this or the like prayer:

LORD, I deſire to return my moſt humble and hearty thanks to thee, for all thy bleſſings, both ſpiritual and temporal, which thou haſt vouchſafed to me. At this time, particularly, I praiſe and bleſs thy holy name, for the opportunity which thou haſt this day given me of commemorating the death and paſſion of my bleſſed Redeemer, and alſo of partaking of his merits in the participation of that holy ordinance which he has appointed. Lord, pardon all the weakneſſes and defects which I have been guilty of in the performance of this great duty. And I beſeech thee aſſiſt me with thy grace, that in the whole courſe of my life I may ever be careful to fulfil and perform thoſe vows and reſolutions which I have made to thee, through Jeſus Chriſt our Lord. Amen.

General rule in regard to the ſacrament.

Endeavour, as the occaſion ariſes, to call to mind what you have thought, and ſaid, and done, before and after the holy communion:

and beg God to aſſiſt you, that you may remember your Saviour with conſtant gratitude, praiſe, and adoration. That it may conſtantly reſtrain you from all manner of wickedneſs, upon the aſſault of any temptation, thus bethink yourſelf:

"*At ſuch a time I received the holy communion, and then I ſeriouſly reſolved, and ſolemnly promiſed to Almighty God, that I would heartily endeavour, in all points, to live like a chriſtian. Shall I then, upon any account, lye, curſe, ſwear, talk profanely, or obſcenely, commit any ſin of uncleanneſs, ſteal, cheat, or do, or think, any manner of wickedneſs? No: God forbid! I have engaged myſelf to God to mend my life, and to be another ſort of perſon. And what can I expect, but wrath and indignation from him, if* knowingly *or* wilfully *I ſhould violate thoſe promiſes which I ſo deliberately and ſtedfaſtly made to him?*"

You find he has given his readers plain and ſufficient inſtructions how to conduct themſelves.

D. I hope I ſhall follow them. Nothing which I know of deters me from receiving the ſacrament; and I think no perſon who is come to my age, ſhould omit ſuch an important duty: yet I know of many who are afraid of they know not what: they *will* not receive, leſt they ſhould happen to be unworthy; and yet take no ſteps to make themſelves worthy.—They will be undone for fear of being undone.

F. So it is: they are as cowardly as they are fooliſh: they preſumptuouſly offend him by *neglecting* the duty which he hath ſo ſtrictly commanded, and ſupport themſelves in *one* wickedneſs by being guilty of *another*. This is all they *gain*: what the *loſs* will be, let the ſoul that offends tremble to think of!

D. Pray God I may never entertain ſuch *fooliſh* opinions, nor under a falſe notion of *humility*, be guilty of *preſumption*.——My father, I know you would be glad to oblige me: I beg, if your buſineſs permits, that we may walk to-morrow: your converſation will make the greater impreſſion on me.

F. You know how happy I am when I contribute to your ſatisfaction; but I muſt mind my buſineſs, or I ſhall not be able to pay my rent. To-morrow I ſhall be able to attend you for an hour or two in the fields. There are ſome *graſs* lands in the walk, which I muſt take a view of. I have a new machine to ſcoop out the hillocks, in order to roll them down, and another to deſtroy weeds.—Theſe are modern inventions, and they do much buſineſs in a little time.

CONVERSATION XI.

Views in walking. Benevolent life of Sir George Friendly.

D. EVERY thing appears the more charming to me, whilſt I enjoy the advantage of your diſcourſe.

F. Where love reigns, nothing is ſo delightful as converſation; and none more intereſting to the heart, or more pleaſing to heaven, than that of a *father* and a *daughter* united in the cauſe of virtue and religion. My maſter uſed to ſay, "*Speak*, that I may *ſee* thee;" intimating, that by converſation only we can diſcover the heart and inclinations. I wiſh I were more able to inſtruct you; but I will act the part of a *friend*, and tell you my thoughts with an honeſt freedom.

D. Nothing beguiles the time ſo agreeably, as walking in a fine country in good weather, except the communication of our ſentiments to thoſe we love.

F. Look yonder! See that *ſheet of water*, now the ſun ſhines on it: how it throws out its ſilver beams, and enlivens the objects around it! Where is the *tiſſue petticoat*, or any of the glittering dreſſes which I have ſeen at London, that equals this!—How glorious the beauties of nature are, compared to the *appearances* of that *tinſel greatneſs*, in which the *rich* excel us!

D. Let us ſtop and gaze a while!—Indeed this is a fine ſight, and we ſee it *for nothing!*

F. For *nothing* but our *gratitude to heaven*, that we have eyes to behold the charms of this earth, and hearts to be thankful for the pleaſures it affords us.

D. Do you obſerve how ſweetly that river winds?

F. Yes: the former courſe of it hath been changed, by the gentleman whoſe houſe you ſee

on

on that eminence; and what is more, his chief deſign was to delight his neighbours. Thoſe clumps of trees ſo beautifully diſpoſed, were planted with the ſame friendly view, and the owner rejoices in them, from the ſatisfaction which he gives to others.

D. Who is the gentleman?

F. Sir *George Friendly.*

D. Sir *George!* I have often heard you ſpeak of him. He muſt be happy himſelf in making others happy. Yon village, if I forget not, was compoſed of ragged tenements of dirt! How comes it that the houſes now look ſo neat and clean, with their little gardens, as it were, ſmiling in verdure?

F. Do not be ſurprized at any thing that is done well, by a man of fortune, who is happy in his temper, and in heart a *real chriſtian.* Sir *George* has no vices that I know of, and looks down on the parade of the table and equipage. He keeps no more domeſtics than he wants, except that he takes care of ſome of the children of his married ſervants. He ſaves no part of his income, except a few hundreds, yearly, that he may never be diſtreſſed for want of the power of aſſiſting the unfortunate. That village, which he lately built, is one of the leaſt of his works. He delights in the improvement of land, and beautifying the face of the country; but inſtead of pulling down cottages, and driving the inhabitants into great towns, or wearing them away for want of proper houſes, where to take their reſt in peace, he builds comfortable tenements, and lets them at ſmall rents. Thus he renders the huſbandman and labourer happy at their own fire-ſide, whilſt prattling babes reſt fondly on their knees, nor know the difference between their condition, and the noiſe and pride of trade and opulency. Sir *George* increaſes their number, whilſt he contributes to their happineſs; and, when ſoldiers and ſailors become neceſſary, he has ſo far provided for the defence of his country. O *Mary!* the time may come, when we may feel the want of hardy peaſants, fit for *war* as well as *peace.* All the labouring people in Sir *George*'s pariſh are ſure of employment, and therefore marry without fear or dread. As a proof of his ſtrength in numbers, his tenants, for ſome years paſt, have got in their harveſt, without being indebted to the *Scotch* or *Iriſh.* Indeed they ſometimes hire a few honeſt ſoldiers, who are quartered in the neighbourhood, to aſſiſt them. They do this at Sir *George*'s recommendation, rather with a view to aſſiſt thoſe brave men, who fight for them occaſionally, than from any urgent neceſſity.

D. Is he a very thoughtful man?

F. Yes: but his thoughtfulneſs makes him the more gladſome, for he thinks to a good purpoſe. Benevolence is naturally joyful, and charity has no bounds! He does not ſtop at his own tenants, nor at his own pariſh: would you think it, *Mary?*—He has new paved the market-town at his own expence. Indeed, he agreed that every one who kept a horſe, ſhould bring five loads of fine gravel near his own door; and that every tenant of 5*l.* a year, ſhould break up his own pavement. On theſe light conditions he did this uſeful and good work, at the ſame time that he promiſed to repair and beautify their church, and he has been as good as his word. He has alſo put all the neighbouring gentlemen on making *their ways ſmooth.*

D. I wiſh they may do it: the craggy ſtones one meets with in the *foot-ways* of moſt villages, are intollerable.

F. Sir *George* has made a rammer of an hundred weight: it requires two men to work it, by a croſs bar, with a joint in each part to break the jar: being armed with a thick cap of *hammered* iron, it drives in ſome ſtones, and breaks others; ſo that a whole village, which has been wearing out the ſhoes, if not breaking the limbs of ſome of the villagers, perchance for a century, is made ſmooth in a day.

D. You make me in love with his character: does this good gentleman ever go to *London?*

F. I believe he was born there; but he has not viſited that *monſter* of a city for theſe three years paſt: he ſays he cannot afford to go, whilſt there is ſo much to be done in the country.

D. Are there many gentlemen in this neighbourhood, who are ſo good and charitable?

F. There are ſome very good gentlemen, but none equal to him that I know of. You muſt not imagine, *Mary*, that there are great numbers of ſuch people to be found, were you to wander round the world: thank heaven there are ſome. The number of thoſe, whoſe fortunes *enable* them to do ſuch things, is ſmall.

D. I hope there are more good minds, than large fortunes.

F. There

F. There is no country in the world, where charity abounds more than in *England*, ſo far as regards money given in alms: but generous things may be done by men of moderate eſtates, provided they attend to them themſelves, and underſtand what they are about. Our misfortune is, that the rich run up to *London* every winter, and contract ſuch a habit of diſſipation, many do not like their own homes, even when they are very grand, and full of rural delights; but leaving their gardens and their fields for us to take care of, we improve their eſtates, whilſt they diſpoſe of the produce. How many might make a very conſiderable and amiable figure here, by ſhewing a *good example*, and giving *us* the *beſt* inſtructions for leading an *honeſt* and *religious* life, *who are loſt in the crowd* in town. They complain of vice from the *bad* effects which they are ſenſible of; but do not *perceive* that their indolence and inattention are both great cauſes of it. 'Tis the ſame in this caſe, as with the *ſacrament*, which we talked of yeſterday: if the lord or lady, the maſter or miſtreſs, are profligate or careleſs, their tenants and ſervants, mechanics and labourers will be the ſame.

D. Alas, my father! I wiſh the world were better; I hope I ſhall follow your example! —In regard to what you was ſaying; if Sir *George's* eſtate has more people on it than are found in the ſame compaſs of land belonging to his neighbours, has he any method of encouraging *marriage*, beſides that of furniſhing employment for the indigent and induſtrious?

F. He is liberal in giving ſome hundreds, yearly, in ſmall portions to girls, who are moſt remarkable for their dutiful behaviour to their aged parents, their ſkill in the dairy, their good needle-work, their reading, writing, public and private devotion.

D. Is this attended with any good effects?

F. Very good: it raiſes an emulation who ſhall excel, ſo that a man is ſure of a wife, who, though ſhe ſhould not have any thing but her induſtry to depend on, brings a valuable portion in her virtue.

D. I think Sir *George* himſelf is married: pray what does his *lady* ſay to all this?

F. She *loves* her huſband; and in ſaying this, I ſay all: ſhe is a woman of good underſtanding, of a ſweet temper, and was bred up in the practical faith of *Chriſt*. Sir *George* conſults her in every thing. She is, as all wives ought to be, a *friend* to her huſband. As ſhe underſtands her religion, ſhe rejoices at every opportunity of acting up to its precepts. Having every enjoyment that a lady of fortune and diſtinction can reaſonably deſire; ſhe had rather ſee the overplus diſpoſed of whilſt ſhe lives, than truſt to its being ſpent after her death, ſhe knows not how, nor by whom. The ample proviſion made for her, if ſhe outlives Sir *George*, puts her above all mean tricks to conceal, or ſave money, which he has no intention to ſave. Having a right ſenſe of duty and affection to her huſband, this alſo renders her as great an advocate for the poor, as Sir *George* himſelf. The butler told me, he once heard his lady ſay, that ſhe rather choſe to ſit down to four diſhes, knowing that four poor families had each their diſh, than have the eight diſhes ſet before her. That ſhe knew well, the bulk of mankind are poor; and therefore ſhe would attend to the intereſt of the many, rather than the few; and be the inſtrument of happineſs to a poor old woman, or a young one, rather than attend the drawing-room of a queen.

D. I believe there are not many *ſuch* ladies; methinks I ſhould be glad if I could get a ſight of Lady *Friendly:* but may not her rule of charity be carried ſo far, as to ſend out *three* of her remaining *four* diſhes to the poor?

F. No: there is a meaſure in all things; and people muſt uſe their reaſon, and maintain a certain character and rank, or they will loſe the power of doing the good which Providence hath aſſigned them. 'Tis not that Sir *George*, his lady, and friends, eat all that is ſet before them, even of *four* diſhes; they have many ſervants to feed, who would be ſtarved, if they were not employed by him or ſome other maſter.

D. Great people muſt therefore live in ſome degree of magnificence, as it were, out of charity.—

F. They muſt do ſo; and all general complaints of the unequalneſs in the condition of us mortals are fooliſh. The great point with the rich, ſhould be, rather to err on the charitable ſide, than to ſquander ſo much in vicious exceſs, as to leave little or no portion of their wealth to diſtribute to the poor. Some are nobly charitable with five hundred pounds a year, and others in diſtreſs with five thouſand. Many are ſlaves to pomp, and ſtuff their pillows with thorns, by their extravagances, while their creditors lament their *hard* condition. I wiſh my Lord *Squander*

would pay me for fifty quarters of oats, which I delivered into his ſtables three years ago!

D. Bleſs me! Is this poſſible? Then it is a misfortune to ſome people, to be rich.

F. Rather ſay, to know not what to do with their riches. As the caſe now ſtands, he will be more diſpoſed to pay me than he was, the arms of the law being made longer. What we condemn in another, might *under equal temptation*, be your caſe or mine; therefore let us be *contented*, and walk in the road to that happineſs which riches cannot give, nor poverty take away.

D. I ſuppoſe every neighbouring village rings with the praiſes of Sir *George* and his lady, who place their happineſs ſo little in ſumptuous living, rich cloaths, and a round of amuſements.

F. Their happineſs ariſes from *thinking well, and doing right*; they enjoy the *pleaſure*, but leave the *praiſe* to God.

D. How does Sir *George* behave to his ſervants?

F. As a *man*, a *gentleman*, and a *chriſtian*. His chief concern is to conſult for their ſpiritual welfare, and to promote the good of their ſouls. For this purpoſe he entertains a young clergyman in his houſe, a man of learning, great purity of manners, and genteel behaviour, who officiates at prayer every night and morning, and occaſionally reads a ſermon. He has alſo added 20*l.* a year to the curacy of his pariſh, with the condition that the curate ſhall employ more time and diligence than could otherwiſe be expected from him, to examine into the ſtate of his pariſhioners, with reſpect both to their temporal and ſpiritual wants. This gentleman ſupplies the latter by familiar converſation and pious inſtruction; whilſt he lays before Sir *George* a particular account of their diſtreſſes, who never fails of communicating relief.

D. Does Sir *George* do any thing towards inſtructing the country people in general?

F. Yes: he has lately paid a handſome premium or reward of *fifty pounds*, which he had offered to the clergyman who ſhould preach the beſt and moſt uſeful ſermon on the ſubject of *death*; and likewiſe ſo much for the *ſecond*, and ſo much for the *third in merit*. That which he eſteemed the beſt, has been printed, and two thouſand copies diſtributed by his order, among ſuch as have ſenſe enough to conſider themſelves intereſted in the ſubject, and virtue enough to attend to it.

D. I am glad he does not confine his goodneſs to his own houſhold; and that he conſiders the *future* as well as the *preſent* welfare of his fellow-creatures.

F. He clothes a number of poor boys, and poor girls, every ſecond year; on condition that they always appear tight and clean; and is particularly attentive, that the boys be taught to knit and ſpin, and the girls to knit, ſew, and ſpin, at a very early age, making theſe qualifications a condition of his bounty. Thus by the influence of rewards, he teaches them ſuch kind of induſtry, as will ſoon render his charity unneceſſary to them. In ſhort, he looks upon that day as loſt, in which he does no good; and never thinks it a reaſon, becauſe other people may happen to miſtake his motives, to alter his conduct in the minuteſt point.

D. What do they, who differ much from him in behaviour and temper, ſay of him?

F. Some of his rich neighbours, who are fartheſt from being of the ſame diſpoſition, think him a *Don Quixote* in humanity and charity: not that they condemn him for following his own inclinations; for that is the prevailing principle of their own conduct: but they are ſurprized at his taſte and manner of life; and probably aſhamed that they *fall ſo ſhort of him*.

D. What do *you* think of him, my father?

F. Think, *Mary!* why, in good truth, I think that he acts the part of an accompliſhed gentleman, and a ſincere chriſtian: he has no children to provide for; and if he had any, I dare ſay he would give them a *good* education, rather than a *grand* and extravagant one; and ſuffer no unneceſſary expence to prevent his beneficence to the indigent. In general the poor are provided for by our pariſh laws; but theſe often fall ſhort in the mercy and happineſs of a judicious private benevolence. Voluntary acts do not always eclipſe the obligations we are bound to by law, except when we act repugnant to law. Sir *George* ſpends his income; and if I were in his caſe, I hope I ſhould follow his example.

D. Such a gentleman, I ſuppoſe has no quarrels with his neighbours.

F. Quarrelling is an *art* many country gentlemen are very ingenious in learning, but he is always contriving how to *oblige* them. He not only plants with a view to improve their proſpects, but cuts down a tree, or opens an avenue

for

for the ſame purpoſe. To ſome he ſends plentiful ſtreams of water, to others he diſtributes his fruit, and takes more pleaſure in ſending it to the table of a friend, than in ſeeing it at his own. If any difficulty or difference ariſes, he refers it immediately to arbitration, with ſuch candor and acquieſcence, as convinces his opponent of his good will and generoſity, and makes every body aſhamed of treſpaſſing upon him.

CONVERSATION XII.

Character and death of Sir Thomas Friendly, father to Sir George.

D. WHAT character had Sir *George*'s father?

F. A very good one: he died at about the age of threeſcore, after doing many good actions. He was never wanting in giving the beſt inſtructions to his ſon; exhorting him by his advice, as well as his example, to do that which is right in the ſight of God. A little before his death, he ſent for him; and in the preſence of his ſervants, gathered mournfully round his bed, he ſaid, "My ſon, I rejoice in thinking you are inclined to virtue: and if you ſhould value your dear father's memory; if you regard your country's good with an unfeigned love; if you believe in our great Prophet and Saviour *Jeſus Chriſt*; and ſeek to be happy in that eternity, to the verge of which I am arrived, look on the wealth which I leave you as the trial of your virtue. You muſt be my almoner, as well as your own. To ſquander in vanity, or hoard in covetouſneſs, are equally unworthy the honeſt man and the gentleman; for either way you will deprive the miſerable of that aſſiſtance, which your God demands at your hands. Let it be your delight to ſuccour and relieve them. Be to them as a father and a friend; be their guardian angel. Thus will your life be glorious, and your end happy! In what can you find ſo high a gratification, as in *doing good*. Had I always acted with leſs regard to *cuſtom*, the preſent trembling moments which remain of life, would be attended with a leſs mixture of anxiety; but I hope the merciful Father of mankind will forgive the great defects of my obedience; and accept the ſorrow and repentance of my heart, for having fallen ſo far ſhort of my duty. All that remains to me now, is to implore the divine mercy, and to reſign myſelf to the will of God; to make my peace with Him, and put my truſt and confidence in the merits of Chriſt." Then turning to his ſervants, he ſaid, "You, my humble friends, whom Providence has not encumbered with wealth, are not therefore the leſs capable of virtue. Be charitable in mind; faithful in ſervitude; obedient to the laws of your country; true diſciples of your great Lord and Maſter. Read the ſcriptures, and conſider them as the oracles of God; they will ſupply proper conſolation under all the difficulties and afflictions of life, and make you wiſe unto ſalvation. I bid you all farewel! We may meet again, if the meeting of friends is any part of the happineſs of the bleſſed. Farewel! farewel!—if ſo the Almighty has ordained —for ever!" Thus did the old gentleman take his leave, his ſon and ſervants weeping round his bed.

D. As well they might.—What did Sir *George* ſay on this occaſion?

F. He promiſed, in the ſight of heaven, and in the hearing of his ſervants, that he would never forget his dear father's dying words; declaring he would conſtantly tread in the ſteps which had been marked out to him, and devote himſelf to the glory of God, and the happineſs of mankind.—Sir *Thomas* was a man of inflexible probity; and though he often mourned, he ſometimes laughed at the follies of mankind. Some people thought him *whimſical*, but his conduct rather indicated a contempt of cuſtoms which claſh with reaſon, than caprice or fancy, in which reaſon had no ſhare. He uſed to ſay, that as a drunken man never owns himſelf to be intoxicated whilſt he can ſtand upon his legs; nor a weak one to want judgment, whilſt he can find a word to ſay; every man is ſuppoſed to be in a ſound mind when he is not *raving*. In the ſame manner a declaration of belief ſhould be determined by *deeds* during life, not by words on a *death-bed*. He laughed at the funeral pomp of an undertaker's proceſſion, guarded by a pack

of ill-favoured unfeeling fellows, dreſſed in old ruſty black, and armed with caps and truncheons. Caps, he ſaid, were worn by jockies, and truncheons fit only for generals: plumes of feathers, proper enough for theatrical heroes; but he could not conceive what a private gentleman, much leſs a butcher or a haberdaſher of ſmall wares, merely becauſe he left money, had to do with ſuch trophies, on occaſion of their being carried to a church-yard, to be ſerved up as a feaſt for worms: adding, that he ſuppoſed vanity would flouriſh as long as the world endured; and as himſelf was not without his ſhare, he begged he might be indulged in his own way; for he could not find any charm in thinking of a pompous funeral, ſufficient to divert any *painful* thought of death.

D. Did he make a *will?*

F. Yes: It begins in the common form, recommending his ſoul in a ſolemn manner to God: and then deſires his ſon to conſider it, as a part of his laſt *will*, to obſerve a ſtrict obedience to the law of Chriſt.—With regard to his *funeral*, he directs that very little expence may be beſtowed on it; and in the way beneficial only to the poor: and accordingly orders, that his coffin may not be ornamented; that the *pall* ſhall be a few yards of dark-grey fine cloth, ſuch as may be of uſe to the clergyman who performs the funeral ſervice, to whom it is to be given, in lieu of a ſcarf;—that his coffin ſhall be carried by ſix men who have families, under the age of *fifty*, labourers under his tenants, or porters; to each of whom he gives a dark-blue coat of kerſey, not exceeding the value of *fifteen ſhillings* each. He uſed to ſay, that among the labouring poor, he found more *old women* living than *old men*; and more *young females* expoſed to diſtreſs than *boys:* and therefore directed that eight women and ſix men, turned of fifty-five (the age which, from obſervation, he called old) ſhould be clothed at the pleaſure of his heir, from top to toe, not exceeding the value of forty ſhillings each. And likewiſe that eight girls and ſix boys, from ten to thirteen years old, either orphans, or ſuch whoſe parents ſhould be in the moſt indigent ſtate, in his pariſh, be clothed from head to foot, not exceeding twenty-five ſhillings each, and theſe twenty-eight perſons were to attend his funeral. He further directs that (with permiſſion of the overſeers of the poor) the pariſh children may attend him, and ſing a dirge; in conſideration of which, he leaves ten pounds to them, for the purchaſe and diſtribution of a uſeful little book, intitled, *The Importance of a Religious Life.*

D. Was all this performed by Sir *George?*

F. With a religious attention to his father's *will*, and an affectionate regard to his memory.

D. Were any remarks made upon this occaſion?

F. Some ſaid that old Sir *Thomas* had as much pride in his conceits, as *John* Duke of *Marlborough* might have had in thinking of the pomp of his funeral: But every body allowed that it was ſo much *good* done to the poor.

D. How are we to judge of *pride* and *humility*, but from the actions of men?

F. If every thing is to be done according to *cuſtom*, whilſt there are ſo many fooliſh and wicked cuſtoms, how can men grow wiſer or better? The wiſe man ſays, that "all is vanity;" but ſurely it is a vain and wicked thing to impute to a bad motive, what is in itſelf good and uſeful to human kind. Sir *Thomas*, in his life, ſhewed great regard to the *poor*; and we may allow, that, in the laſt ſcene of it, he acted with the ſame kind of attention, and conſidered *their* welfare, rather than indulged his own vanity. Every man is a fool or a coward that offers incenſe to the pride of other people, ſo far as to act contrary to his own judgment, implicitly following *their* opinion of right, in preference to *his own.*

D. Did you attend the good old gentleman's funeral?

F. Yes. I was not his tenant, but he called on me often, and ſhewed a particular regard for me; he made me many preſents, giving me ſuch good advice on every occaſion, as won my heart. Oft has he taken you upon his knee, ere you could know to whom you were obliged for ſuch tenderneſs. He uſed to ſay, that as he wanted nothing of others, but their *good will*, he ſought thoſe who wanted him.—There is one circumſtance in his conduct, which I ſhould not forget to tell you. Upon occaſion of ſome charitable gifts, which he made to his pariſh, he inſiſted, as a condition, that no *muſic* ſhould be played upon their organ, but ſuch as had been examined by two of the ableſt maſters, and approved of by the biſhop of the dioceſe; for he held it as a rule not to be departed from, that he went to church to worſhip God, and not to

dance

dance a jig: nor to have any thoughts excited, but thoſe of devotion. He obſerved, that the harmony which may be very pleaſing and warrantable at a muſical meeting, may be very diſpleaſing and unwarrantable at church: That he ſaw no reaſon why an *organiſt*, who may happen to be a thoughtleſs fellow, ſhould play what muſic he pleaſes, more than a *miniſter* ſay what prayers he pleaſes; and that *rule* and *order* ought to be deemed as eſſential to divine worſhip in one caſe, as in the other.—You may perceive how much he ſtrove to maintain the empire of reaſon and religion in the world; and not to ſubmit to cuſtoms, which he conceived to be inconſiſtent with both.

D. Indeed I think he was in the right: I have heard the organiſt at our town, play as if we came to be diverted, inſtead of offering up our hearts in praiſe to God.

F. He went further: he uſed to ſay, that nothing gave him greater pleaſure than ſeeing orphans, and the children of the induſtrious, whoſe poverty is great and their families numerous, avail themſelves of charitable inſtitutions for inſtruction, particularly when they appear in health, decently clad, and attending divine ſervice. At the ſame time he was mortified to behold the teachers of theſe children ſo childiſh themſelves, as to miſtake the end and deſign of their coming to church.

D. Is it poſſible to be ignorant that they came to worſhip their Maker?

F. It is more than poſſible; for we ſee every day, that the children are not taught the proper manner of worſhiping God, either in the reſponſes or the ſinging pſalms: their tender voices are exerciſed as if it were an honourable diſtinction to confound the devotion of the reſt of the congregation.—Do you think that *ſcreaming* is ſinging, or worſhiping God in the beauty of holineſs? Can any one in his ſenſes pretend that ſuch exertion of voice is muſic? It is diſcord, not harmony; a barbarous clamour, not fit for God or man to hear. It is meant they ſhould pay honour to the Almighty, but they diſhonour their maſters and teachers and themſelves. Sir *Thomas* uſed to ſay, that the greateſt maſters of muſic, in their travels into foreign lands *(a)*, have conſtantly obſerved, that in proportion as the taſte of the people in muſic is uncouth and barbarous, the more they uſually exert their voice in ſinging loud. My maſter made the ſame obſervation in *Perſia*, and imagined this cuſtom of ſcreaming is one of the remains of ancient Britiſh barbarity. I was once preſent when Sir *Thomas* admoniſhed a maſter of the pariſh poor in theſe terms: "I think, my good friend, you have a great deal of merit in the healthy looks and cleanly appearance of theſe poor children; I hear alſo that they knit and ſpin, and the girls ſew very well for their age; that they are alſo taught their catechiſm, and ſay their prayers: but you miſtake the thing groſsly, if you imagine that they will ever receive any true impreſſions of the worſhip of God, till you teach them the awfulneſs and ſolemnity of it, and that God is not as man to hear their prayers from loud ſpeaking, but from the ſentiments of humility and devotion which they feel in their hearts. For heaven's ſake reduce them as many notes lower in their prayers, their reſponſes, and above all their ſinging at church, as is proper; for," continued the worthy baronet, "this practice is extremely offenſive to me. I have not lived ſo long in the world without obſerving that devotion degenerates by this means into a lifeleſs and indecent formality, and the poor children paſs through life with falſe impreſſions. I appeal to your own heart, whether you could not repeat the Lord's prayer in ſuch a manner as to excite the laughter of your children: on the contrary, by ſtudying how to repeat it properly, after the practice of a day or two, you might awaken an awful attention, to which they have been hitherto ſtrangers. My good friend, try the experiment on the ſerious ſide: take my word, it ſhall be the better for you: conſider, that praying and ſinging are equally intended as the worſhip of the great Lord of heaven and earth; and ſurely you ought to promote devotion in the ſolemn temple of God. You teach theſe children that it is a dreadful thing to take the name of God in vain, and they ſoon underſtand what is meant by it with reſpect to oaths and idle or wicked talking: do you not think that the ſacrifice of fools, who by the careleſſneſs of their devotion conſider not that they do evil, is one kind of taking the name of God in vain?"

D. Indeed, my father, I never conſidered this ſo much before. Though our ears are uſed to the ſcreaming of children, it is a barbarous cuſtom, and not in the leaſt calculated to give them right

(a) Dr. *Burney*.

right impreſſions. What ſaid the Maſter to this admonition, which Sir Thomas gave him in ſo kind and inſtructive a manner?

F. He was a ſenſible man, and acknowledged the groſs abſurdity of the cuſtom; profeſſed himſelf much obliged, and aſſured the old baronet, that he would diligently purſue the advice which was given him. He was as good as his word; his ſucceſſor followed his example; and it would charm you to hear the poor children ſing with decency, devotion, and harmony. How long it will laſt, and who will follow the example, God only knows. It is amazing how general cuſtoms tyrannize! Much depends on the teacher. Children are naturally inclined to bawl. Have you not obſerved in their common play, they ſpeak very loud to each other; and that the more vulgar the child, the louder he bawls in playing with his companion? When moſt free from reſtraint, they ſcream the moſt. We all require diſcipline, *Mary*, from our birth, to the womb of the earth our common parent. —Sir *Thomas* made another remark, relating to the *communion table*, which he recommended to the conſideration of the clergy. As he made a progreſs for health every ſummer, and conſtantly received the ſacrament wherever he went, he took notice of the communion table, and often found it incloſed within a rail ſo high above the ſtep for kneeling, and ſo broad, he could not lean over it; and conſequently was obliged to lift the challice over the rail. This, he ſaid, was very inconvenient; and as it might be eaſily remedied, wondered to ſee people hobble on from generation to generation, ſuffering ſuch inconveniences. He alſo took notice, that where the rail is ſquare at the corners, it ſhould be rounded, which would be another relief to the communicants. He went further, by taking notice that the ſtep is generally too low, as well as narrow, and a very bad ſeat for the poor, who ought to be conſidered in every church, as part of the family of the faithful. The accommodation of a dozen or fifteen ſuch well-inclined perſons every Sunday, for a ſucceſſion of generations, is an object of conſequence: and he wondered that neither churchmen nor laymen found a remedy for ſuch kind of evils.

D. If the ſtep were higher, it might incommode the miniſter in coming to the table.

F. At the part he enters, why ſhould there not be two ſteps? In ſome churches the floor on which the table ſtands, requires raiſing, otherwiſe it cannot be made convenient. The old baronet was deemed a humoriſt, but in theſe reſpects he ſhewed his ſuperiority. He obſerved, that in theſe days when men offer incenſe to the idol of *convenience*, in their own houſes, it ſeemed ſtrange they would not accommodate themſelves, in paying honour to the Almighty in his houſe! His humanity carried him a great way farther; as he always choſe to mix ſomething of the *uſeful* with the *ſweet*, and to gratify his benevolence wherever there was the leaſt opening. It was his practice, on his annual tour, to make very ſhort journies; and if the weather was tolerable, to walk on foot through villages and towns. Senſible how mankind are catched by the eye, and that little can be done without ſome external ſhew, he was generally attended by three ſtout men in handſome liveries. Upon ſuch occaſions he commanded two of them to diſmount, and follow him at a little diſtance, whilſt the third led their horſes. One often ſees the careleſſneſs of mankind, in leaving a great ſtone, or other nuiſance, in a public way, for days, or weeks; and becauſe it is every body's buſineſs to remove it, nobody does it. Whenever Sir *Thomas* ſaw any ſuch thing in a town, he ſent a civil meſſage to the perſon neareſt to whoſe door it lay; and if it appeared that he *would not*, or *could not* remove it, he commanded his men to do it. For this purpoſe they were prepared with proper gloves, not to dirt themſelves. "If," ſaid the old gentleman, "I can prevent a fellow-creature, or a horſe, from being hurt, I have performed a good day's work." The ſame principle led him to expoſtulate with thoſe who threw bean-pods, or other nuiſances in the way, which has occaſioned many a limb to be broken; and if they did not immediately comply with his admonition, he deſired at leaſt they would lend him a broom, and he made his ſervants ſweep it away.

D. I wonder he did not make them carry a broom in their hands.

F. No, child: he diſtinguiſhed better: he only wiſhed to ſhame mankind into a ſenſe of their duty to each other; eſteeming nothing too little for the conſideration of a man, in which the preſervation of a human being might be concerned. Another evil practice I remember, upon which he conſtantly animadverted: whenever he ſaw a giddy girl *running* with an infant in her arms,

arms, he admoniſhed her ſeverely, upon the danger to which ſhe expoſed the child; or if he could not get at her ſpeech, or ſhe ſeemed to diſdain his words, he ſent to her parents, or maſter, with this reflection, "It is more than poſſible I ſhall ſave *that* child from death, or becoming a miſerable object by a broken back." If in his walks upon the road, he met any very young, or very old people, his humanity prompted him to enquire into their life and manners; and he generally gave them money, or advice, telling them to remember, that Sir *Thomas Friendly* would be *their* friend, if they did their duty to God, and were true friends to themſelves and their neighbour. He was known ſo well in many parts of *England*, that whatever inn he put up at in a town or village, the people cried, "*Here is Sir* Thomas: *we muſt put all in good order.*" As he affected no authority on theſe occaſions, but uſed the ſofteſt words, he would not keep a ſervant leſs civil than himſelf, telling them, "as you are the ſervant of a baronet, and a man of fortune, inſtead of acting like an inſolent ſcoundrel, you ought to behave ſo much the more like a gentleman, and with a humility ſuitahle to my commands, and your own condition in ſervitude: the pleaſure will return into your own breaſt; for in the iſſue kindneſs can never be unrepaid." As the old gentleman was generally alone, or with one companion, he uſed to invite the mayor, and two or three of the ſenior aldermen, the town-clerk, or any of the principal perſons that lived near the inn, to dine with him. To theſe he communicated the remarks which he had made in his walks, and heard their reaſonings with candour, giving them his opinion and advice. He maintained his own dignity, and convinced them that he had no other intereſt, than what regarded God, his country, his fellow-ſubjects, and fellow-creatures.

D. They muſt have thought him a *particular* man, though a very good one.

F. As every man is, who does his duty with ſuch an uncommon degree of ſincere affection for his fellow-creatures. He uſed to aſk ſome, "are you a chriſtian? for you ſeem as if you had never read ſuch or ſuch a part of the New Teſtament: (which he uſed to quote.) Conſider, my friend, that thoſe words are the laws of Chriſt." Indeed, *Mary*, he was bleſſed with truth, goodneſs, and conſtancy of mind; his heart never ſeemed to wear a diſguiſe. He was a friend to human kind; and left this world, where ſin and ſorrow reign, in the peaceful manner which I have related. He was a good man; I lament him as my beſt friend and benefactor; and I could not but diſcharge the laſt debt of gratitude, with the ſame religious reverence, as if he had been my own father. I followed cloſe his ſable bier: the whole village marched in ſolemn ſilence, interrupted only by the ſighs which burſt from many an aching heart. When his body was depoſited in the earth, I paid the duty of an honeſt friend: I ſtrewed *his duſt* with duſt, and ſaw the ſtone laid over his grave. He uſed often to ſmile at proud trophies of monumental flattery, without railing at them. He thought they might be of ſervice with regard to people in public life, but wiſhed to ſee *morality* and *religion*, as well as *humility*, inſcribed on marble; and therefore directed that theſe words only might be cut on the tomb-ſtone which covered his grave:

Here lieth interred, all that was mortal,
of a man who felt for human miſery,
and ſtrove to prevent, and to relieve it.

Reader,

enquire no farther: the Lord have mercy on his ſoul and thine!

Why do you look ſad, *Mary?*

D. Your tale is affecting!

F. He was your friend alſo; and had he lived, he might have ſhewn his regard by many acts of kindneſs and good will. The *necklace* you have on came from his hand; and ſo did ſeveral of the good books in which you find ſuch improvement and delight: ſome of them were written by himſelf.

D. I ſhall love and honour his memory, and be more particularly attentive to thoſe good books, that I may contemplate the *ſoul* of the man, and attend to his advice, now that his body is duſt and aſhes.—But pray, my dear father, tell me what is incumbent on *me*, in regard to charity, which makes ſo glorious a figure? You have given me the higheſt pleaſure in your account of theſe good and worthy gentlemen, who, compared to myſelf, are angels or miniſters of good ſent from heaven!

CON-

CONVERSATION XIII.

The charms of charity.

D. I Have been contemplating the account which you gave me of old Sir *Thomas Friendly:* how happy ſhould I be if I had the ſame power of doing good!

F. Why the ſame power? Would it not be well if you have the ſame will? It is not rank, nor condition in life, nor the *quantity of good done*; the heart only makes the difference. You have been taught that *God is no reſpecter of perſons:* the Almighty hath indeed placed you in an humble ſtation; but not humbler, with regard to the *riches* of this world, than was your great Lord and Maſter, and his followers. *They* were not always provided with the neceſſaries of life as you are, nor did they live in peace and ſafety as you have done. They had nothing, yet poſſeſſed all things. I have frequently heard well-intentioned perſons complain how little was in *their* power, becauſe they fooliſhly compared themſelves to people born to great fortunes: theſe might as well compare themſelves to the princes of the earth: and to whom are *princes* to compare themſelves? They are but *men*, of like paſſions and infirmities as ourſelves; and they cannot be truly happy, but as they are the inſtruments of happineſs to others, in proportion to their ability and power. Do you diſcharge the duties of your ſtation, *they* cannot poſſibly do more in theirs.

D. True, my father: I ſtand admoniſhed. Some people think, becauſe they cannot do a great deal of good, therefore they need not endeavour to do any.

F. The concluſion is falſe: they do not conſider, that every friendly and kind office is charity: as a proof of this, let any one conſult his own heart, if it does not leave a ſweet remembrance behind. Is it poſſible to do good, and not be pleaſed with doing it? To be conſcious of the integrity of our intentions in promoting the welfare of our fellow-creatures, is to have confidence in God, which of all others is the greateſt bleſſing.

D. Do thoſe underſtand their religion as chriſtians, who, being rich, are negligent with reſpect to the relief of the miſerable?

F. The wealthy have generally been taught their duty: and when they neglect it, the evil does not ariſe ſo much from ignorance of their religion, as thougthleſneſs. Some have been ſo neglected by their parents, they are not acquainted with the conditions of the goſpel: if they conſidered that *mercy* is better than *pomp*; they would rather relieve the wants of others, than ſee their tables covered with plates of gold.

D. What do you think is the greateſt *trial* of our charity?

F. The greateſt trial is when people are repeatedly inſulted in their perſons; or artfully deprived of their property: or when the cauſe of the fatherleſs and widow is deſpiſed; or the public injured by the vanity or injuſtice of others. In ſuch caſes, honeſt men of warm tempers are apt to think themſelves warranted to reſent and reproach.

D. And are they not ſo? Will you give me leave to aſk you, if you ever found yourſelf in this ſituation?

F. Alas, my daughter, I have *often* erred: but as *charity beareth all things*, there can be no exception in the caſes I have mentioned: if we mean to conform our lives to the peaceful precepts of our divine religion, we muſt ſhew our charity moſt, where we are moſt apt to depart from it. If *charity hopeth all things*, we muſt hope that the offender will repent; and that we ſhall be the better for the patience and forgiveneſs we exerciſe.

D. I always thought that you was naturally patient and reſigned.

F. My reaſon and religious principles teach me to be ſo; and I have, by diſcipline, time, and obſervation of myſelf, nearly conquered a temper and diſpoſition naturally fiery and impetuous. Yet I have oftener triumphed over my enemies or opponents by gentleneſs and moderation, than by giving way to the bent of my temper. There are many caſes, in which the turn

and diſpoſition of our minds prevail, which are not imputed to the want of charity, ſo much as they are to pride and anger. Peeviſhneſs and froward humours, harſh or unhandſome expreſſions, whatever the provocation may be, are generally offences againſt *charity*: but when we proceed to fierce reſentments, we unavoidably ſtand *condemned* at her tribunal.

D. What am I to do when under a conſciouſneſs of ſuch offences?

F. Pray to God for *charity* (*a*) to avoid falling again; and be ſo much the more watchful of yourſelf. Next to the not erring, is being conſcious of the fault, and endeavouring to correct it. You ſee this hath no connexion with riches, except that there is ſpiritual wickedneſs in *high places*; and the wealthy are moſt tempted to this kind of uncharitableneſs; ſo that the overflowing of ungodlineſs, may well make any ſober chriſtian afraid.

D. The miſer, of all characters in the world, is the moſt contemptible, and the moſt hated.

F. And what is plenty amidſt the frowns and contempt of the world, but a ſplendid kind of miſery? Beyond the *real uſe* of riches, of which a part ſhould be *devoted* as alms, what is the reſt but mere conceit, or the madneſs of the brain?

D. The proverb ſays, *Charity begins at home.*

F. This regards thoſe circumſtances in which the abſolute *neceſſaries* of life are required for ourſelves: and then, for the ſame reaſon that ſelf-preſervation is the firſt law, or the firſt leſſon which nature teaches us, it is not improper to ſay "charity begins at home." Happy would it be, if we applied it to the conſideration of a *future ſtate!*

D. If charity depends ſo much on the temper and good diſpoſition of the mind, I fear there are many people not capable of it.

F. Why ſo? The *tempers* and *inclinations* of chriſtians muſt be controlled by the precepts and commands of *Chriſt*, not partially, but in every inſtance: and if ſuch perſons will not lay themſelves under reſtraints, as it regards their *charity*, they will hardly do it in any other inſtance. In the ſame degree that we want *charity*, we are deficient in all other *chriſtian graces*. The general *habit of charity* is what we ought to cultivate in our hearts, as eſſential to our happineſs in both worlds. It is obvious, from our ſocial and dependent ſtate, as well as from the apparent corruption of our nature, and conſequently from our numberleſs infirmities, that *charity* is neceſſary to our well-being. I have often heard my maſter give it as his opinion, that our *civil*, as well as *religious* liberties, are founded on *charity*. This is the rock on which the chriſtian world builds its happineſs; and wherever it is thrown down, we find ourſelves overwhelmed with miſery and confuſion. If you, my daughter, look on all the world round you, with good will, and good intentions, you are *charitable* to all the world; and in return, the earth will ſmile on you, and you will rejoice.

D. Yours is joyful doctrine! I remember the parable of the poor widow and her mite: her *inclination* ſurely was very good!

F. The parable is introduced to ſhew how much depends on the mind: and as the tree is known by its fruit, good minds will ſhew good works; and thoſe who are poſſeſſed of this world's goods, will give alms, which are often of ſuch conſequence to the miſerable, that they would periſh without them. And do you carry it ever in your thoughts, that the more prudent you are, the more able you will always be, to aſſiſt any one who is in particular diſtreſs, being a friend, an acquaintance, or neareſt of kin. Every body has ſome power; your little contribution may be uſeful and acceptable in his ſight, who ſees the heart.

D. But if it happens, that I ſhould not have any thing which I can ſpare, will God accept the thoughts of my heart?

F. My

(*a*) *For Humility and Charity.*——O Almighty and eternal God, the tender Father of mankind, and the bountiful giver of all that we can poſſeſs or enjoy, teach me, I beſeech thee, ſo to uſe the things of this world, that they may never riſe in judgment againſt me. Grant that I may delight in performing every office of kindneſs and humanity; and whilſt I pity the diſtreſſed, and comfort the afflicted, I may conſider every one as my neighbour, and compaſſionate their frailties and evil doings. Thou, Lord, who liveſt in thy holy temple, before whom the greateſt of the children of men ſtand in awful ſilence, teach me to bear indignities and ſcorn, evil treatment and reproach, with patience and reſignation to the diſpenſations of thy providence. Give me a conſtant habit of pity and forbearance; that doing to others, as I would they ſhould do unto me, I may offer up the incenſe of obedience to thy commandments. This, I beg, through the merits of Jeſus Chriſt, who ſuffered with patience, even unto death, and redeemed the world by his blood!

F. My dear *Mary*, I have juſt told you, that charity ſits enthroned in the heart! A *tear* offered up to *miſery*, where only a *tear* can flow, will be pleaſing to the *tender* Father of mankind, who in ſuch caſes accepts the *will* for the *deed*.

D. Every body then may be charitable!

F. If it were not ſo, how could God require every one to be charitable? The duty of *charity* is univerſal; it is the *bond that cements all other virtues*; for the ſame reaſon it doth not conſiſt alone in *giving alms*, becauſe every one has not alms to give. There are many caſes in which we can do good by the works of our *hands*, although our pockets ſhould be empty. Kind words, as I have told you, are charities; and indeed they ſometimes heal the wounds of the heart beyond all the power of wealth, or the arts of phyſic. He that is ſenſible of *evil* himſelf, will conſider how other men are ſenſible alſo, and from hence become charitable in thought, word, and action. To be *truly good*, and yet refuſe making others as happy as we can, is a contradiction; for *goodneſs* itſelf conſiſts in promoting the welfare of others. To help thoſe who are in no condition to help themſelves, is a *Godlike* virtue.

D. Is it better, do you think, to be of a generous mind, although of the number of thoſe who ſtand in need of relief, than of a hard-hearted diſpoſition in great plenty?

F. Yes: I hope *you* think ſo: for what will plenty avail with *ſuch* a heart? But the bleſſings annexed to good and charitable minds, are great in this world, and open to us the proſpect of a glorious immortality. Charity, as underſtood by true chriſtians, makes men moderate, juſt, candid and obliging, watchful to do all the good, and avoid all the evil poſſible. That we may be very *charitable* without having any thing to give; and very *uncharitable*, yet even give our *bodies* to be burnt, is as true as the ſcriptures written by St. *Paul*. And yet it is no leſs true, that *alms* coming from the heart, is a kind of ſpiritual incenſe which aſcends to heaven!

D. And is not the *compaſſion* which we feel in viewing miſery, of the ſame nature, in the ſight of God?

F. I am ſure he accepts it as ſuch, when we can do nothing but compaſſionate.

D. O my father, I feel the force of your words, and the joy of thinking how eaſy it is for a *good mind* to be charitable!

F. Be it then your taſk to cultivate a *good mind*, and make it bring forth the fruits of charity. *Charity*, as comprehending *chriſtian love*, is ſo truly the bond of ſociety, the neglect of it is the *cauſe* of almoſt all the *miſery* in the world. On the other hand, its pleaſures and advantages are no leſs noble, large, and extenſive. What can exceed the *pleaſure* of ſeeing others made *happy*, except the making them ſo by our own means?

D. But do we, by taking a ſhare in the *miſeries* of others, render their wretchedneſs the more ſupportable?

F. That is a queſtion your own heart may eaſily reſolve. When have you told me any of your little ſorrows, and perceived how much my heart ſympathized with yours, that you felt not a relief like a balm to a wound; not becauſe of the pain I might feel for you; but that you forgot your ſorrows in thinking of my love and ſympathy.

D. I *have* often felt a *pleaſing relief*; and now I perceive the reaſon of it—But can you recommend to me any particular manner, by which I can exerciſe my charity?

F. There is one kind of charity in your power, which is of the higheſt importance to mankind: I mean That of making *peace* among neighbours, friends and acquaintance. By this we ſometimes get credit with the world, if we act with judgment: but what is infinitely better than ſuch credit, we gain the bleſſing promiſed to the *makers of peace*. *Good advice* may be a great charity, if you can perſuade the offenders or offended, to *take* it; or a *good book*, if they will *read* it.

D. How can I, being in a ſtate of ſervitude, find *time* to do any ſuch kind offices, were I qualified to do them? My firſt duty will be to my miſtreſs!

F. True: nor ſhould you "be righteous over-much to deſtroy *yourſelf*." Intemperate zeal, and neglect of ſocial duties, lead to folly and madneſs; but theſe are out of the queſtion. I am adviſing you upon the principles of ſober ſenſe and reaſon, ſupported by the precepts of our divine religion. If you are ready to do good, Providence will befriend you with *time* to do it in: and the more you do, the more you will be able and willing to do; and remember it was one part of the character of your great Lord and Maſter, that *he went about doing good*.

D. I hear

D. I hear my miſtreſs is a lady much inclined to offices of piety and humanity: I will intreat her leave to inform her of what I know to be true, in regard to miſery and diſtreſs.

F. You will do well: ſhe will judge of what ſhe ought to do. I hope ſhe "will not deſpiſe "the cauſe of her *man* or *maid* ſervant." She knows that "he who faſhioned her in the womb, "faſhioned *them* alſo: and therefore will not "withhold her bread from the fatherleſs, who "are dying with hunger: nor behold thoſe who "are periſhing for want of clothing, expire at "her gates. She will not make *gold* her con-"fidence: the land will not cry againſt *her*, "nor the furrows thereof complain; but ſhe "will have mercy on the poor."

D. Happy ſhall I be to ſerve a miſtreſs who anſwers this deſcription!

F. Where people can *afford*, there are many more duties incumbent on them, than they are generally aware of. Providence hath ſo ordered things, that the ties of blood operate ſtrongly on the heart, and ſo do the cuſtoms of the world founded on thoſe ties. "*Brethren* and *help* are "againſt the time of trouble, yet *alms* ſhall de-"liver more than them both." Courteſy and kindneſs, as I have told you, are frequently of great uſe; but there are times when only the wealthy can give effectual relief. Whether we conſider the liberal conduct of the rich or poor, every *event* of life, every *thought* conſpires to remind us of our being *accountable* creatures. The education which you have had in the church you are a member of, and the principles of pure religion rooted in your mind, will, I hope, make you always conſtant in the way of *truth*.

Read the ſcriptures with candour, and not as thoſe, who affecting to be wiſe, make one part claſh with another, and bewilder themſelves.

Be regular in your prayers in *private*, and in *public*: and *frequent* the *table of the Lord*.

When you can do it with a probability of ſucceſs, and with good manners, remember it is as eſſential a part of *charity*, to warn people of danger to their *ſouls*, as it is to preſerve their *bodies*.

Theſe are duties clearly deducible from the uniform conduct of our Saviour.

Decency and prudence muſt always be conſidered as duties; for *faſhion* cannot alter the nature of good and evil. Now, my dear *Mary*, I will let you into a ſecret which all the world ſhould know, but few are thoughtful enough to conſider it. You cannot eaſily miſtake your way to heaven, whilſt you remember, that whatever carries you beyond the bounds of *charity*, drives you back into the dominions of folly and iniquity: and all your fond conceits of virtue will be as a *tinkling cymbal!*—Want of charity is the rock on which ſo many millions have ſplit, when they fondly imagined themſelves to be in a *fair courſe*.—If you mean to deſerve the glorious name of a *chriſtian*, endeavour always to be calm as a ſummer's ſea, and gentle as its mildeſt breeze; ready to relieve the diſtreſſed; zealous for your great Maſter's honour; careful to examine into the circumſtances of his life; and to ſhew your love for him by your obedience to his precepts. All other inſtructions, compared to theſe, are light in the balance.—You will find it, in the New Teſtament, moſt clearly marked out what his example was (*a*). Keep your eye on this model in every action of your life; it will

(*a*) Inſtances of the life of our Saviour propoſed for imitation, from Burkitt's Expoſition of the New Teſtament, at the cloſe of his remarks on St. *John*'s goſpel, where thoſe who are poſſeſſed of this uſeful book, may find proper comments on theſe inſtances of our Saviour's life.

1. His early piety. *Luke* xi. 46, 47.
2. — obedience to his earthly parents. *Luke* ii. 51.
3. — unwearied diligence in doing good. *Acts* x. 38.
4. — humility and lowlineſs of mind. *Mat.* xi. 29.
5. The unblameableneſs and inoffenſiveneſs of his life and actions. *Mat.* xix. 27.
6. His eminent ſelf-denial. *Phil.* ii. 7, 8.
7. — contentment in a low and mean condition in this world. *Luke* ix. 58.——*Phil.* iv. 11.
8. — frequent performance of the duty of private prayer. *Luke* vi. 12.——*Mark* i. 35.
9. — affectionate performance of the duty of praiſe and thankſgiving. *Mat.* xi. 25——*John* xi. 41.
10. — compaſſion towards thoſe who were miſerable, and in diſtreſs. *Mat.* xx. 34.
11. — ſpiritual, entertaining, and uſeful diſcourſe. *Luke* xiv. 7. xxiv. 13.
12. — free, familiar, ſociable behaviour. *Mat.* xi. 19.——*Luke* v. 29.

will give you more comfort and joy in the end, than volumes of other reading, or all the pleaſures the earth can furniſh.—*Remember* this, my daughter, and be *true* to your own heart; you will not then be falſe to man or woman. Forget not, I beſeech you, that it is charity, as ſeated in the mind, which gives every good action a pleaſing colour, and every good word a ſweetneſs of ſound. Remember, I ſay, and carry it conſtantly in your mind, that *charity* will endure when *time* itſelf ſhall ceaſe. The earth, and all that we ſee of the objects around us, even the *heavens*, which are the canopy of it, will paſs away! Faith will be ſwallowed up in ſight, and hope will ceaſe with enjoyment: but *charity* is ſo divine and pure in its nature, it will conſtitute a part of the joys of heaven!

CONVERSATION XIV.

Falſe notions of religion. The evil effects of ſuperſtition.

F. WERE you pleaſed with our walk yeſterday. I hope it has not baniſhed from your mind any uſeful part of our converſation?

D. I was highly delighted; and ſo far from loſing any good thought by it, I felt how much the conſideration of religion, and the characters of good men, give a pleaſing colour and reliſh to every thing, in the ſame manner, as a view of the glorious works of God delight my ſenſes, and captivate my heart.

F. You talk like a philoſopher!

D. That is a character to which I believe I have no pretenſions. Do you mean by philoſopher only a virtuous perſon?

F. I have heard my maſter ſay, a *philoſopher*, properly ſpeaking, is one that *loves* wiſdom, and therefore is ſuppoſed to *practiſe* it.

D. I love wiſdom; but the character I aſpire at is that of a *good chriſtian*. I have been thinking on what you ſaid, in regard to the ſacrament of the Lord's Supper, which appears to be ſo neceſſary, that as there would probably be no religion amongſt us, if there was no *ſabbath-day* kept holy, the *remembrance of Chriſt* would be loſt if there were no *chriſtian ſabbath*: and if the particular manner in which he hath commanded us to remember him is the beſt, as it muſt be, becauſe he has commanded it, I conclude, that *obedience* is as neceſſary in regard to the ſacrament, as in reſpect to the ſabbath.

F. Mary, I rejoice to hear you reaſon ſo well, and to find you have profited ſo much by the good *archbiſhop's inſtructions*, and the advice which I have given you. Go on and proſper! I hope your *practice* will correſpond with your opinion, and that you will conſider the neglect of this holy ordinance, in people who ſeem to be religious and conſcientious in doing their duty in other reſpects, as you would the conduct and behaviour of thoſe, *who* are very ready to obey *ſome* of the commandments of God, which do *not* claſh with their *favourite* paſſions, but take the liberty of breaking *others*, which are not agreeable to them.

D. Is not a diſinclination to real piety at the bottom of this?

F. There can be no doubt of it. But let us enquire a little further, and guard againſt abuſes and errors, even on the pious ſide.

D. Abuſes and errors on the pious ſide!—Is not the inſtitution plain and ſimple, and eaſy to be underſtood? Can men be ſo differently circumſtanced, that the ſame thing which makes *one* good, can make *another* evil?

F. I ſpeak of our religion in general. *True* religion

13. His patience under ſufferings and reproaches. 1 *Pet.* ii. 21, 22.
14. — readineſs to forgive injuries. *Luke* xxiii. 34.
15. — laying to heart the ſins, as well as ſufferings of others. *Mark* iii. 5.
16. — zeal for the public worſhip of God. *John* iii. 17.
17. — glorifying his Father in all he did. *John* xvii. 4.
18. — impartiality in reproving ſin. *Mat.* xxii. 23.
19. — univerſal obedience to his Father's will, and chearful ſubmiſſion to his Father's pleaſure. *Mat.* xxvi. 29.
20. — laws and practice of univerſal holineſs, both in heart and life. *Luke* iv. 34.

religion *is*, and *was*, and *ever will be*, the ſame. But *men* are apt to differ according to their education; the goodneſs or badneſs of their hearts, their humility, their pride; and their ſtrength or weakneſs of judgment. Surrounded by evils of ſo many kinds, my love for you, joined to my experience of the world, prompts me to put you on your guard. You are too young to be aware, that our *virtues*, carried beyond their proper bounds, degenerate into *vices*. If we neglect or miſapply the powers we are endued with, which were given to direct us, it will be no wonder if we overlook the line of duty, and ſtray into the paths of error and deluſion. A pious diſpoſition, not reſtrained by reaſon, is apt to inflame the paſſions, and excite extravagant raptures; which, though they are but the natural effects of the imagination, have been ſometimes taken for *divine impulſes*, and ſupernatural communications. This conceit gives a wildneſs to all the thoughts of the heart, and people become ripe for any thing which a diſtempered mind can ſuggeſt to them. The ſoul being ſick, and out of order, often falls a prey to *exceſſive fear*, or *bold preſumption*: the firſt takes the name of *ſuperſtition*; the laſt of *enthuſiaſm*.

D. What is *ſuperſtition*?

F. I take it to conſiſt in confuſed and falſe notions of God and of virtue; and falſe apprehenſions concerning the life to come: it exalts the means or outward part too high, and leſſens the true and ſubſtantial ends of virtue. This has a very bad effect on weak minds, in drawing off their thoughts from things the moſt important and uſeful, and fixing them on ſuch as are at beſt trifling and ridiculous. Some ſee an *omen*, or *evil prognoſtic* in every circumſtance: to their *fooliſh* imaginations, the croaking of a *frog*, or a *raven*, are very alarming; and the ticking of a *ſpider*, or other inſect, vulgarly called a *death-watch*, frightens them out of their *little wits*. They do not conſider that all watches are death watches, in as much as every tick brings us ſo much the nearer to our grave.

D. Is this ſuperſtition? Then ſome of our good neighbours are ſuperſtitious; for I have often ſeen them diſturbed at the overthrow of a little ſalt upon a table, or the placing of knives and forks acroſs.

F. And if there happens to be juſt *thirteen* in number in a company, they make it a reaſon for believing one of them will die within the courſe of the year; and not knowing who it will be, theſe poor creatures take pains to torment themſelves.

D. From whence ariſes this notion?

F. I believe it is a miſtake; inſtead of *thirteen*, it ſhould be *thirty*; and then one in the ordinary computation of mortality may die. Have we not obſerved how ſome people are given to *foreboding* of evil. Forgetting the divine admonition, "that ſufficient for the day are the evils thereof," they are continually tormenting themſelves with anxious fears. An hour's delay in the return of a huſband, a brother, or a ſon, whom they love, puts them into an agony. It forebodes evil; and they ſuffer, as if the evil were already come upon them.

D. If this be not *ſuperſtition*, I am ſure it is *folly*.

F. There are thouſands of follies and weakneſſes in the world, which grow from a ſuperſtitious diſpoſition. It is hard to ſay, whether there be moſt *folly* or *madneſs* in this: but when it is indulged, it argues a diſtruſt of the wiſdom and goodneſs of God: for how can we ſuppoſe that the all-wiſe ruler of the world, will diſcover any of his deſigns to man, by means ſo trifling and inſignificant; or torment them by doubts and anxieties, founded on ſuch trivial circumſtances?

D. Is it *ſuperſtition* which induces girls to liſten to *fortune-tellers*, and give credit to their idle ſtories?

F. It is one kind of it; and indeed of a *very wicked* nature. The effects of it are much more ſo, where men are influenced by it to propagate falſe doctrines, and by repreſenting *falſehood* as *truth*, and *vice* as *virtue*, lead the *unwary* into great miſchief, and ſometimes into deſtruction. *Superſtition* roots up the foundations of religion; for it ſuppoſes good actions and good intentions to be no ſufficient ſecurity, but places it in vain ceremonies and unprofitable rites. The glory of our Creator is diſplayed in ſeeking the happineſs of his creatures; but *ſuperſtitious* fears deſtroy the reliſh and comfort of life, and render our lives miſerable. You may eaſily conclude, that any exerciſes, though called *religious duties*, which tend to the *deſtruction* either of our *health*, or *peace of mind*, are not of the nature of true religion; for God, who is the righteous and merciful Father of mankind, doth not lay any ſuch burthens on us as will hurt us.—Superſti-

tion, in ſome countries, has been conſidered as a crime meriting puniſhment; and there have been times, when ſuperſtitious perſons were condemned to faſt a month in priſon.

D. If they were to faſt a year it might do them good. Was it ſuperſtition which induced the heathens to offer up their children to idols?

F. Idolatry and ſuperſtition are more nearly related than ſome imagine. Without going very far back, I have heard my maſter ſay, that when the famous Ruſſian emperor, *Peter the Great*, came to his throne, he found his people in a barbarous ſtate of ſuperſtition. Some of them had conceived a reverence for their long beards. They knew that the Almighty, in alluſion to his eternity, is in ſome part of the ſcriptures called the *antient of days*; and as beards make people look old, ſo forſooth they *would* wear their beards. And when orders came to oblige them to cut them off, and with them their *ſuperſtition*, a number of men ſhut themſelves up in a houſe, and ſet fire to it, chuſing rather to periſh in the flames, themſelves had lighted, than part with their *beloved beards*.—Upon the ſame principle, ſome Ruſſians to this day will not eat *pigeons*, becauſe the Holy Ghoſt deſcended *as a dove*.

D. This ſurely is *ſuperſtition*! What do you think is the *chief cauſe* of ſuch frenzy?

F. A weak and diſtempered brain, or a bad conſcience. Its foundation ſeems to be laid in the fear of puniſhment after death. They who think juſtly, conſider that it is *neceſſary* to die, and that *judgment* will follow; and as ſuch conſiderations require all the powers of the mind, therefore, inſtead of making them a reaſon for diſturbing life with vain apprehenſions, they ſtudy how to avoid ſuch folly and wickedneſs.

D. Will a virtuous life ſecure us againſt ſuch notions and opinions?

F. "Keep innocency, and do the thing that is right," and you will never diſtruſt the goodneſs of God, who "gives us rain from heaven, "and fruitful ſeaſons, filling our hearts with "food and gladneſs." He who furniſhes ſuch a ſupply of neceſſaries to make the journey of life not only *comfortable* but *pleaſant*, will never torment you with vain thoughts and fantaſtic fears. If no unruly paſſion, or anxious wiſh diſquiets you, why ſhould you liſten to idle ſtories? The converſation of every neighbour will afford you pleaſure in proportion as it is calculated for the common love of God and virtue. "The voice "of joy and health is in the dwellings of the "*righteous*," but folly and iniquity are in the habitations of *fools*.

D. I am ſenſible of this: but if ſuch fooliſh ſuperſtition or vice ſhould have taken hold of any of my friends, and I have my eye on ſome ſuch, what advice ſhall I give them?

F. Juſt what you ſhould take, in the ſame ſituation, namely, *to live a virtuous life*; to uſe their reaſon; to obey the commandments; and to pray to God for aſſiſtance (*a*). In ſome caſes you may laugh your companions out of their fancies. Tell them to conſider what *real virtue* is; and warn them of their danger in miſtaking ſuch *folly* and *ſin*, for *virtue*. And reſt aſſured, my daughter, that *virtue* will repel fear, and true courage make life joyful. When *fear* is founded on a ſenſe of guilt, amendment of life only can ſubdue it, and convert it into the genuine *fear of God*. Therefore be on your guard, and ſuffer no ſuperſtitious fears to approach you.

(*a*) O *Eternal God*, who haſt the hearts of men in thy hand, and turneſt them whitherſoever thou wilt, inſpire me, I beſeech thee, with a lively ſenſe of *thy perfections*, and of *my dependence* on thee; that I may never indulge any apprehenſions inconſiſtent with my duty to thee; but being ſteady and reſolved to walk in the paths of virtue and true holineſs, I may live ſoberly and uprightly in thy ſight, and rejoice in the contemplation of thy wiſdom and thy goodneſs, thy juſtice and thy mercy! O Almighty Father, grant this, for the ſake of thy Son Jeſus Chriſt, who came into the world to enlighten the minds of men, to purge them from *idolatry*, *ſuperſtition*, and *enthuſiaſm*, and to direct them into thoſe happy paths, which lead to thy eternal favour in the bleſſed manſions above!

CONVERSATION XV.

Melancholy. Errors of Papiſts and Methodiſts.

D. I Have generally obſerved, that people who are apt to entertain ſuch conceits as you mentioned yeſterday, are of a melancholy turn.

F. Superſtition leads to *melancholy*, which is an evil no leſs to be avoided; for it is apt to ſpy out misfortunes which never come: it *invites* thoſe that will come; and it aggravates them when they are arrived. In effect it runs to meet thoſe calamities, which probably by care and caution we might *ſhun*, or by reſolution *conquer*.

D. Is ſuperſtition ſo nearly related to melancholy?

F. I believe they often mean the ſame thing; or at leaſt meet in the ſame perſon.

D. I believe falſe notions of religion often turn peoples brains.

F. We may be ſure that true ones will never hurt their underſtanding: the greateſt danger ſeems to be from *infidelity*. The religion that we are taught, furniſhes ſolid ground to ſtand upon: take it away, and we are hurled down a precipice of doubts and difficulties, and find no bottom. Now we are on this ſubject, *Mary*, let me caution you againſt the errors of thoſe *chriſtians*, who have made their religion a kind of market for churchmen to buy and ſell ſouls: preſuming to take upon themſelves to acquit or condemn them, as it turns to their own worldly advantage.

D. You mean the *Papiſts*.

F. Sometimes called *Roman Catholics*, who put a ſtrange and abſurd conſtruction upon the words of our Saviour, and the doctrines which he taught. The pope pretends, or the papiſt pretends for him, that he is the ſucceſſor of St. *Peter*, as biſhop of *Rome:* and from this conceit they ſuppoſe him to enjoy the privileges with which St. *Peter* was inveſted by an immediate commiſſion from the Son of God. Many of them have pretended to work miracles; and they and their councils canonize ſaints, at whoſe ſhrines pretended miracles are wrought. I ſhould conſume the day, were I to tell you half the ſtories I have heard, or a tenth part of the legendary narratives with which the papiſts entertain us. We are perfectly ſatisfied that theſe are ſhameleſs falſehoods, rank abſurdities, and the genuine produce of the weakeſt credulity, and the moſt childiſh ſuperſtition.

D. Good God! that thoſe who profeſs the name of Chriſt, ſhould ſo highly abuſe their reaſon and common ſenſe.

F. Well may you be aſtoniſhed, *Mary!* but ſo it is: the foundation ſtone of this viſionary ſtructure and temple, pretended to be erected to the honour of God, is ſand, which the wind bloweth away. We ſay it is utterly void of truth, that St. *Peter* was biſhop of *Rome*; he was biſhop of *Antioch:* and the learned among the proteſtants maintain, that it doth not appear St. *Peter* ever was at *Rome*. *So far* then this *Romiſh* church, whoſe founder they pretend is the Son of God, is really founded upon a lie: yet the papiſts lay a great ſtreſs upon it, with regard to the *pretended infallibility of the pope*. In times paſt, the Jeſuits were his chief props; but theſe meddled ſo much in worldly concerns, that much the greateſt part of the chriſtian princes have aboliſhed this order of *religious* perſons.

D. Still you think compaſſion is due to the ignorant of all perſuaſions.

F. Moſt certainly: "the blindneſs of the underſtanding is, in many caſes, as much to be pitied, as the blindneſs of the eyes: and there is neither jeſt nor guilt in a man's loſing his way in either caſe. Charity bids us ſet him right, if we can, by arguments and perſuaſions; but at the ſame time forbids either to puniſh or ridicule his misfortunes. It is as unjuſt to perſecute, as it is abſurd to ridicule people for their ſeveral opinions, which they entertain upon conviction. The man who ſincerely believes a lie, may be innocent; he that tells a lie, or acts one, knowing it to be ſo, muſt be guilty." If we proteſtants were not to judge in this manner, we ſhould be in danger of committing the very ſame outrages againſt humanity, as the papiſts have done, who for many ages were ſo infamous, as even to deſtroy proteſtants by the ſword, deliberately, or what is commonly called, in *cold blood*; and

and ſome imagined they were doing God ſervice. Yet, my daughter, remember, that people born and bred in error, can recover from it, only by the force of ſomething ſtronger than education, which is the conviction of the mind, by the exerciſe of the underſtanding, and the intervention of thoſe providential circumſtances by which the greateſt events are accompliſhed. In the mean time, theſe deluded mortals imagine, that a ſinful man, in the perſon of the pope, is not only the repreſentative of St. *Peter*, but alſo the vicar, ſubſtitute, or repreſentative of Jeſus Chriſt.

D. Does he pretend to ſave or damn?

F. So I underſtand: for by an abominable impoſition upon the common ſenſe of mankind, he grants indulgences, or pardons for ſins.

D. Is it poſſible he can be ſo loſt to chriſtian humility?

F. By excommunicating them, he would have them believe the gates of heaven will be ſhut againſt them.

D. And are the people ſuch fools as to ſwallow down theſe monſtrous abſurdities?

F. Aye, and a great deal more; for they believe him to be *infallible*, in whatever he ſays or does. I preſume they mean as he is the head of this ſuppoſed infallible church. Thus they divide the prieſt from the man. I have ſeen a papiſt, an old man, take up a braſs candleſtick, and make this curious declaration: "*If the holy mother church*, (as they called the church of *Rome*) *were to declare this to be ſilver, I ſhould believe it.*"

D. Upon my word he had great faith, or was a great fool. If it had been glaſs, he might have inſiſted it was wood.—Is this their infallibility?—God only is infallible!

F. And did the Almighty ever try the ſenſes of men in this way, or require them to believe any thing contrary to their ſenſes, without which they could not be capable of any function of reaſon, or even be as intelligent as beaſts.

D. Is the pope conſidered as a ſovereign prince?

F. In ſome ages we find him take upon himſelf ſuch temporal authority as an earthly ſovereign, as even to dethrone *chriſtian* princes, who ſubmitted to his decrees: but in theſe days, his Holineſs, as he is called, notwithſtanding his pretended power to do that which Jeſus Chriſt never did, if it were not for his inſignificance as a temporal prince, he would be dethroned himſelf. Our Saviour ſays, "My kingdom is not of this world." The pope yet pretends to take place of all the kings of the earth; but the proteſtant princes you may imagine allow of no ſuch folly. Weakneſs on one ſide, and ſuperſtition on the other, joined to the artifice and ambition of the *Romiſh* clergy, have given the pope a conſiderable rank for many ages: but there are not at this time ſo many abettors of this nonſenſe, even among thoſe who profeſs the *Romiſh* religion, as formerly. It was too groſs; and to break the chains of ſuch impious ſlavery, the *Reformation* was firſt attempted.

D. Not without ſome *bloody wars*, as I think I have heard you ſay.

F. No, child; nor without *maſſacres*. The ſame blindneſs and ſuperſtition among the laity, ſupported by fraud, avarice, and ambition among the clergy, which led ſo many millions of mortals into error and deluſion, would naturally lead them to maintain their faith and opinion. Few ſoldiers enquire for what it is they are going to battle. Unhappily for the cauſe of truth, the papiſts have invented and foiſted in a variety of follies and iniquities; they call them *chriſtian doctrines*, though *Chriſt* taught the direct contrary.

D. The people of this nation, I preſume, are free from ſuch errors and abſurdities!

F. We have *papiſts* alſo amongſt us, who ſeem to be no wiſer than others of the ſame perſuaſion in foreign lands; but they cannot appear openly here, nor practiſe the ſame degree of *idolatry*, in the face of the ſun. You are to know that they pray to deceaſed mortals, and worſhip *images* made of wood and ſtone, not in the ſame degree of ignorance as the heathen world did, but ſtill they fall down before their wood and ſtone. They pray to male or female *ſaints* of their own making, as *mediators* for them with God; though the prophets of old expoſtulated ſo ſtrongly with the apoſtatizing *Iſraelites*, even to ridicule their ſtrange ignorance.

D. Very true, my father: and though it is ſo often and ſo ſtrongly declared in the New Teſtament, that *Chriſt* is our only *mediator* and *interceſſor* at the throne of the Almighty.

F. Strongly indeed! To ſuch heights do they carry their abſurdities, I have heard my maſter ſay, he has ſeen in popiſh countries, images carried about the ſtreets, to which the people fell down upon their knees and prayed; aſcribing to them the power of working miracles, believing

believing that if they made application to theſe imaginary male or female ſaints, with liberal preſents, at the church or chapel dedicated to them, where the clergy have always their hands open, he or ſhe will avert evils, and give them ſucceſs. They alſo make vows or promiſes of offerings, as if God were to be bribed by their gifts, and deeds of oſtentatious charity.

D. I am ſorry to find mankind can be reduced to ſuch dotage, and the minds of poor mortals ſo far diverted from the worſhip of God in ſpirit and in truth. What is your opinion of our ſectaries?

F. I had rather think of what I *believe* and practiſe myſelf, than of what other people believe and practiſe. There are many, who are well-meaning and ſincere; but I have no good opinion of all their *doctrines*. Diſputes are foreign to my condition in life; but as all men have their opinions, I have mine; and in order that you may not be carried away by a real regard to piety, beyond the bounds of reaſon and truth, nor conſequently inadvertently fall into the errors of any of thoſe ſects, I will explain to you the material articles, in which I underſtand ſome differ from us, and tell you the reaſons why I do not agree with them.

D. I am acquainted, as you know, with ſome of them, and not intirely a ſtranger to their notions; but I wiſh to know your thoughts concerning the Methodiſts.

F. Without regard to *opinion*, I hope you will never forget to cheriſh ſuch benevolence of diſpoſition, ſuch moderation and charity, as will moſt improve your underſtanding, and mend your heart.

D. This ſeems to be the temper and ſpirit of our church; and I hope we ſupport the character in practice. But do they generally attend the public worſhip, and frequent the *Lord's Table*, as we uſually do at our church?

F. Yes: in the apparent practice of piety, *ſectaries* generally go beyond thoſe of the eſtabliſhed religion: not that I apprehend all who are conſtant, in this inſtance, are better chriſtians than many of us, any more than that friars and nuns in popiſh countries, are better than their neighbours, merely becauſe they ſhut themſelves up in cloyſters. On the other hand, where the heart is right, if ſome well-meaning people occaſionally go beyond the mark, it is a harmleſs fault, compared with the *wilful* neglect of the public worſhip of God!——If their principles and opinions are founded on ſolid grounds, and not on falſe and deluſive apprehenſions, as they appear to me, ſo much the *better* for them. It is our part, in all caſes, to hear with candour, and determine with charity, according to our underſtanding and information; and if we do not, it will be the *worſe* for *us*; not becauſe we differ from *them*, but becauſe we depart from the *fundamental rule of charity*.

D. What are the notions of the *Methodiſts* in regard to prayer?

F. It is ſuppoſed that they err, in raiſing their *devotion* to a degree of *enthuſiaſm*. This *may* be the caſe of ſome, whoſe warmth flows from thoſe *inward feelings*, which ſuch perſons talk ſo much about. But on examining the matter in queſtion, upon the noble principles of candour and charity, which ought to be the rule of your judgment, I conclude, that if *one* thinks the moſt *exalted* devotion muſt be very paſſionate and warm; and *another* that prayer, in which the underſtanding unites more with the heart, though leſs fervent, is moſt acceptable, and bids faireſt to laſt; *both* may be good people.

D. But which of the *two* do you approve of moſt?

F. I think that a ſettled affection of mind, and a good habit, like a moderate fair wind, promiſes to carry the veſſel to her port in more ſafety, than a guſt of paſſion, which reſembles a hard gale: for ſuppoſing the latter ſhould drive the ſhip *faſter*, it may ſhatter her *frame*, and endanger her ſinking. This is the light in which ſuch extraordinary fervor in devotion appears to *me*.

D. But ſhould not the worſhip of God be animated and lively?

F. Yes: otherwiſe it is defective: but ſtill it muſt be *rational* and *judicious*. Allowing for human infirmities, it ſhould be *calm* as the night, *clear* and unclouded as the day; *warm* as the ſun's genial rays, when moſt grateful to us. When rational beings offer up their hearts to Him, from whom they derive their reaſon and underſtanding, they ſhould exert That power, which is their greateſt glory, and keep the mind fixed to its proper object. If we give ourſelves up to the *guidance* of our *paſſions*; whether in religious or worldly concerns, they will carry us headlong, to the diſgrace of human nature. I ſay, if we give ourſelves up to the *guidance* of our

paſſions, which are a part of our nature, and from which help ſhould be borrowed; yet ſtill let us remember, they are not to have the dominion. In one view, it is hard to conceive that *devotion* can be too warm; yet if its heat be not tempered, and its fire reſtrained, it will degenerate into *frenzy*. The ſame warmth of temper, or tenderneſs of affection, which is obſerved in devotion, ſhews itſelf often in the common events of life; and particularly where the ſexes are concerned. From this cauſe it may be, that we hear people of this perſuaſion talk ſo much of the *vileneſs* and *depravity* of the heart, as if they were weak in this inſtance, in a more than common degree.—Whether thoſe who brood inceſſantly over their own miſery, may not ſin and repent, and ſin again, as much or more than common mortals, is a queſtion I do not preſume to decide; but I will venture to ſay, that *chearfulneſs* is one of the beſt friends of virtue and religion: and perhaps the beſt way for ſome to divert their minds from thinking of an object it moſt condemns, is not by indulging a condemnation of it, upon the compariſon of a *ſinleſs ſtate*, but to arm the ſoul againſt melancholy, which is the parent of *deſpair*. Whatever ſoftens the mind beyond meaſure, leaves it the more ſuſceptible of the impreſſions the heart hath been accuſtomed to, but longs to wear off. The mind's diſeaſe is beſt cured by *exerciſe* and good habits.

D. *Chearfulneſs* gives life and ſpirit to every thing; and conſequently to piety and charity. Some of our neighbours talk of religion till they are elevated beyond meaſure: others are ſo depreſſed, in looks, words, and geſtures, as make one think their paſſions very ſtrong, or their reaſon weak.

F. In ſuch extremes, much depends on conſtitution and other accidents. In hot countries, they ſay, people are for the moſt part more inclined to warmth of devotion, than in cold ones; and therefore more enthuſiaſtic.—Nor muſt we eagerly condemn the errors and tranſgreſſions of the imagination, which prevail among a part of mankind, without conſidering how many of our own ſins ariſe from the ſame cauſe; namely, livelineſs of fancy, and ſenſibility of heart. If the latter ſometimes leads us wrong, it has the power of bringing us back again to our duty: and we ſhall rarely find a perſon once inclined to devotion, that totally forſakes his God.

D. Under ſuch circumſtances I perceive the neceſſity of caution, and not to condemn raſhly any perſon for appearing more than commonly devout.

F. If the heart of every one ſo often deceives him, ought *he* to decide upon that of another, as to the exact meaſure of his ſincerity towards God? And ſurely where the heart appears ſincere, it demands our reverence, though it ſhould be attended with ſome errors in judgment.

D. But do you recommend the warmth that exceeds the bounds which reaſon preſcribes?

F. By no means: reaſon and paſſion unite in true devotion. With regard to the comparative view of the difference of opinions concerning religion among chriſtians, it ſeems to be the common misfortune of mankind, to lay a greater ſtreſs upon ſuch opinions, than upon humility, charity, or repentance. What is opinion compared to charity, brotherly love, our common love of God, and our common hopes? If theſe wax cold, and we grow remiſs with regard to our luſts and depraved affections, it ſeems to be rank folly to be zealous about opinions: and if they continue in their true force and beauty, they will charm the mind to peace. Where opinions are obſcure and uncertain, or not hurtful to ſociety, our zeal in ſuppreſſing them is far from being a proof of our zeal for the honour of God. The retaining certain rites and ceremonies, and neglecting others; waging war with opinion rather than with vice, has in moſt ages diſturbed the repoſe of mankind; but this has only proved the corruption of the heart.—They have been the *mint* and *cummin*, and cauſed a neglect of the weighty matters of the law of eternal life. Chriſtian precepts, and the divine truths by which men are to ſtand or fall for ever, are the objects which I recommend to you, not *diſputation*.——Were men to look into, and examine their own hearts, they would find, that to be calm and humble, devout and reaſonable, as applicable to this caſe, are ſo many words which ſignify the ſame thing. I remember to have heard my maſter ſay, that "philoſophy "and religion appear bright and charming in no "inſtance more than in preſerving our minds "*firm* and *ſteady*." True devotion, therefore, when carried to its moſt exalted height, muſt be *rational* and *temperate*. The heart may burn with a *ſeraphic fire*, and give a peculiar energy to our worſhip, and yet be guarded and preſerved from

from all intoxication; whereas if we give a looſe to *paſſion*, the brain will feel the ſhock. Beſides, ſuch exceſſive heat and raptures are too apt to fill us with *ſpiritual* pride; which, inſtead of making us ſtronger in piety, weakens true devotion, and ſeems to render our prayers unacceptable? What has induced ſome ſectaries to expreſs themſelves in blaſphemous terms, but the heat of their *imagination*, and the preſumption it dictated? If once we depart from the dignity and purity of the word of God, and the language we ought to addreſs him in, where are we to fix the bounds of a ſoaring fancy?

D. Is this what you call *enthuſiaſm?*

F. Enthuſiaſm ſhews itſelf in various forms; whenever the mind throws off the reſtraints of reaſon, and affects to ſoar beyond its reach, we may fear there is ſomething wrong. Man being a rational creature, muſt not depart from *himſelf.* He who *gave* us reaſon, meant that we ſhould *uſe* it. Nothing is more natural to the human mind; nothing more juſt, right, and fit, than that we ſhould worſhip God with the *whole underſtanding*, as well as the *whole heart:* and whatever is moſt agreeable to our reaſon, *that* we ſhould be moſt attentive to, and uſe the moſt effectual means to accompliſh.

D. Do you imagine there has been much miſchief done in the world, through an exceſs of warmth in devotion?

F. The ſame fire and zeal which have led people into violent tranſports in devotion, have been often attended with paſſions no leſs violent: and they have perſecuted thoſe who have differed from them in opinion, inſomuch that in times paſt, rivers of *chriſtian* blood have flowed, ſhed by the hands of *chriſtians*, particularly the *papiſts*, to their everlaſting reproach!

D. O horrible! how is it poſſible they could think of *ſerving God* by *deſtroying men*, who are ſo noble a part of the works of God, on account of opinion?

F. Horrible indeed! But their *worldly* intereſt was affected; and they cheated themſelves into a belief, that they were actuated by *religion.* It is not only the laws of *Chriſt* which require temperance in opinion; there is a certain moderation eſſential to *virtue* in general, for her prerogatives cannot be maintained but by temperance of ſpirit. She is ſteady and reſolute; made for difficulties, and grows ſtronger and brighter by *trial*; but it is one part of her duty to keep us in mind that we are *men*, and not *angels.*—You may be aſſured, the greater our *humility* is, the more acceptable our *worſhip* will be. A conſciouſneſs of the weakneſs of our nature, reſpecting our inability to expand the wings of our devotion beyond a certain meaſure, naturally creates ſuch a humiliation of heart, as is one of the eſſential requiſites of piety, and conſtitutes a chief part of it.

CONVERSATION XVI.

The ſuppoſed erroneous opinions and practices of the Methodiſts. The charity due to thoſe who err through want of judgment.

D. THE advantages of *temperance in devotion* being ſo great, is it not ſurprizing we ſhould divide ſo much in *opinion* and *practice?*

F. It is becauſe we are *intemperate*, ſome on the pious, and more on the *impious* ſide, that we differ ſo much. Truth can never alter; but mens notions of it change continually; and it is to be preſumed, that our actions proceed from our thoughts. Difference in education; turn of mind; prevailing humour; the artifice or zeal of a leader, joined to the weakneſs or vanity of the human heart, will ever carry men into extremes. The moſt diſtinguiſhed ſect at this time, is that of the *Methodiſts.* I have had ſome opportunities of knowing their opinions and practices.

D. How are they diſtinguiſhed?

F. They ſeem pious to an extreme; and the weakeſt in judgment, are the moſt apt to be tranſported beyond reaſon. Some under a conſciouſneſs of guilt, become very ſober and honeſt, as well as devout, and are much benefited by a change of life. Others are ſaid to fall into the

extreme of deſpair, becauſe they do not feel thoſe extraordinary fervors of devotion, which their ſect talks of.

D. I have heard it maintained that great numbers deſpair of ſalvation. Is it true?

F. No: this opinion I am perſuaded is the effect of prejudice, and does no honour to thoſe who teach it; while it reflects on that part of the conduct of theſe people, which is unexceptionable. There are *ſome* who really become melancholy; rather proving the weakneſs of their heads, than the badneſs of their hearts. I would not have you imagine, but that I am truly ſenſible there is much danger in encouraging fervor beyond a certain boundary, which every one, upon due conſideration and attention, may find out for himſelf; but for my own part, I confeſs I have more compaſſion for thoſe who go beyond the mark, than hopes of ſuch as fall ſhort of it.

D. So have I: whatever opinion one may entertain of religion, people who *behave* careleſsly at church, and are quite abſent, with regard to the duty they come to perform, moſt ſurely put themſelves in a worſe condition, than thoſe who are fervent beyond meaſure.

F. Infirmity of mind, with regard to religion, cannot be criminal; but a habit of neglect or indifference to it, are genuine tokens of guilt. In whatever rank or condition ſuch nominal devotion is practiſed, it argues *infidelity*, or that the offenders are as ſtupid as oxen or aſſes. How we ſhall be puniſhed for it hereafter, I know not: but I tell you, and I beg, my dear daughter, you will write my words on your heart, that this is as much a ſin to be repented of, as many others for which we are uſually ſorry and aſhamed, upon the leaſt thought of our being accountable to God.

D. I am ſenſible of this: but I wiſh to know in what points we differ from the *Methodiſts*.

F. You are firſt to remember, that many who do not hold the tenets which diſtinguiſh the ſect, nor are tinctured with an enthuſiaſtic ſpirit, but are pure in their faith, and expreſs it by their humility and devotion, yet being more than commonly devout, you will hear them called *Methodiſts*.

D. I ſuppoſe by perſons who are ignorant, or not inclined to devotion, beyond the ordinary way of lukewarmneſs.

F. This I believe to be the very caſe: among *real Methodiſts*, there are many who make the higheſt profeſſions of ſanctity, and as frequent acknowledgments of the loweſt ſtate of religious endowments: this hour elevated with the loftieſt hopes; the next depreſſed almoſt to deſpair. Sometimes they acknowledge they *may* have miſtaken the fire of imagination for the pure flame lighted up in the heart, by the Spirit of God; yet ſtill indulging the belief of very great, ſudden, and marvellous impreſſions: and I make no doubt, but that human affections, as they reſpect their fellow-creatures, are taken very often for heavenly love. Few of the learned, and thoſe who ſtudy human nature, underſtand the heart; how much fewer of the unlettered know what it is! In proportion as men are miſtaken in ſuch reſpects, their devotion may border on frenzy. I have obſerved, that in general *Methodiſts* draw their images of divine love too much from corporeal objects; many of their expreſſions are ill ſuited to the ſpirituality of the ſoul. In thoſe exerciſes which men imagine to be purely devotional, it is more eaſy to conceive than deſcribe how they may err. The conſtitution which cheriſhes much warmth, and elevation of fancy, though it may incline us to *devotion*, it may alſo be the cauſe of hurrying us into ſin. If reaſon does not hold the reins, the imagination will run down the precipice.

D. Under ſuch circumſtances, if they ſin, do they think that *grace* will *therefore* abound?

F. I hope not: for I am convinced that the *ſin* would abound, not the *grace*. Yet I believe that on this foundation has been built the ſtrange doctrine of *ſinning*, that *grace may abound*, to the great injury of common-ſenſe, as well as true religion.

D. Poor common-ſenſe muſt then have been ſhut out of doors.

F. Some ſenſible perſons, and others of a well-meaning diſpoſition, embrace opinions and rules of religious conduct, which I cannot reconcile myſelf to; and yet in ſubſtance they may be better chriſtians than I am, or than themſelves were, before they took this turn.

D. But ſtill you think them abſurd in their notions, and that the extremes of their hopes and fears, and the inequalities which are ſo apparent in them, prove that their fire in devotion, often marks out the ſinful man, as well as the weak one.

F. Ay, *Mary:* inſtead of being in a ſinleſs ſtate, their warmth rather proves the contrary.

Men

Men whoſe imaginations are more chaſtiſed in the offerings of their hearts to God, curb themſelves more, in regard to the evil principle which reigns in us: they are more in a habit of temperance of ſpirit. The leſſon I mean to teach is of the higheſt importance: *firſt*, in tracing out whence it ariſes, that men adopt certain opinions, in the great concern of their lives. *Next*, in what inſtances the imagination may prevail over the underſtanding, and the reaſon of things. Hence I learn to view with a candid eye, how the paſſions and prejudices of mankind are hurtful, or beneficial to ſociety: and above all, I ſearch after the moſt excellent gift of charity, which is the bond of peace, the cement which holds together the various parts of the ſtructure, under which men dwell in comfort, and paſs the few years allotted to human life in tranquillity. I alſo learn how the miſeries of mankind are increaſed by the pride of contending parties, even to the ſhedding of rivers of blood. The perſecutions ariſing from opinions in religion, and the wars which have been maintained on the ſame principle, make up a great part of the hiſtory of the world.

D. Your moderation will never hurt others, nor will it deceive yourſelf. But, my father, were not the Jews of old inſtruments in the hands of God, for the deſtruction of the idolatrous nations?

F. They were ſo: and evidently for wiſe purpoſes: and when a people forſakes the one true eternal God and Father of all, it is not wonderful that their chaſtiſement ſhould come by the ſword: but we muſt not ſearch too deep into the ſecrets of heaven. We know what the doctrines of *Chriſt* are; and we know what ſtains the chriſtian world has ſuffered by the barbarities of *popiſh* idolatry, exerciſed, as *papiſts* have pretended, under the banner of *Chriſt*.

D. When I have heard of the maſſacres in *Ireland*, *France*, and other countries, I have wondered at the ſpirit which ſeized the heart of men who had read the New Teſtament.

F. Read the New Teſtament! No child: there's the rub: the papiſts, in moſt *Romiſh* countries, are purpoſely kept in ignorance by the prieſts, who ride in triumph over their conſciences, and perverting the humble, pure, and heavenly doctrines of the Redeemer of mankind, uſe them as inſtruments of power, riches, and worldly glory.

D. The *Methodiſts* do no ſuch thing.

F. No: though they have ſome enthuſiaſtical fancies, and therefore I guard you againſt their opinions; yet to judge from their ſubjection to ſecular government, and their inoffenſiveneſs, I am under no apprehenſions they will diſturb the peace of the world: but it is not neceſſary to truſt them with the power of doing it.

D. And yet many talk as if they leaned to the popiſh ſide, with regard to the opinion, that all who do not believe as they do, are in a ſtate of damnation.

F. Some of their weak-minded and moſt bigotted brethren, are apt to pronounce their *anathemas* on this ſubject; but theſe notwithſtanding are objects of our compaſſion, becauſe they *are* weak and bigotted.

D. My dear father, you ſeem to have laid up ſuch ſtores of compaſſion and humanity, you will never exhauſt them.

F. Alas, my child! you think too highly of me. Conſcious of my own infirmities, I would not keep aloof from any human being, except thoſe whoſe moral principles I think dangerous. Such as we know to be deceivers, we cannot truſt, without violating the firſt law of nature, *ſelf-preſervation*; but even in this caſe, we ought to exerciſe the *temperance* which approaches to compaſſion, as well as the *prudence* which demands caution.—Condemn not your neighbour for not being ſuch a perſon as you are, whether it be in mind or body, when you find it difficult to underſtand your own heart, and know truly what you are. That great irregularities grow from pretenſions to extraordinary heavenly gifts, is obvious.—And whatever is not agreeable to the true ſpirit of chriſtianity, muſt be wrong. Can the beſt of the human race pretend that the declaration of the publican, "Lord have mercy upon me a ſinner," ſhould not be made by them? If we are conſcious of ſin in our own hearts, it muſt teach us to be the more cautious how we condemn others. It is a common duty to live in peace; to love our neighbour as ourſelves; and from the conſideration, how prone our nature is to error, inſtead of aggravating the miſtakes of others, and ſpreading that deſolation which difference in opinion has ſo often created, to try to convert ſuch evils into an occaſion of exerciſing the ſublimeſt of all virtues. He whoſe charity extends not to the ſouls of men, as well as their bodies, is not a *chriſtian*. In proportion as your

judgment

judgment of others is tender and devoid of paſſion, you may hope for the mercy of God, for the unnumbered ſins and errors of *your* life—I have been long ſince taught to think, that whether they be people of the ſame country, or of different nations and languages, the offerings of their praiſe, however diverſified, if it flows from an honeſt heart, and is not attended with acts of idolatry, charity leads us to think it will be acceptable to Him, in whoſe ſight the utmoſt human wiſdom is light in the balance.

D. I agree with you entirely.

F. There is one particular, *Mary*, which I recommend to your ſerious conſideration: whether it relate to religion, or the affairs of the world, accuſe no one in general terms. To ſay that any perſon is faulty, without being able to ſay in what, is equally cruel and abſurd, in the maſter, or the ſervant, the prince or the beggar. Let us be candid, though the mountains ſhould fall upon us. As to religion, every *ſect* is diſtinguiſhed by ſome particular mode of faith or religious tenets.

D. What are the tenets of the *Methodiſts?*

F. A real Methodiſt believes in a *ſenſible operation of the Holy Ghoſt*, given him upon ſome particular occaſion which he was never ſenſible of before, and never feels again in the ſame manner, although they ſay they are ſure of ſalvation, his *converſion* being ſuddenly accompliſhed. To give you an idea of their notions, you will conſider the *meaning*, or *no-meaning* of a *monumental inſcription*, which I lately ſaw on a tomb-ſtone in a church-yard:

"Through his whole life
he was preſerved from the evil of the world;
and during the laſt fourteen years
experienced a true converſion.
In his lateſt moments
he gave a clear teſtimony
of knowing his ſins forgiven,
of feeling peace with God,
of being aſſured of eternal life."

D. This is a ſtrange deſcription indeed! What! preſerved through his *whole life* from the evil of the world! Was there any occaſion then for a converſion fourteen years before he died?

F. You muſt not queſtion ſo cloſely: this is the language theſe people talk: for his being preſerved from the evil, that is, *all the evil* of the world, cannot be true; and how his *converſion* enabled him to give a clear teſtimony of knowing that his ſins were forgiven, and that he was aſſured of eternal life, is only the *opinion* which diſtinguiſhes the ſect, but not ſupportable by ſcripture, the reaſon of things, or the incomprehenſible nature of God, and the ſoul of man. Urge the queſtion home with regard to the certainty of their ſalvation, and but few are bold enough to inſiſt upon it.—Indeed, how ſhould they vindicate ſuch a tenet! It is a profeſſion of a ſuppoſed complete ſanctity. If ſalvation is the gift of God to ſinful man that repents; and if to hope humbly, and from ſuch hope to derive comfort, and work out our ſalvation with fear and trembling, is a part of that humility which is eſſential to *repentance*, the reſt hath too great an air of the preſumption and ſelf-righteouſneſs for which our Saviour condemns the *phariſee*.

CONVERSATION XVII.

Methodiſts believe in a certain hour of converſion; and that they may be ſaved by faith alone.

D. I Have heard ſo much of theſe Methodiſts, and their converſion; I wiſh to know what they mean!

F. I know not how to explain it to you. They would have it underſtood to be ſomewhat in the manner that St. *Paul* was converted to chriſtianity, when a voice and miraculous light came from heaven. Now, *Mary*, ſuppoſing this to be the belief of a *Methodiſt*, and I know not what elſe to ſuppoſe, you may perceive it is by no means agreeable to the common experience of mankind; who being in their right mind, hardly ever commit a very great wickedneſs on a *ſudden:* or being very wicked, ſuddenly become virtuous. *We* ſay, that to be truly religious, is a work of a ſlow and gradual nature; it is learned by labour, practice,

practice, and good habits, almoſt in the ſame manner as we learn many things relating to this world: and we give this reaſon: the Almighty does not *intrude his grace* againſt our inclination and *will:* the direction is, "Seek and ye ſhall find; knock and it ſhall be opened unto you." There is no arguing with theſe people on the ſubject of this *ſudden converſion, under ſuch wonderful circumſtances:* if once they tell us, they *feel* what they cannot deſcribe, or That which *we do not*, or *cannot* feel, there is an end of all *reaſoning* upon the ſubject.

D. In regard to the *ſenſible operation of the Spirit of God*, which they talk of, can our minds be religiouſly diſpoſed, and we not ſenſible of it?

F. When we *think*, we muſt have a perception of That which we think: and if the *will* concurs with the pious thought, the more intenſely we think *within reaſon*, the more truly ſpiritualized we become. If to thought we add *action* and *obedience*, with a *ſenſe of obedience to divine laws*, God, in his infinite goodneſs and mercy will accept the tribute of ſuch *thoughts*, *words*, and *actions*. It is for this purpoſe we pray to God, "Take not thy Holy Spirit from us." All beyond this, ſeems to be the iſſue of a warm imagination, uncontrolled by reaſon, which may urge the man to a criminal exceſs, when a true ſpirit of piety would give a heavenly energy to his ſpiritual exerciſes, and anſwer the great ends and purpoſes for which he was made accountable to his Creator. This is more than one part of the world will be brought to practiſe; though it falls far ſhort of that degree of ſpirituality, or *pious warmth*, for which others ſo zealouſly contend. The one degrades himſelf by idleneſs, or the indulgence of coldneſs in religious exerciſes, the other often cheriſhes a ſpirit of enthuſiaſm, not a ſpirit of true godlineſs, which is what we pray for when we ſay, "take not thy Holy Spirit from us." To judge from my own experience, religion is regularly progreſſive; we gain as we go forward: and this notion of ſudden converſions, is *enthuſiaſm*.

D. So I think: though I ſuppoſe there is a time, when one may be more particularly awakened to a ſenſe of guilt; and a reſolution may be taken in conſequence of it.

F. This I believe; but not that there is any ſuch thing exiſting, as ſuch a converſion as they ſpeak of, except in the *imagination*, which we all know is ſometimes affected in ſo high a degree, as to tranſport or terrify exceedingly, where there is no *real* object of pleaſure or fear. Another reaſon for my not believing it is, that I do not conceive why, or for what reaſon it ſhould be ſo, ſeeing that the ordinary means which God in his infinite goodneſs has been pleaſed to provide for the reformation and amendment of ſinners, are very ſufficient, if we uſe them properly. Men of the greateſt eminence for wiſdom and piety, in all ages ſince the immediate followers of *Chriſt*, I underſtand have been, and thoſe now living ſtill are, of this opinion; and do not pretend to ſuch miraculous operations, or inſtantaneous converſions.—It muſt be confeſſed, as you ſay, that mankind generally recollect the time when they take up a *new* opinion, or alter an *old one*; and the ſame often happens with regard to our *reſolutions* and *good habits*, whether theſe relate to the amendment of our lives, or to any other concern whatſoever. But this change of *opinion* and *habit* may be eaſily accounted for: every one knows what *conviction* is, and may recollect the time when he changed his opinion: but this is owing either to the operations of *reaſon*, or the influence of the *paſſions*; but in the caſe of *ſudden converſions*, ſuch as are pretended to by ſome of theſe people, neither the *reaſon*, the *paſſions*, nor the *will* are concerned: the grand buſineſs is done in a moment, by ſome unaccountable means; and the man becomes a *new creature*, without knowing any thing more of it, than that he feels himſelf ſo.

D. If none were ſaved but ſuch as are *converted* in this manner, what is to become even of the moſt pious perſons, who never were ſenſible of any ſuch converſion?

F. You ſay well. The very queſtion ſhews the abſurdity of the thing. Therefore I humbly preſume, that if we uſe the ordinary means which God hath appointed, the gracious ends of his providence will be accompliſhed; and his goodneſs in ſuch appointment muſt ever be an object of the higheſt gratitude and praiſe, which the children of men can offer at the throne of divine wiſdom and mercy!

D. Is it true that any *Methodiſts* aſſert that they are abſolutely certain of their ſalvation, and *cannot* forfeit it?

F. What have I juſt told you in regard to the remarkable monumental inſcription? I have alſo heard from the mouth of one of them, that *he* was *ſure* of being ſaved: and from the ſame

kind of conceit he told me, he could no longer ſin: the *learned* among them make refined diſtinctions; but this I heard from the mouth of one of that profeſſion who had no learning. To guard againſt ſuch kind of fallacies, I muſt tell you, this flatly contradicts what the ſcriptures declare in the moſt expreſs terms: and I make no doubt, that after *profeſſing* and *believing* this doctrine, many a *mortal Methodiſt* hath ſinned, and to this day continues to ſin. We are required to "work out our ſalvation with *fear* and *trembling:*" and is this to be done continually, even to the end of our days, or only to ſuch a period, when with great confidence in our own ſtrength, we imagine ourſelves arrived to a certain pitch of perfection in religion? Being *free*, we are ſubject to *ſin*; and if we are not watchful at *every period* of life, and under *all* circumſtances, we *ſhall* certainly ſin; and to preſume the contrary, ſeems to be in itſelf very *ſinful*. What hath not enthuſiaſm done in regard to falſe impreſſions! I have known a woman leave her huſband, and cohabit with another man, and pretend ſhe was led to do ſo, by the Spirit of God.

D. Monſtrous! Is it poſſible? She was mad I ſuppoſe.

F. I fear the heart as well as the head is mad, when impreſſions of falſe piety carry us ſuch lengths.

D. Some of our good neighbours talk of *ſalvation* without *good works*. What do they mean?

F. Ay, *Mary:* I underſtood that my Methodiſt friend made this diſtinction concerning *faith* and *good works*, by which he ſeparated *faith* from *works*, in a ſenſe which, according to the general tenor of the ſcriptures, God never intended ſhould be ſeparated. The Author and Finiſher of our faith has himſelf ſaid, "*Not every one that ſaith Lord, Lord, ſhall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven.*" Now do you imagine the *will* of God can be done, or accompliſhed, as he requires it ſhould, by your *belief only?*—The great Father of mankind, I apprehend, never intended that *belief in him*, and *his word*, whatever That word may require of us to do, ſhould be in any ſenſe *ſeparated* or *divided:* as well may we ſeparate and divide the *love of God*, from our *obedience to him*; therefore to *think* and to *act*, muſt go together. Faith is to be known by *practice*. "Ye ſhall know them by their fruits:" and again it is ſaid, "ſhew me your faith by your works;" and without theſe, a man cannot ſatisfy himſelf, or others. Belief, without a practice correſpondent with it, cannot be much *credited by men*; and according to the ſcriptures, it will be *rejected by God*; for there it is expreſsly ſpoken of, as *vain*, *hypocritical*, and *impious*.—The *Methodiſts* often talk of the *fooliſhneſs* of the world triumphing over the *wiſdom* of it; and according to the ſenſe it is uſed in the ſcripture, they are in the right; but are they themſelves, in any ſenſe *wiſe*, if they do not diſtingniſh what is ſaid of *faith in Chriſt*, as oppoſed to the *Jewiſh law*, and the ritual obſervance of the *Moſaical* inſtitution?

D. I do not underſtand what you mean by ritual obſervance.

F. Let me then remind you of what you have read, namely, that many of the *Jews* who were made converts to chriſtianity, were apt notwithſtanding, to rely on the law and ceremonies of their former religion. Againſt this they are warned by the Apoſtle, and exhorted to have *faith in Chriſt only*; and that this, underſtood *ſo far as reſpects faith*, would ſave them. Every man of common ſenſe will comprehend this, if he has a mind to exerciſe his underſtanding. You ſee that the *ſame perſon*, could not at the ſame time entertain the faith of a *Jew*, ſo as to reſt in the law of *Moſes*; and the faith of a *Chriſtian*, ſo as to place his dependance on the *method of ſalvation* revealed in the goſpel of *Chriſt*.

D. Now I clearly comprehend the diſtinction: is it poſſible that this ſhould lay the foundation of an opinion, that the world may be ſaved by *faith alone!*

F. However ſtrange it may ſeem, I apprehend the want of due attention to it has been the cauſe of puzzling and confounding ſo many thouſands of poor people, in relation to their believing that *they may be ſaved by faith alone*. Some *Methodiſts* temper this opinion, by ſaying, there is *no ſalvation without a holy life*; as if they meant by this, ſomething diſtinct from *good works*, and obedience to the precepts of the goſpel; or in the ſame breath to ſay and unſay. If we fairly and impartially examine the ſacred writings; the deſign and tendency of our Saviour's doctrines and diſcourſes; and the nature of the general judgment, we ſhall find the neceſſity of good works, ſo clearly and ſo fully inſiſted on, that if

an angel were to appear, and recommend *faith* as ſufficient to ſalvation; and ſay nothing of *good works*, performed in honeſty, and purity of heart, we ſhould have reaſon to ſuſpect he did not come from God.

D. Are not people more influenced by *example* than by *doctrine*.

F. Ay, *Mary*, and too often by nonſenſe rather than ſolid reaſon. Diſcourſes expreſt with warmth, do wonders with ſome minds; when the pureſt doctrines uttered in a lifeleſs manner, make no impreſſion. This is at once a proof of human weakneſs, and the occaſion of theſe errors. It is a ſad truth, that thoſe opinions which fall in with the *paſſions* of mankind, generally affect them more powerfully than thoſe which are ſtrictly *reaſonable*; and many opinions pleaſe and captivate through their *novelty*.—The *Methodiſts*, properly ſo called, agree with each other in certain great out-lines, which diſtinguiſh their community; yet many others who worſhip God in the ſame place, divide and ſubdivide in *opinion:* and this will ever be the caſe where abſurdities are maintained. We ſhould learn from the weakneſs and fallibility of ſuch teachers, ſome of whom are very *unlearned*, to ſearch the ſcriptures ourſelves, and never depart from the paths of common ſenſe and reaſon.

D. I believe there may be a comfortable hope, or pleaſing confidence, concerning the divine favour; but how is it poſſible, without a miracle, for any one to be *ſure* of ſalvation?

F. Indeed I do not ſee how we can pretend to ſuch knowledge. If we dive into the ſecrets of the Almighty, we ſin by this very act of preſumption: but ſhall we therefore find them out?—— Nothing can be more dangerous than pride in religious concerns; for it is directly contrary to the true ſpirit of chriſtianity. My maſter uſed to remark, "that for mortals to be proud of *knowledge*, is to be blind in the light: as to be proud of *virtue*, is to poiſon ourſelves with the antidote." Not to enter into any nice diſtinctions concerning doctrine, I am perſuaded that whilſt you are doing your beſt to improve in *faith*, your *prayers* and *good works* will *promote* it, and *confirm* it in your heart. If you conſider that what you are doing, is commanded by God to be done, as moſt right, juſt, and fit, you will certainly act upon the nobleſt principle. And this you may be aſſured of, that thoſe who engage in diſputes, are ſoon loſt in an endleſs maze of unprofitable enquiries; for whatever may be urged in defence of any *opinion*, our Saviour pronounces ſentence in the cleareſt and moſt definitive manner, that as a tree is known by its fruits, a man's faith is known by his works; and if his faith be *falſe*, his works will hardly *be*, or *appear* to be *true:* they will not be uniformly and continually good.

CONVERSATION XVIII.

The efficacy of works. The propriety of going to our pariſh church. Diſtinction of good preachers. Character of a clergyman.

F. AS to the notion of ſome *humble* minded people, who talk of the ſcanty limits of their *power* to do any *good*; I told you yeſterday, that your very words of kindneſs and beneficence, proceeding from your heart, will be accepted as a charity; and what is this but a *good work?* Every thing is a good work, where the intention goes along with the action, and the glory of God is the leading principle. The diſtinguiſhed mark of our Saviour's character, as a *man*, was, that *he went about doing good.*

D. Do you think that difference in opinion, upon ſuch points as theſe, occaſions our entertaining the leſs charity for each other?

F. Indeed I am afraid it does; though in reaſon it ought to produce a contrary effect; for it proves, that one ſide or both are weak and fallible creatures; and that they ought to compaſſionate each other. The more any one pretends to be incapable of error, the greater is his error.—I have been ſometimes tempted to ſuſpect, what is but too common to the human mind, under certain circumſtances; that the *Methodiſts* have a wrong turn of thought, ariſing from the ſuppoſed ſuperiority which they enjoy over others of the chriſtian faith, who are not of the ſame way of thinking as themſelves, obſerving in the tenor of their diſcourſes, the moſt cautious of them

diſcover a belief reſembling that of a *papiſt*;—I mean, that no perſon out of their church, or ſect, can be ſaved.

D. It ſeems hard to paſs ſuch a judgment.

F. If any of them really entertain ſuch notions, for I hope none do, they certainly confine the mercies of heaven to a narrow compaſs; and are in a very uncharitable ſtate themſelves. We are *all*, at beſt, but weak and ſinful creatures: and with reſpect to each other, *all* ſtand in need of a *faithful* friend, to point out our *frailties* and our *faults*; and by proper admonitions and corrections, excite us to a performance of our duty. This is one of the properties of *friendſhip*, and of *charity*: this is one of the advantages of living in a ſocial ſtate. Happy are thoſe who have ſuch a friend! Do you think you have one in me?

D. O my father! how much do I love and honour you!

F. You know, *Mary*, that in theſe days, many who, pretending to a more than common ſhare of knowledge, do not therefore aſpire at any extraordinary degree of piety; on the contrary, they often depart from the character which the Author and Finiſher of our faith hath made a condition of ſalvation. The produce of our induſtry ſhould be ſuited to the talents we are intruſted with; but I am ſorry to tell you, that every kind of knowledge does not make people liberal in their judgment: many of ſuperior education fall into the ſame error as the illiterate, by branding with an odious epithet, thoſe who differ from them in opinion.

D. I am afraid it is too common for the worldly-minded, to deride thoſe who are more in earneſt than themſelves.

F. That you muſt expect to ſee. In the mean time, an enthuſiaſt will plume himſelf upon the reproach which is caſt upon him, calling it *perſecution for righteouſneſs ſake*. Each follows the bent of his *inclination*, neither the one nor the other deciding upon principles, devoid of paſſion and prejudice. To paſs ſentence in this caſe, requires a ſound judgment, as well as a good heart. Be cautious, my daughter: do not regard the raſh nor heedleſs judgment of others, that you may not judge raſhly of them.—It is an equal duty not to offend, nor be offended; in both caſes the peace of the world, as directed by the laws of *Chriſt*, muſt be the firſt object.

D. I am ſenſible that nothing is ſo common as raſh judgment.

F. And therefore it becomes an eſſential part of chriſtian conduct, to cheriſh all the tenderneſs and charity which the great Founder of our religion requires at our hands.

D. Upon this reaſoning, one may almoſt venture to pronounce thoſe who ſhew moſt candour and charity, to have the beſt of the argument.

F. It carries this proof much further: where candour and charity abound, let our opinion be what it may, we ſhall prove that we have virtue. Mankind often *mean* nearly the ſame thing, at the very moment that, for want of patience and candour, they ſeem to be widely different.—Arm yourſelf with the piety of a rational being, and a chriſtian, whoſe chief property is the love of his fellow-creatures. I charge you to ſquare your conduct in religious matters by the *ſcriptures*, and ſhun all controverſies. If in the confidence of friendſhip and privacy, you lament the condition of thoſe who, independent of their opinion, are *careleſs livers*, it doth not follow, that in order to avoid *their* errors, you ſhould indulge ſuch flights of imagination as ſome work themſelves into, and call them the Spirit of God. If others forget the God of their fathers, and paſs through life as if they owed no filial homage to him, it can be no reaſon for you to take the contrary ſide, and become an enthuſiaſt. The ſpirit of man, as he is a reaſonable being, knoweth the things of man; and by the Spirit of God in man, it is that man knoweth the things of God relating to his own ſalvation.

D. There can be no doubt of this.

F. But ſuch ſpirit works by the calm and ſober means which the ſcriptures aſſure us of, and not by ſudden flights and ſtarts, and ſtrong imaginations.

D. Our Saviour told his diſciples, "Lo, I am with you even unto the end of the world!"

F. But he did not therefore promiſe that he would work miracles by ſudden converſions. We may be very pious, yet move by the ſlow and regular rules of *thought* and *action*; and form the mind to religion, as we are commonly led to the knowledge of ſcience, and the diſtinctions of right and wrong, truth and falſehood, beauty and deformity, pleaſure and pain, light and darkneſs.

D. I comprehend your meaning.

F. You will eaſily comprehend, that the religious errors and infirmities to which we are ſubject, muſt be guarded againſt with the more care,

as

as they deceive us with the appearance of zeal for virtue and religion; and few who are infected by them, are ſenſible of their diſeaſe.—Such defects darken the native purity and ſimplicity of the heart, which would otherwiſe ſhew itſelf in gladneſs and benevolence.—Court *virtue* with an underſtanding heart, and ſhe will give every object a *pleaſing* aſpect. No *enthuſiaſm* nor *melancholy*, no *ſuperſtition* nor *falſe notion*, will get dominion over you, but all will be at peace in the little kingdom of your own boſom, which is more to be deſired than royalty, or the ſovereign empire of the earth.

D. Seeing what evils mankind are expoſed to, how happy am I, in being born in a land where ſuch pure religion is profeſſed!

F. True: but the purer the religion we profeſs, and the more enlightened the age in which we live, the greater will our condemnation be, if we act as if no ſuch light ſhined upon us. And how many have the ſcriptures of truth before their eyes, and in their own hands, yet ſuffer themſelves to be deluded, and by falſe notions loſe their peace. While others, unawed by any conſideration of the rewards and puniſhments of a life to come, give themſelves up to wickedneſs; attending ſo little to the indiſpenſible duties of piety, charity, and humanity, they are perpetually diſturbing the peace of their neighbours.

D. I am not inclined to hearken to any doctrines which are tinctured with bitterneſs and uncharitableneſs.

F. True piety can exiſt only as it is ſupported by love and charity; no concluſion to the contrary can be warrantable. Whatever the opinions of others may be, my advice to you is, to leave them to themſelves; and to hope their miſtakes, if they are miſtaken, will not be imputed to them as ſins.——Let us talk of opinions ever ſo long, it is obvious that the more we *love God*, the more ready we ſhall be to *obey him*; and obedience is better than all other ſacrifices. God requires a reaſonable ſervice in *ſpirit* and in *truth*: the ſpiritual part is ſhewn by *faith*, and *hope*, and the *truth*, by *charity*, and the aſſent of *reaſon* to what it diſcovers to be the will of God. Conſider all things with *that* freedom of thought, *that* mildneſs and generoſity of ſpirit, *that* chriſtian charity, for which it is the glory of man even to die! O *Mary*, the world may ſneer or doubt, be envious or uncharitable; but a good man will enjoy a ſuperiority which no earthly advantage can furniſh. You have heard me talk of the Reverend *John Godlyman:* by a concurrence of untoward events in his family, and other accidents, he was caſt down from the heights of plenty, and the flatteries which wait on it, into a gulph of difficulties; but his mind was not caſt down. Like *Job*, he held his integrity, which he ſhewed by his chearful reſignation, determined to *ſuffer the greateſt evils*, rather *than do the leaſt*. His patience taught him to ſmile at grief, as if his ſpirit were not ſuſceptible of any wound from the arrows which fly by day, or the ſecret ſtabs of midnight darkneſs. He often ſaid, "My heavenly Father ſees that it is neceſſary to afflict me, in order to promote my happineſs; therefore I ſubmit in ſilence, and adore his holy name. I would not be a chriſtian partially and externally, but in ſpirit and in truth. I perceive the great plan and ſcope of the glorious diſpenſation of the mercies of Heaven in the great work of redemption; and I glory in my belief." With a temper naturally warm, his manners were ſweet and gentle; the law of kindneſs dwelt on his tongue, and he won the affections of all he converſed with. Senſible of the weakneſs of human nature, that he might not be ſeduced to think better of himſelf than he ought to think, he induſtriouſly avoided the praiſe of men. In contemplating the unbounded greatneſs and perfection of God, he ſaw the little and imperfect condition of man, employing all his learning and influence to promote the honour of his Maſter, whom he ſerved to the laſt with the moſt religious fidelity. All earthly joys appeared to him as ſhadows, compared to the ſubſtantial excellency of *chriſtian fortitude*, and the hopes of happineſs after death. He was ſenſible of the corruption of his heart: far from pretending to a ſinleſs ſtate, he hoped with profound humility. He had too much knowledge to be preſumptuous, ſeeing how very far the ſecrets of Heaven were hidden from his eyes. As to differences in opinion, he ſaid, "if one chriſtian objected to another, an infidel might well object to both, and find occaſion to impute the whole plan to the inventions of men:" he was always moderate, contending only for his great object, the truth of the New Teſtament.

D. He was a man indeed! or, if we might be permitted to call him ſo, an *angel*. If I forget not, I have heard you ſay, he was as amiable in

the pulpit, as *out* of it, and won the hearts of his congregation, by his *diſcourſes*, as well as by his *life*.

F. Yes: and ſuch was the command he had over his natural temper, he much excelled the generality of mankind: in common converſation he pauſed whenever the name of God was mentioned, entertaining that awful homage, which a creature owes to his Creator. Thus preparing his ſoul, he lived in a conſtant remembrance of his approaching diſſolution, rejoicing in his hopes of happineſs beyond the grave.—

D. Would to God all miniſters of the goſpel of *Chriſt*, were the ſame. Upon the whole, you adviſe me to go always to the *pariſh church* where I ſhall happen to live.

F. Indeed I think it much the ſafeſt, and therefore the beſt way: if the vicar, or his curate, ſhould not happen to enchant you with the manner of his delivering the word of God, yet if you attend to what he ſays, with all your heart, and with prayers to God for a bleſſing on it, I would venture a thouſand to one, but you will become a *good chriſtian*. And if you do not conſult your own heart, and apply diligently to your duty, it will ſignify but little, to what place of devotion you go. Your ſalvation depends on your own piety, and the mercy of God through *Chriſt*; not on your fancy or opinion of men. The conſtancy of your mind, and the way of worſhip in which you have been bred, will probably ſecure you againſt vain opinions; and through the aſſiſtance of divine grace, preſerve you in ſuch knowledge of religion, as the Almighty will accept.

D. Do you think our church, as eſtabliſhed, is the beſt and pureſt?

F. I think it is the *beſt*, becauſe I believe it to be the *pureſt*. We have in this country *ſectaries* without number: ſome parts of their religious plans and ſyſtems ſeem to be reaſonable, and ſome abſurd. As to thoſe who are commonly called *Diſſenters*, they differ chiefly in *form*; they will not kneel when we do, and they allow of no ſuperior under the name of a *biſhop*. This is *their* notion. They have one rule among them, which is better than ours—they think it abſurd, that any miniſter of the goſpel ſhould be very *rich*, and are aſhamed that any ſhould be *very poor*.

D. This you think right: a clergyman in ſuch poverty that he cannot appear as a gentleman, is a miſerable ſight: it is a token of extreme poverty, or want of decency, when we ſuffer a ſervant in our pay, to appear in a beggarly condition—how much more a gentleman! But as a meſſenger from heaven, whoſe office is to teach us the way thither, it is ſhocking! Are the moſt learned men in our church generally the beſt preachers?

F. The arts of inſinuation and perſuaſion, and the means of rendering the heart acceſſible, by moving the paſſions, is not attended to by men of the moſt learning, and the moſt capable of ſolid reaſoning, ſo much as by thoſe who have the beſt voice, and the moſt graceful manner. We ſometimes draw compariſons, when we ſhould rather praiſe both for their different excellencies. The diſeaſes of the ſoul are occaſioned more by the dictates of the imagination and paſſions, than the errors of the underſtanding. It is eaſy enough to find out when the corruption of our hearts, our propenſity to animal gratifications, our anger, or any ſuch paſſion, provoke us to ſay or do evil. In ſuch caſes, we do not want much inſtruction to tell us that we err. Now if the diſeaſe does not lie in the underſtanding, the remedy ſhould not be ſolely applied to it, but to the heart, and the paſſions.

D. He then is in effect the *beſt* preacher, who makes the deepeſt impreſſions on the heart, in bringing men from the errors of their ways.

F. Ay: if he can do this, he will regulate their judgment.—The beſt diſpoſed perſons are in conſtant need of inſtruction, for the conduct of their lives; but that which will ſooneſt correct the moſt wicked, is the deſcription of their own characters; a detail of their ingratitude; the vileneſs of their conduct towards God; powerful relations of the effects of ſin in this world; and the dreadful proſpect of their puniſhment in That, to which they are approaching. If theſe are preſented to the view of an atrocious ſinner, not in the language of enthuſiaſm, the vulgarity of a *bear-garden*, or by ſuch as "hold *ſuperſtitious vanities*," but ſoberly, and with power and awe; it may be preſumed he will feel the happy effects.

D. Not if he is given up, to work wickedneſs.—

F. Be careful not to judge that any one is abandoned of God. I ſay that he who can tell ſinners this in the moſt tender and perſuaſive manner, in words beſt ſuited to the purpoſe, dictated

dictated by a knowledge of the world, and acquaintance with the heart, ſtill ſupporting his dignity as a diſciple of *Chriſt*, ſent to execute his commands, he may be deemed the moſt valuable preacher. Every miniſter ſhould have regard to the propriety of his language, and the dignity of his office, and his ſubject, correcting the ſallies of his imagination, and avoiding every approach to enthuſiaſtic rants. It is far better to hear ſober ſenſe from a man who ſeems to feel but little; and aſcribe his ſuppoſed inſenſibility to his conſtitution; than court the ravings of an enthuſiaſt in piety, who forgets in what manner his Maſter taught and addreſſed himſelf to *reaſonable* beings. As I have ſaid, I again tell you, my daughter, be contented with the word of God in ſoberneſs, rather than run after *novelty in preaching*.

D. I perceive upon what principles your advice is given; and I hope the diſeaſes of my ſoul will never be of ſuch a nature, as to induce me to reliſh a conduct which neither our Saviour nor his followers ever obſerved.—I aſked you what you think of the Church of *England* in general?

F. As to diſtinction of churches, it is natural to eſteem that moſt, in the principles of which we were firſt inſtructed: but I can tell you, as I have ſaid already, that according to the beſt of my judgment, there is in the *proteſtantiſm* of the *Church of England*, as we ſee it practiſed by ſober-minded chriſtians, ſomething more humble, more pure, more charitable, more enlarged, than in any mode of faith or worſhip that I know of. Whatever other churches may teach, the property of ours is to ſuffer *bravely*; and to ſhew a liberal chriſtian-like indulgence to all other perſuaſions. Whilſt it *entreats*, it uſes no *violence*: it hath conſtantly in view the conduct of the *great Founder*, in the genuine faith and practice delivered down by him, as a law to all his followers, through all ages. You remember, that when the diſciples of our Lord were offended at the inſult he met with in *Samaria*, they recommended to him, to command *fire from heaven* to chaſtiſe the offenders: but he told them they did not underſtand what ſpirit themſelves were of: much leſs were they aware of the divine charity of their Maſter, who came to *ſave* all mankind, and not to deſtroy any one. The *Church of England* properly diſtinguiſhed, never perſecuted (*a*): it is not in the leaſt tinctured with enthuſiaſm or pageantry. It earneſtly recommends conſtancy of mind, and equality of conduct; zeal for the honour of God, and religious fear not to offend him. It teaches purity of faith and manners, without the leaſt ſemblance of hypocriſy, or worldly-mindedneſs. It is ſimple and eaſy to be underſtood, and the more, as it lays its chief ſtreſs on viſiting the *fatherleſs* and the *widow*; and keeping its votaries unſpotted from the world. You may live to ſee it gain ground, which it will do, in proportion as mankind recover from a ſtate of barbarity, and the blindneſs of *popiſh* ſuperſtition.

D. Are not the ſermons of many of our divines very inſtructing?

F. Be aſſured they contain the moſt *rational* ſyſtem of the *pureſt* and moſt *angelic* divinity, founded on the true ſpirit and general tenor of the goſpel. In a word, they teach a religion fit for a really virtuous and underſtanding perſon, profeſſing a belief in *Chriſt*, as the Redeemer of the world. It is an amazing conſideration that they are not more attended to. You ought ever to pray for their ſucceſs (*b*).

D. So I will, my father: and whatever opinions ſome of my friends and acquaintance may entertain, if I leave them in quiet, the leaſt they can do is to obſerve the ſame rule of conduct towards me. I know myſelf to be but duſt and aſhes! Shall I preſume to decide upon the fate of others!

F. I hope not: and let it not affect the compaſſion

(*a*) It muſt be obſerved, that the perſecution of Dr. *Alexander Leighton*, Dr. *Baſtwick*, Mr. *Prynne*, and ſome others in the reign of *Charles I.* were illegal acts of civil power. It muſt be confeſſed, that biſhops ſometimes ſat in the court of ſtar-chamber; but it was never therefore deemed an eccleſiaſtical court; nor were theſe acts agreeable to the ſpirit of the Anglican hierarchy, which was founded on principles diametrically oppoſite to perſecution.

(*b*) *For the ſucceſs of the clergy.*——O Eternal God, Almighty Father, who before the coming of thy Son Jeſus Chriſt in the fleſh, didſt ſend a meſſenger to prepare his way, grant that the miniſters and preachers of his goſpel may enjoy perpetual peace and ſafety; and by the ſoberneſs of their lives, their unwearied diligence and zeal in thy ſervice, awaken my attention to their inſtruction, and ſo prepare and make me ready for his ſecond coming to judge the world, that I may be acceptable in thy ſight, and receive a bleſſed reward at his hands, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever!

paſſion of your mind, if others ſhould preſumptuouſly ſit in judgment upon you. Adore your Maker for his boundleſs goodneſs to *all* the children of men, whatever their ſituation may be. If you have a deep ſenſe of ſuch goodneſs, it will naturally inſpire your mind with the *tendereſt charity*, and the *trueſt benevolence* towards your fellow-creatures. This again will render you ſo much the more acceptable to him, who is the God of all mercy, and the tender Father of *all* mankind: and who, in his own good time, will moſt aſſuredly adjuſt all thoſe differences, which men ſo *often* and ſo *vainly* attempt to regulate.

CONVERSATION XIX.

The eternal duty of charity for mankind.

F. WHETHER it regards opinion or practice, if we look back we ſhall find, that when man was in a ſtate of innocence, his religion conſiſted entirely in the *love of God*. So long as he felt within himſelf the reverential gratitude, the filial love of a ſon to a Father, his Creator and his God, he could not ſhew any act of *diſobedience*. To love the Lord his God with all his heart, was the firſt and greateſt commandment. But no ſooner had he tranſgreſſed, than he *changed* his love, and that which would have been ſtill expreſſed in the righteous love of his fellow-creatures, as the image of the Creator, was ſo defaced, that one of the ſons of *Adam* killed his own brother out of *pride* and *envy*. A whole hoſt of evil paſſions being let looſe to ravage a ſinful world, nothing leſs than a *deluge* could ſubdue it.—Even this did not avail to recover man to his original love of his God, till the Son of the Moſt High viſited the earth, and by *his* love, even unto death, ſhewed us what man ſhould be to man.

D. Upon this great principle, you would have me be patient and compaſſionate; not quarrel for opinion's ſake, or contend with another by any arts but thoſe of perſuaſion.

F. It is folly to entertain reſentment for any difference in ſentiment, unleſs it diſturbs the common peace; then I ſuppoſe it is not right to be *paſſive—for this deſtroys the love of God and man.* The moſt part of the differences which create much vexation in the world, proves that one ſide, or both, are very fooliſh or perverſe, ſhort-ſighted or preſumptuous. The fooliſh often contend for things which are by no means *material:* the *perverſe* make no allowance for human infirmities: the *ſhort-ſighted* draw their concluſions, and condemn or acquit, without comprehending; and the *preſumptuous* aſcribe to themſelves *infallibility*. In every caſe, the miſchief which would reſult from the *difference* in opinion, ſuppoſing both ſides to be fair and candid, is oftentimes trifling, when the *diſpute itſelf* becomes dangerous to the peace of the community.

D. This holds true in the common concerns of life.

F. The buſy often meddle in matters which do not belong to them: they are apt to invade each others province, and to argue away the ſubſtance of things. Sometimes they diſpute on points, of which they are by no means competent judges: on others, they do not even diſtinguiſh whether the object belongs to them, as *mortals*. I ſuppoſe every ſect has its mixture or portion of *truth*, as well as of *error*; and ſurely the offices of humanity and charity are due to all. If I differ from my neighbour, in any *religious* opinion, which is of importance, I have no right to cenſure and reproach him, but ſhould endeavour to convince him by fair and friendly reaſoning: but if he is obſtinate in his error, and all I can ſay will be of no ſervice to him or myſelf, *what ſignifies talking?* "Self-conceit, *Mary*, is the ordinary attendant of *ignorance*, as the being covetous of applauſe, uſually diſcovers a ſlender merit." Whatever the world may fondly imagine, you will eaſily comprehend, that That which is beſt calculated to anſwer the great end of the Almighty, in giving us a being, muſt be the beſt. "The higheſt knowledge is to know *ourſelves*; and the end of ſuch knowledge is to know *God*." Let us, as far as we are able, learn to be at *peace* in our mortal ſtate!—

D. This is agreeable to a wiſe remark, which when I read it, made a great impreſſion on me; that "rectitude of will, is a greater ornament

and

and perfection, than brightneſs of underſtanding: and to be divinely good, more valuable than any other wiſdom or knowledge."

F. The fixing in your memory ſuch excellent remarks, will not only enlarge your underſtanding, and improve your judgment, but alſo ſtrengthen your mind againſt difficulties and temptations.—I told you, in ſome of our former converſations, that *courage* is neceſſary in maintaining the cauſe of *religion*; but when we make a ſtand in defence of it, we ſhould conſider what *can be done*, as well as what we *wiſh to do*; uſing no other weapons, than thoſe which *charity* and *benevolence* provide: and it is neceſſary to manage them with addreſs, otherwiſe the more *zeal* we ſhew, be it ever ſo *true*, the more hazard we run of being condemned as *bigots*, and of diminiſhing the influence of our good example with reſpect to others. I adviſe you to treat all fooliſh and unjuſt reproach, or uncivil behaviour, with indifference. There are numerous accidents in life that plunge the weak part of mankind into great uneaſineſs or diſtreſs of mind, which neither the philoſopher nor the chriſtian regard. Yet, as occaſions offer, defend yourſelf by explaining your opinion, ſtill recommending peace and good-will. Contradiction expreſſed in groſs terms, inflames the *paſſions*; and paſſionate diſputes hardly ever brighten the underſtanding; their natural tendency is to extinguiſh the light of reaſon. It is the common fault of mankind, to talk from the dictates of their paſſions, more than from thoſe of their underſtanding; and to extol or villify, as their intereſt or prevailing humour dictates; truth being regarded only as it ſuits their doctrine or avowed principles. This being ſo general a fault, and ſo often carried to the height of ſinfulneſs, you cannot be too much on your guard, whether to approve or to condemn, but as your reaſon and love of truth ſhall dictate. You ſee in what light I conſider the opinions and practices of a ſect of chriſtians, who I think, in many reſpects, entertain falſe notions. I talk to you as to a girl of underſtanding: I would not deceive you, *Mary*, for the world. Truth, as inherent in the God whom we adore, ſhould be our object in all our enquiries: then we ſhall be fair and candid: then we ſhall not be captivated with the ſounds of words, or ſpecious pretences: then our paſſions will not bind us in chains; nor ſhall we ever talk a language foreign to the heart. Prudence will ſometimes require the concealment of your thoughts; eſpecially when you cannot expreſs them properly, or diſcover them without offending.

D. I underſtand that you would not have me talk of the opinions or practices of mankind, with reſpect to religion, or the affairs of the world, without great candour, tenderneſs, and charity, at once exerciſing my underſtanding and my heart; thus ſhewing my ſuperiority over thoſe who give their opinions raſhly, without knowledge of the ſubject, and without chriſtian love for their neighbour.

F. Exactly ſo: you have drawn the line admirably ſtrait: let it be your rule to walk by it; ſo ſhall the ſmiles of heaven chear your heart, nor will the darts of death terrify you. Whether it be in humble life, or in an exalted ſtation; in religion or in politics, there is a happy temperance, which is the only preſervative of truth and juſtice. Bigotry in religion, like party in politics, wars againſt truth: we conſtantly find, that as a violent party man is a ſlave to his intereſt or his opinion, often diſturbing the public peace by being deaf to the calls of reaſon, truth, and juſtice; ſo *bigotry* in religion, has often involved mankind in the acuteſt calamities.—Next to this, the weakneſs of a man is in no inſtance ſo fully diſplayed, as in his expectations of perfection in others. Thoſe who enquire with an honeſt well-diſpoſed mind, and act according to their conſcience, ought to be eſteemed by others on that very account, whatever their opinions may be: but if, inſtead of ſearching for *truth*, they contrive how to worry and diſtreſs their opponents, they loſe our favour, and betray their own cauſe; for we may generally pronounce thoſe to be moſt in the wrong, who are moſt averſe to *peace*. We differ in opinion as in countenance: but it often happens, that both the contending parties are equally blinded by prejudices; and though they are ſo cloſely joined in diſpute, yet, "like people tied back to back, they cannot ſee each other."

D. If I ever ſhould unluckily fall into a diſpute, what rule do you recommend to me?

F. Uſe "*ſoft* words, and *hard* arguments; and ſtrive not to *vex*, but to *convince* your opponents."

D. Will not *hard* arguments, as you call them, *hurt*, as well as *vex* the perſon contended with?

F. If

F. If they do, you may be aſſured, he does not contend for *truth*, but ſomething elſe.—— You are to conſider, that in regard to the ſtate of religion, in this our native country, the goſpel is ſpread open before us; we are invited to judge for ourſelves: our *religious*, as well as *civil* liberties, are carried to ſo high a point, ſome of the beſt of us are occaſionally intoxicated with notions peculiar to ourſelves. *Our character, as a nation*, is ſingular. With all our virtues and advantages, we are divided and ſubdivided, perhaps more than any people on the face of the earth. We are preſerved amidſt ſuch a variety, by agreeing in one great principle, namely, that no one ſhall preſume to hurt another, merely on account of any difference in opinion: it being a privilege equal to all, that whoever diſturbs the peace of the community, ſhall be treated as a common enemy. It is alſo our happineſs to live under a *kingly power*, regulated by laws, and therefore we cannot be diſtracted by a *thouſand* rulers. Our preſent ſovereign is a good man, and a true friend to his people; and our government the mildeſt upon the earth. If our *morals* and *manners* kept pace with the excellence and glory of it, we ſhould be happy indeed!

D. In the mean time, we do not ſeem to apprehend religion to be in danger from a difference of opinion; but allow all perſons to worſhip God, each in his own way.

F. The papiſts are confined to certain places of devotion. Be not ſurprized when you hear the *gay* world reproach the *ſerious*, whoſe *faith* and *practice* are pure. Did you remark the other day how that giddy girl, *Martha*, laughed at good old *Peter?* Such behaviour is eaſily accounted for, when it is conſidered, the moſt *ignorant* are the moſt *conceited*; for being unable to diſcern their own folly, they cannot find out the wiſdom of others.

D. Who is to give *precepts*, or ſhow *examples*, but thoſe who are ſeriouſly minded, and conſider the true ends of life?

F. Who indeed! The opinions of men being as different as their perſons, the greateſt virtues, or the moſt prudent conduct, will not eſcape cenſure: and the raſh manner of pronouncing ſentence upon others, often hurries men into ſuch a labyrinth of uncharitable blindneſs, they become *incapable* of diſtinguiſhing *truth* from *falſehood*. I repeat my charge to you, not to expect that even a harmleſs and inoffenſive life will *always* ſecure you from calumny and reproach: but remember that an *underſtanding heart* may draw improvement from *calumny* and *reproach*, and conſequently turn the evil to advantage.

D. Is it not a misfortune to ſuffer for our *virtue?*

F. Ay, *Mary*; but a much greater to ſuffer for our *vice*; though we lament that *virtue* ſhould ever ſuffer, it is not to be wondered at, while men are generally deficient either in *judgment* or in *charity*; and moſt of us have a greater propenſity to detect and condemn *ſmall faults*, than to ſee and applaud *great virtues*. Theſe conſiderations, *Mary*, ſhould teach us how to judge of mankind, and how to preſerve the equality, the integrity, and the goodneſs of our own minds, by tracing the errors of others to their proper ſource. I have warned you more than once, that if it ſhould fall to your lot to be reproached for your piety, to bear it patiently; and rather think it the misfortune of others who judge ill, than your own, who are ill judged of. Evils will come: humanly ſpeaking, it is impoſſible for any child of *Adam* to be exempted from them: and knowing this, is it not our intereſt and our wiſdom to *prepare* for them?

D. A ſenſe of religion is ſo well grounded in my heart, common ſenſe will teach me to deſpiſe all ſuch reproaches, and to diſcharge my duty, notwithſtanding ſuch *diſcouragements*.

F. Do not call them *diſcouragements*, nor *deſpiſe* any thing. If they exerciſe your virtue, they are uſeful to virtue. If mankind lived more according to faſhion and opinion, which are very changeable, than according to the rules of wiſdom, which are *uniform* and *laſting*, it is weakneſs to expect they will judge of others, but as they live themſelves. I grant it would be a more becoming and a more profitable taſk, if inſtead of condemning or complaining of their neighbours, they looked ſtrictly into their own hearts, and firſt reformed *themſelves:* but we muſt take things as they are. You will be ſurprized, *Mary*, to hear, that there are ſome people *weak* and *wicked* enough, to prefer the character of a *knave* to that of a *fool:* they fear more to be without *cunning* than without *guile*; while others, afraid of over much righteouſneſs, deſire to be eſteemed *people of the world*, rather than pious perſons.

CON-

CONVERSATION XX.

The vaſt importance of living in peace with mankind. Religious liberty neceſſary to virtue.

F. ZEAL for religion! no child: the contempt of our neighbour ariſes from the *pride* of our own hearts, and the fond conceit of our own ſuperiority. I have often attended to the diſcourſe at my maſter's table: regardleſs of ſects and parties, he made it his ſtudy to live upon good terms with all *honeſt men*. I have there obſerved, both in *religious* and *political* concerns, that what men have ſaid for *themſelves*, and what their *adverſaries* imagine them to have ſaid, are generally two very different things: and thoſe who will not be at the pains to conſider diſtinctly the arguments on both ſides, but will judge of either, by the character or repreſentation given of it by the oppoſite party, will be for ever led into erroneous judgments concerning men and things, and continue unavoidably ignorant of the true ſtate of the matter in queſtion.

D. You would infer from hence, that we ought to be very cautious in forming our judgments, and giving our opinions upon things that come before us!

F. I have told you ſo already. Experience has taught me to be cautious: I am always ſlow of believing vulgar report. You will ſoon find that the more irreligious and immoral the people grow, the more they will be given to lying and defamation, and condemn each other. In the mean time, we find ſuch a variety of ſentiments and doctrines, one would be tempted to think mankind ſought more after *novelty* than *truth*. In general, our nation is ſo fond of *liberty*, it is with reluctance we ſubmit to any controul.

D. Is not this the caſe with all mankind?

F. Liberty, as applicable to *religion*, conſiſts in the power of over-ruling our appetites, and acting according to the dictates of our reaſon: it is the power of executing what the underſtanding, unprejudiced, judges to be fit and reaſonable: the right of contending is little more than the liberty of ſpeech.

D. Our neighbour *Sampſon*, they ſay, is a great libertine, yet he pretends to act according to nature, and to be as *free* as the air.

F. It is well if he knows his own meaning: he cannot be *free* to break the commandments, though perhaps *he makes free* to break them. Alas! my daughter, fooliſh people who think of excuſing their wickedneſs, by pretending that *ſin*, as generally underſtood by chriſtians, is *natural*, overlook the more noble and excellent part of our nature, which is, that we are *rational*, and *free*, and may do *good* or *evil*. I know not what *Sampſon*, or any ſuch men, who preſume on the ſtrength of body or mind, may pretend to; but of this I am thoroughly convinced, that then only are we *free*, when our reaſon is unawed by any falſe fears, unbribed by any fooliſh hopes; not hurried away by luſt or paſſions, nor cheated by the *falſe appearances* of *good*. This is the liberty of a rational creature and a chriſtian!

D. You ſeem *animated* by your love of *rational liberty*.

F. So I am, my daughter; for this is the *glory* of our nature! This is the independent ſtate of mind, which is the ſtrongeſt indication of true greatneſs of ſoul, whether it be in the *prince* or the *peaſant*: it leads to every thing which is amiable and praiſe-worthy, and neceſſarily produces inward tranquillity and peace. —If you aſk how is this ſtate of mind to be acquired, I anſwer: Whatever will enable you to break the chains of unruly paſſions, and deliver yourſelf from the tyranny of your appetites;— whatever you do towards reſiſting thoſe ſevere maſters, who, while they promiſe freedom, will bring you into the moſt wretched *ſlavery*, is the object you ſhould keep in view. In ſhort, the only ſpring from which *perfect liberty* can flow is *religion*; for, as the Apoſtle ſays, the *law of the ſpirit of life in Chriſt Jeſus, hath made me free from the law of ſin and death* (*a*). If then you would be *free* in the moſt glorious ſenſe: if you would be happy for ever, ally yourſelf to *virtue*; court her as the object of your love; *look into the perfect law of liberty* (*b*); cheriſh a lively and vigorous ſenſe of the *chriſtian* doctrines, and pray for conſtancy of mind and

 ſteadineſs

(*a*) Rom. viii. 2.

(*b*) James i. 25.

ſteadineſs of affection towards God (*a*).—You will hear people talk of nature, as if they meant to challenge the Author of it for doing his work imperfectly, when upon a candid examination you will find, that the *indulgence* of evil propenſities grows into a *habit*, which operates ſo ſtrongly on us, that we ſometimes become as unable to *do good*, as a blind man to *ſee*.

D. This is a dreadful ſituation!

F. Very dreadful! But others have as ſtrong a propenſity to do good, as thoſe to do evil: if it were not ſo, ſhould we ſee men die for their religion? The difference conſiſts in *habit*, *good* or *bad*, with this diſtinction alſo, that the early impreſſions we received by education, often bring us back when we ſtray. Good humour alſo, and *reſolution*, go a great way in all theſe caſes. Do not ſtumble for fear of falling; but ſtand, by truſting in the mercies of God, taking heed leſt you fall. To a mind not abandoned to wickedneſs, moral duties grow pleaſant, as labour is familiar to the induſtrious. Take a man ſucceſsful in labour, or in any *occupation*, deprive him of his work or calling, and you make him wretched.

D. Do you think this holds as ſtrongly with regard to religious labour?

F. I believe it does, for it ſeems more eaſy to render thoſe who were once active and laborious in worldly callings, *lazy* and *indolent*, than to reconcile ſin to ſuch as have been religiouſly educated and inclined. And in point of juſtice to the goodneſs of God, we muſt ever carry in mind, that he never requires more than we are able to perform.

D. I perceive, with great ſatisfaction, what true *liberty* is, and what is meant by *warring againſt natural* corruption, or the corruption of nature. It is evident, that thoſe who have the power of acting *reaſonably*, have the power alſo of acting *unreaſonably*: and though we are by nature prone to *evil*, we are by nature, improved by grace, alſo inclined to *good*: the *pleaſure* I find in doing *good*, ſeems to ariſe as naturally in my mind, as *pain* and *remorſe* when I do *evil*.

F. I am glad to hear you are not graceleſs, nor void of underſtanding: what could all the *Sampſons* in chriſtendom ſay againſt this? I rejoice to find you have *underſtanding* to perceive the *fair* ſide of the queſtion, and *virtue* to judge with candour. This is more than ſome of our *betters* do: I have heard many talk very ingeniouſly in finding *fault* with every one but themſelves, in whom the chief fault lay: I ſay fault, becauſe I was ſure they could have acted differently if they had pleaſed. It is *reaſon*, *Mary*, which muſt guide us right, or call it *religion* if you pleaſe. Religion, with reſpect to us *reaſonable* creatures, is *reaſon* exalted, and informed by the word of God: and happy are we, when we liſten to its dictates, and obey them as the means of *perfect freedom*. *Reaſon*, rightly informed, is *true wiſdom*, and leads to perfection and happineſs.—The *ſinner* and the *fool*, or *unreaſonable perſon*, are always repreſented in ſcripture, as terms of the ſame ſignification. And the Spirit of God declares to us mortals, "*unto man he ſaith, the fear of the Lord, That is wiſdom; and to depart from evil, is underſtanding.*"—And what is required of us, but to act *juſtly*, to ſhew *mercy*, and to walk *humbly* with God?—It is evident beyond diſpute, that a mind virtuouſly diſpoſed, finds in itſelf a native agreeableneſs to the principles of true religion, in the ſame manner as the body which is healthy, is fit and ſuited to the purpoſes of life.

D. I remember, that the wiſe ſon of *Sirach* ſays, *he that keepeth the law of the Lord, getteth the underſtanding thereof.*

F. We may add, the underſtanding of every thing elſe, which is proper and neceſſary to our well-being.

D. But the *abuſe* of the liberty you have explained to me, is what I ſuppoſe hurries men into a *courſe of ſinning*; and cuſtom is a *ſecond* nature.

F. It is ſo, whether in virtue or in vice; in wor-

(*a*) *For conſtancy of mind and divine aſſiſtance.*——Hear me, O merciful God, and tender Father, and let thy grace be ever preſent with thy weak unworthy ſervant. I am not able of myſelf to do, or think any thing that is good; O let thy Spirit aſſiſt my poor endeavours. Regulate my *affections* and *deſires*, and confine them to ſuch objects as are pleaſing in thy ſight. Vanquiſh the temptations which beſet me! Fix my inconſtant mind, and conduct me through all my paths. Thou, Lord, art my *hope!*——thou art my *reſt!*——in thee alone is freedom from the chains of ſin! in thee alone is *pleaſure* and *true ſatisfaction*; and *all without thee*, is miſery and torment. Grant me the happy ſecurity of thy *peace*, that I may abandon all the falſe appearances of happineſs here below, and find ſoft eaſe and ſweet repoſe in thy love and favour. Hear my prayer, O merciful Lord; O hear me and have mercy on me, for the ſake of Jeſus Chriſt my Redeemer.

worſhiping God or neglecting him. Being, as we are, *inclined* to *good*, yet *prone* to *evil*, and that either virtue or vice may become a cuſtom, it is proverbially ſaid, cuſtom is *a ſecond nature*. Where there is a vicious inclination, or a love of wickedneſs, the mind is blinded: and the heart which is repugnant to righteouſneſs, cannot be ſuppoſed to ſeek for the *grace of God*, or be fit to receive it, on whatever terms it can be offered.

D. I ſee that men go on from one degree of wickedneſs to another, till their hearts are *entirely corrupted*, and averſe to all good.

F. Thus vice becomes rooted in us, and grows up to maturity. This fully explains the proverb: keep therefore a watchful eye on your evil propenſities, and encourage the true ſimplicity of your heart: this will lead you to worſhip and to obey God: and for this you ſhould pray (*a*). Our Saviour mentions the *ſimplicity of little children*, as a preparative for religion; and it is eaſy to underſtand, that where the leaſt guile or deceit prevails, there will religion ſhew itſelf in moſt purity: there can be nothing of *pride*, *art*, or *cunning* in true religion.

D. I have often heard the ſober part of my acquaintance talk of *warring againſt nature*.

F. If their paſſions rebel, they muſt declare war againſt them, and try to reduce them to obedience to the laws of God, and the dictates of their conſcience. In doing this they will be ſenſible of ſome ſmart; but it is only ſuch as is felt upon the dreſſing a wound. We are ſo formed by nature, that religion only can cure the ſoul of its ſickneſs and wounds: and as it is natural to ſeek a remedy of our diſeaſes, religion becomes as neceſſary to the *ſoul*, as phyſic to the *body*. Though we uſe the word *natural*, as applicable to ſome evil inclinations; yet it is very evident, that all evil inclinations tend to our ruin; and that *ſelf-indulgence* often proves *ſelf-deſtruction*.

D. I know, from the word of God, there is no temptation that we have not the power to reſiſt; and I ſuppoſe there is none which has not been overcome by different perſons. That which has been done, may be done again: God is the merciful Father of us all; and if I pray to him, I truſt he will defend me from *myſelf*, as well as from others, and aſſiſt me to overcome all temptations.

CONVERSATION XXI.

The harmony of reaſon and duty. The inconſiſtency of retiring from the world on a religious account.

F. YOU are certainly in the right: exert the power which God hath given you; and I beſeech you to pray conſtantly and fervently againſt evil habits (*b*). Your only defence is in the grace of God, which will be given to thoſe who *ſincerely* aſk it. What but this can promiſe any *good*, or *make good* any promiſe of happineſs? The *wiſe* are ready to give the world all its pleaſures and its riches in exchange for the favour of God; but the *fool* will ſtill be a fool, in oppoſition to the brighteſt light of truth, and the moſt gracious invitations to *mercy*.

(*a*) *For freedom from dangerous habits.*——Almighty Lord of mercy, who knoweſt the heart of man! look down from the throne of thy glory, and behold me proſtrate before thee. Preſerve me, O Father, from *folly* and blindneſs of heart: let not my eyes dwell on vanity, nor my ſpirit be tainted with pride, or any uncharitable thought. Preſerve me, O God, from uncleanneſs and all other deadly ſins, which war againſt the ſoul; nor let the deceits of the world turn mine eyes from heaven: but in thy good time receive me, O merciful Lord, into thy manſions of eternal bliſs, for the ſake of Jeſus Chriſt, my only Saviour and Redeemer.

(*b*) *For good habits.*——Almighty Lord of heaven and earth, to whom all things are ſubject, I beſeech thee to rule my affections, and bring all my deſires into a regular ſubjection to thy will. Strengthen me by thy might, O God, againſt all temptations, and particularly thoſe which moſt eaſily aſſault me; that by a *habit* of governing my *paſſions*, and reſtraining my *appetites* within due bounds, I may run freely and chearfully the way of thy commandments, and preſent my body and ſoul a lively, holy, and acceptable ſacrifice unto thee, through Jeſus Chriſt our Lord.

mercy. Thoſe only can judge of this favour who are ſteady in a virtuous life; and take delight in offering up their prayers to heaven, refreſhing themſelves continually at the fountain of life and happineſs. The wicked ſometimes plunge ſo deep in iniquity, that to them, *virtue* like *colours* to the blind, is but a *name*. Let us be ever ſo much involved in darkneſs by ignorance or perverſeneſs, we cannot with juſtice, charge this to the account of *nature:* nor complain that we have ſuch propenſities to evil, as cannot be withſtood; ſince the very foundation of offering ſo high a reward to *virtue*, ſuppoſes a liberty to reſiſt *vice*.

D. It is ſhameful to complain of nature, and not condemn ourſelves.

F. God never made our *duty* contrary to our *reaſon*, nor contrary to our *nature* but as we have *corrupted* it. Thoſe may imagine what they pleaſe, who, firſt neglecting their duty, darken their *reaſon*, and then lay the blame on *nature*. By whatever *name* we call our *bad* inclinations, it is equally our *intereſt* and our *duty* to *ſuppreſs* them; and the taſk will become the eaſier as we are accuſtomed to it. We are alſo aſſured that the power of conquering will be given us, if we ſeek ſuch power with a ſincere heart: and it is no leſs evident that we muſt *conquer* or *periſh*.

D. Conquer or periſh, my Father!

F. If we *die* in the conteſt, as many have done, are we not ſtill *conquerors?*

D. Good God! how merciful Thou haſt been! —In every light I ſee the neceſſity of being on my guard, againſt the envenomed teeth of *vice!* and that the greater diſtance I am from *her*, the nearer I ſhall be to *virtue*, and the more delighted with her friendſhip. But I have heard ſome people ſay, that in order to take care of the *ſoul*, it is neceſſary to neglect the *body*.

F. I need not repeat the various abſurdities which mankind fall into. In *popiſh* countries, numbers of both ſexes, under this notion, retire to *monaſteries*, and violate the ſacred obligations of *charity*, by living on the ſpoils of the poor: but true religion is ſo far from ſuppoſing we have no *bodies* to provide for, there is hardly a leſſon in it, which does not teach ſomething which regards the good of the body. We are commanded to love our neighbour as ourſelves; by which it is evident we are to love ourſelves: we are compounded of *body* and *ſoul*, therefore we muſt have regard to both. The wants of the body call loudly for the exertion of the faculties of the ſoul; and the goodneſs of Heaven is equally conſpicuous in the care of both. What are all the arts and devices of human life; the building of houſes to cover us from the inclemency of the ſkies; the ſowing our fields with grain of many kinds, and gathering the fruits of the earth into barns; with the various manufactures of human invention, for covering and nouriſhing our bodies? From whence ariſe thoſe numerous endearing ſocial ties, which bind us to each other? What is the care of our own *children*, our *parents*, and our *families?* Thoſe who do not provide for their own kindred, are ſaid to be worſe than *heathens*. What is the exerciſe of *Chriſtian charity*, as this relates to the body, "I was hungry, and ye gave me food: I was naked, and ye clothed me: I was ſick, and ye viſited me: I was a ſtranger, and ye took me in?" Theſe acts of mercy, the great Friend and Saviour of the world informs us, are *works* which, if we do them to others who are in need, he will regard as done to himſelf. Though all theſe deeds muſt flow from a good *ſpirit*, yet they ſurely relate to the *body*.— Behold the glories of God, diſplayed in the brightneſs of the ſun, the cooling breezes, and the ſhowers which drop fatneſs from the heavens! Theſe delight the heart of man, but they are neceſſary to nouriſh the earth, and furniſh food and raiment; without which, we could not *live* to ſing the praiſes of the Almighty Benefactor. What is *life* itſelf, with reſpect to our preſent ſtate, but as we preſerve the *body?* The great fault of mankind is, that they often pamper the body and ſtarve the ſoul; or, devoting themſelves to the pleaſures of their fancy, neglect their duty to their God: from whence viſionary people have fallen into the miſtaken notion of retiring from the world.

D. Thoſe who talk of retirement are viſionary, or afraid to ſtand their ground; perhaps they do not clearly underſtand their own meaning. It is obvious that the *ſoul* is intereſted in taking a due and proper care of the body, and that it is injured when the health of it is deſtroyed or impaired.

F. The great taſk of life is to diſtinguiſh the *body* from the *ſpirit*, and to preſerve it under the government of the ſoul, as its proper guardian and friend. But great auſterities, which give pain, or weaken the body, are founded on an abſurd ſuppoſition, that vice lieth but ſkin deep; or

that

that becauſe the body is to be kept under, and made ſubſervient to the great ends of Heaven, in giving us breath, and aſſiſting the ſpirit in its preparation for another life, therefore we muſt think of nothing but the happineſs of another life, though we ſhould die ſtarved. They are ſo far in the right, that this "is the one thing needful;" but we muſt not defeat our own end, by a fooliſh contempt of thoſe duties to mankind, by *means of which* we are *required* to ſeek for heaven's joys.

D. I perceive the abſurdity of ſuch notions.

F. We are to poſſeſs our veſſel in *meekneſs* and *patience*, but never grow indifferent to the happineſs of mankind. You ſee the never-ceaſing care of Heaven over all its creatures! How can we imitate God by being *inactive*; or how promote the happineſs of our fellow-creatures but by living in the world, and ſhewing a juſt regard to *ſocial obligations*, as a part of *religious duties?*—A great portion of mankind are inclined to indolence, and would avoid labour, if *neceſſity* did not urge them to it: if other people would work *for them*, they would not work *for themſelves*. But the truly religious are truly induſtrious; and for the ſame reaſon that virtue itſelf conſiſts in *doing good*, they know that no good can be done by a lazy or inactive life. Whether it regards this world, or the world to come, *be active*. Thoſe who affect to ſoar above the condition of human nature, and are wrapped up in their own contemplations, to the neglect and prejudice of their fellow-creatures, do not know what belongs to their duty: Man muſt act according to his nature: Angels are *ſpirits*, and require no meat nor drink; *man*, in his preſent ſtate, cannot ſubſiſt without both: and though we are commanded to labour for the bread which endureth to everlaſting life, we are alſo commanded to labour in our ſeveral callings, for the bread which is to ſupport our periſhing bodies. Every motive conſpires to render us *active* and *induſtrious* in our callings, as *men* and as *chriſtians*; as ſubjects, parents, children, and in all other relations of life.

D. The ſobriety recommended by religion, naturally promotes *induſtry:* I apprehend the difficulty lies in exerciſing our bodies in *temperance*, and in *ſpiritualizing* our thoughts.

F. Upon the whole, we may have many reaſons for withdrawing occaſionally from the gay ſcenes of life; but not to ſequeſter ourſelves from the world, while we continue in a right mind.

D. If I were aged and rich, I believe I ſhould remain in the world: Yet our good neighbour *Frances* talked the other day, as if ſhe meant to ſhut herſelf up in her cloſet, and ſpend the remainder of her life in piety and prayer.

F. Frances is a good woman, therefore anxious for the ſalvation of her ſoul: ſhe thinks ſhe can provide for it moſt effectually when ſhe can ſee nobody, and nobody can ſee her. But you may aſk her, if this will not be putting her candle under a buſhel, and extinguiſhing her light, inſtead of letting it ſhine forth for the honour of God? Religion is a ſtate of *action*, not of *reſt:* our Saviour and his followers were conſtantly *employed* in the world, among their fellow-creatures, except when they *retired to pray*. If all good people, no older than *Frances*, were to retire, of what uſe would their example or experience be? How would their fortitude and piety, acquired by time, be expreſſed for the benefit of ſociety? If all ſuch people left the field, who would ſtand in the gap: The *overflowings of unrighteouſneſs* may well make us afraid of the conſequences; for who but the righteous is to ſtem the torrent of iniquity, with which the world ſeems threatened to be overwhelmed? If ſhe hungers and thirſts after righteouſneſs, ſhe ſhould be eager to take care of the ſouls of others; which cannot be done in her cloſet only. She does well to retreat from the buſtling money-getting part of life. To be anxious for That which ſhe does not want, would be as abſurd as not to be anxious for what ſhe does. She deſires to make the moſt grateful offering to heaven; let her conſult how ſhe may beſt act, to become the inſtrument of heaven, in promoting the happineſs of thoſe, for whom heaven itſelf is moſt deeply intereſted. Many have choſen retirement, in hopes of flying from themſelves, but were not able to ſupport ſuch a ſituation with any dignity or advantage. A ſudden tranſition, from an active to an indolent or a contemplative life, is hardly practicable by the generality of mankind.

D. Your advice is according to my way of thinking; I ſhall take the firſt opportunity of letting her know your thoughts: but pray, my Father, is it never the cuſtom for people in an advanced age to retire from this bad world?

F. I have juſt mentioned *monaſteries* and *nunneries* in *popiſh* countries, in which people of all ages, from various motives, coop themſelves up: but this cuſtom is a child of enthuſiaſm and pride, rather

rather than of ſober reaſon and pious humility: for many young men go into *monaſteries*, and young women to *nunneries*, merely becauſe they are not rich enough to live in ſplendour in the world, and have too much pride to apply themſelves to uſeful employments. Thus, in manifeſt violation of the eternal obligation to charity, they feed, as I have told you, on the ſpoils of the laborious, by the incomes they receive from land, and *donations*; and think they do God ſervice, if they give the fragments of their meat to the miſerable who come to their gates. Is this acting like diſciples of our Great Lord and Maſter?

D. I perceive how eaſily mankind are betrayed into falſe notions of religion; and how one part of the world may impoſe on the other, when either the rich or the poor go out of the track in whch Divine Providence hath placed them. I am alſo ſatisfied, my Father, that we are all born to live in a ſocial ſtate; but though *our neighbour* may be miſtaken in this point, yet ſhe ſeems ſtrongly fortified againſt evil in every ſtation, and has a number of texts ſtored up in her memory, ſuited to all the occurrences of life. I have avoided the quoting paſſages of this kind, being afraid of making too free with the ſcriptures and ſcripture language.

F. You judge well, *Mary:* it is a common fault to quote improperly, and uſe the words of the ſacred writings, without due attention to the ſenſe and deſign of the writer. However ready we ſhould be in applying the *rules*, and remembring the *precepts* contained in them, we ſhould uſe them with caution and reverence.

CONVERSATION XXII.

The duty of mentioning the name of God with awe, and the eternal obligations to humility.

F. ATTEND, my child, to my words, that your heart may not ſwerve from the reverence you owe to the name of the Moſt High. One great *fault*, I might call it a great *ſin*, for it ſeems to be a breach of one of the commandments; yet it is often committed by *ſober* people: I mean the careleſs manner of mentioning our great Creator. Biſhop *Burnet* tells us, that the celebrated wiſe man and Chriſtian philoſopher, Mr. *Boyle*, never mentioned the name of God without a viſible pauſe for recollection. His wiſdom and ſanctity in this particular is imitable by you or myſelf, *Mary*; and I beg that you will follow it. This will keep alive in your mind a due ſenſe of the Divine Majeſty. A *due ſenſe* did I ſay? What are all the powers of the ſoul, when they aſpire at thinking of God! "Can they find out the Almighty to perfection?"

D. I am deeply ſenſible of the homage I ought to pay, and will endeavour to check my *careleſsneſs*. Can you, my Father, inform me *why* the ſcriptures aſcribe *paſſions* and *bodily organs* to God, and ſpeak of his anger and vengeance, his hands, his eyes, his throne, and ſuch like?

F. In moſt inſtances which concern *God* and the *ſoul*, we are not able to carry our *thoughts* high enough, nor have *words* to expreſs them, but as we borrow them from *ſenſe*, and adapt them to our capacities. *Eyes* denote *ſight*, and God ſeeth all things: *hands* expreſs *power*, and He is omnipotent: *anger* means a juſt ſenſe of affronts; and *vengeance*, puniſhment: and *thrones* imply ſovereign authority. At the ſame time, we know that *God* is a *ſpirit*, not viſible to mortal eyes, infinite in purity, and devoid of paſſion: incomprehenſible, for who can comprehend how God ſeeth and knoweth all things! No tongue can deſcribe *his* glory: no thought can comprehend *his* perfection!

D. I believe, my Father, that moſt of the faults we fall into in regard to *religion*, ariſe, as you obſerve, from the *pride* of our hearts. There are many who ſay they are *humble*, and perhaps think themſelves ſo, yet frequently betray a very contrary temper and diſpoſition, by talking of what they do not comprehend.

F. In common life, *humility* is eſteemed one of the moſt excellent of moral virtues. It makes *us* love our fellow-creatures, and it attracts *their* affections, while it excites no malice or envy. It has one peculiar advantage, adapted to all circumſtances; it ſets us *above* the world in the trueſt and beſt ſenſe: "he that is little in his own eyes, will not be troubled to be thought ſo by others." The conſequence of which is, freedom from temptations to pride, envy, anger, and

and ambition, and all other turbulent paſſions, which are ſo apt to diſturb the human breaſt. Thus, what is moſt pleaſing to God, is at the ſame time productive of worldly happineſs. "Bleſſed are the *meek*, for they ſhall inherit the earth."

D. I have promiſed you, my Father, in the moſt ſolemn manner, to uſe my endeavours to *be humble*; and I think myſelf ſincere.

F. I believe you are; but conſider that your *promiſe* amounts only to this, that you are determined to uſe the *beſt means* to obtain this *end.* Are you attentive to *ſuch means*, and determined, without trifling or delay, to put them in practice? Our *words*, our *actions*, our *thoughts*, muſt harmonize with our *hopes* in a life to come. Whether we toil for the bread we eat, or reliſh its ſweets in eaſe and affluence, it makes no difference with regard to our aſſiduity, in the great buſineſs of preparation for *eternity*, the chief object of which is *walking humbly before God.* To attempt to ſerve Him without *humility*, is a contradiction: If we conſider the life and death of our bleſſed Saviour, it is the *hiſtory of humility!* The great leſſons which He taught, are all founded in lowlineſs: Keep Him conſtantly in view. His *example* remains on everlaſting record, and powerfully enforces this virtue; for *He humbled himſelf, even to death!*—and died upon the croſs.

D. How forcibly and ſweetly does he command and invite us to learn of Him, when he tells us, that he is meek and lowly; and that, if we follow *his* example, we ſhall find *reſt* unto our ſouls.

F. And do you not think a natural inference may be drawn, that there will be *no reſt* for thoſe who are not *meek and lowly?* In a religious view, *pride* is the parent of many bad children: every emotion of envy, every ſally of anger, every unchaſte deſire, naturally begets another of the ſame kind; and till we conquer ourſelves, we ſhall not be *at reſt.* The mind is the ſeat of empire in the little world within us; and if its ſubjects intend to be at peace, they muſt ſuit their tempers to their ſtations, as rational and accountable beings, and pay all due reſpect to their ſuperiors.

D. Humility and *repentance for ſins* ſeem to be united.

F. And ſo I hope is the *forgiveneſs* of offences. Humility draws away the diſguiſe with which our ſins are covered from our eyes, and brings us to a full ſenſe and acknowledgment of them; and this introduces that repentance and reformation, to which the goſpel promiſes the remiſſion of ſins. It is not enough to be ſorry for our faults, and to *confeſs* them; we muſt alſo forſake them: if we do not put ourſelves upon our guard, to avoid them for the future, what we have done will not be accepted as *repentance*; nor ſhall we receive the bleſſing promiſed to thoſe who repent.

D. Some talk of *repentance*, as different from real amendment of life.

F. Theſe muſt go together: ſorrow for what is paſt, ſo far as it goes, is a ſecurity for not committing the ſame offence again: ſorrow ſuppoſes *pain*, and nobody ſeeks pain for its own ſake, but we all naturally avoid it. *Repent truly* and you *amend.* Without entering into nice diſtinctions, conſult your *conſcience*, *Mary:* if this does not accuſe, you need not fear. The proverb ſays, "Do well, and doubt no man; do ill, and doubt all men." Whence you may learn how to be happy, by being free from *fear*, and conſequently from all *bitter* care. If your conſcience is clear, you will enjoy the higheſt pleaſure here, from a well-grounded hope of happineſs hereafter: but if it is terrified with a ſenſe of guilt, your life will be full of *painful apprehenſions*, with regard both to the *preſent* and the *future.* You, my dear *Mary*, are yet comparatively in a ſtate of *innocency.*—Heaven grant you may continue in it!—and let me die in peace!—I charge you to guard againſt the leaſt breach of conſcience. Recollect that every one committing a treſpaſs, is the *priſoner of juſtice*, as ſoon as it is done, whether it be known or not. No one ever offended againſt the dictates of his own heart, but firſt or laſt he felt the bitter effects of it. Whenever you are conſcious of a fault, pray immediately for the forgiveneſs of it *(a).*

D. I

(a) For repentance under a conſciouſneſs of malice, revenge, falſhood, covetouſneſs, treachery, irregular deſires, or any particular offence.——Moſt merciful God! I beſeech Thee, give me ſo deep a ſenſe of the ſin which I have been guilty of, that I may never more offend Thee. My *tranſgreſſion* teſtifies againſt me; O let my heart bleed with contrition! Caſt me not away from thy preſence, nor hide thy face in diſpleaſure; but in thy great mercy blot out the remembrance of my iniquity. Arm me, O Lord, with reſolution, that I may con-

D. I hope I ſhall have ſo much virtue, and be always on my guard not to offend. You, my Farher, ſeem to be happy in the peace of *your* conſcience: If I knew your rules of preſerving it, I would endeavour to follow them.

F. There can be no rules equal to thoſe contained in the ſcriptures, from whence I have drawn mine, though I have fallen far ſhort in practice. It is true I have delighted in *mercy*, though ſometimes inadvertently cruel in *words*, if not in *actions*. I have not always made ſufficient allowances for the *weakneſs of other men*, and conſequently have not ſufficiently *diſcovered my own*. Many have been *my* tranſgreſſions of different kinds; and where ſhall I ſeek for the peace which you think I enjoy, but in ſincerely repenting at the throne of the Almighty, and putting my truſt in his mercy promiſed in the goſpel, through his Son our bleſſed Lord and Mediator?—With reſpect to my preſent conduct, be contented with knowing, that in oppoſition to my ſins and infirmities, I have ever been anxious to find out, and to do ſuch things as are acceptable to God.—And in order to perform this effectually, I frequently examine the ſtate of my mind, and reckon upon every day as my laſt, ſo far, I mean, as regards a *clear account* with heaven. This, I apprehend, is the only way of going on in a courſe of conſtant obedience, and preventing a ſurprize by death.

D. Is this the common way which mankind take to preſerve their innocency?

F. Not very common, I fear. The thought of death ſeems to be, of all others, the moſt unpleaſing to the generality of the world; and therefore they are far from thinking that the preſent day *may* be their *laſt*.—But there is no ſtanding ſtill in this buſineſs: we muſt be always *going on improving*, or *giving way* and growing worſe. *Time* never ſtops: our nature ſubjects us to change; all things about us are changeable, and *our* change ſhould always be for the *better: the ſoul longs for perfection*, and virtue hath no bounds ſet to it. Would you keep your conſcience clear, and make it a ſpring of peace and comfort to you, O my daughter; learn to bear *evil* with patience and reſignation; and to enjoy *good* with moderation and gratitude; and ſtudy *what is good*. Though you ſhould remain low in *condition*, you may rank high in *virtue*: but the wealth of the world will not compenſate for *loſt innocence*. Let a little time paſs, and all the diſtinctions about which mankind make ſuch a buſtle, and ſo often hazard their ſouls, will drop into the grave. The earth will ſoon cover us *all*; and ſhe herſelf will be changed: it is abſurd to be exalted or dejected beyond meaſure, about any thing here below.—Endeavour, I ſay, to be calm and undiſturbed, good and wiſe, even to the laſt. I will venture to aſſure you, from the variety I have ſeen in my own life, that *reality* hardly ever equals *imagination*. Our earthly delights are ſeldom ſo ſweet in enjoyment, as they are in expectation; but the pleaſures of a pure mind are always ſweet and lively; never flat, never inſipid; and will go on increaſing till they are perfected in the manſions of infinite bliſs.

D. The thought of this, however ſolemn, is inexpreſſibly delightful. If a temptation ſhould at any time create an extraordinary tumult in my breaſt, or any difficulty ariſe concerning what is right and fit to be done——

F. Bring it immediately to the bar of your reaſon and conſcience. Reject your paſſions from being counſellors in the cauſe. Lay aſide all bias and prejudice; *conſider your God as preſent!* humble yourſelf before Him: put yourſelf under his protection; pray to Him for ſuccour *(a)*; and depend upon Him that He will, with the temptation, make a way for you to eſcape.

D. I

continually watch my corrupt affections, and *rather die, than oppoſe thy will!* Thus humbly kneeling before thy throne, I beſeech Thee, wretched and unworthy as I am, to accept my prayer, and grant me the help of thy Holy Spirit. This I beg, O merciful God, for the ſake of my bleſſed Lord and Saviour Jeſus Chriſt.

(a) For defence againſt ſin.——Ariſe, O Lord, I beſeech Thee, help me and deliver me from all enemies to my ſoul. Thou art my only refuge and ſalvation! Protect me by thine almighty arm, from the ſin which now aſſails me, and give me ſtrength to triumph over all the deluſions of this world. Inſpire me with holy reſolution and fortitude of mind, and let thy grace direct my heart, that neither the threats nor promiſes, the fears nor hopes which this world creates, may prevail upon me to betray or violate my conſcience; but being conſtant and unſhaken, I may act as becomes a chriſtian, and ſuffer the acuteſt miſery of poverty and pain, reproach and inſolence, rather than offend Thee! Grant this, O merciful God, for the ſake of thy Son Jeſus Chriſt!

D. I perceive that it ſtill comes to this concluſion: as the peace of life depends on a *good conſcience*, a good conſcience depends on acting up to the precepts of our religion.

F. It muſt be ſo! Think then, O my daughter, of the commands of your Saviour, and obey them, that *He* may plead your cauſe. This is the ſum and ſubſtance of religion. He atoned by his blood, for all your natural infirmities, and for all your *ſecret* and *unheeded faults*; and with regard to your *ſins*, for alas! who is free from wilful deviations from their duty, I hope you will ſo repent of them, that his interceſſion may avail to ſave your *ſoul* from miſery!

CONVERSATION XXIII.

The convictions of a good mind. The providence of God towards men their ſupreme happineſs.

D. I Have been thinking very ſeriouſly, that however excellent, reſolution and fortitude of mind may be, and highly neceſſary to the ſupport of virtue, yet we ſhould not be confident of our own ſtrength.

F. Preſume not on your own power to withſtand temptations, but ſtudy to avoid them, and when in danger fly. Conſider how eaſily you may fall, if you run raſhly into danger; but while you keep at a diſtance from it, you are ſafe. In our preſent circumſtances, to avoid danger and flee temptation, requires no ſmall degree of courage and reſolution.

D. Life is ſo beſet on every ſide with danger, as to require a ſtrict watch; and you may depend I will engrave your leſſons on my heart. But pray tell me, my Father, have you obſerved that thoſe who have been moſt devoted to the pleaſures of this world, and poſſeſſed the greateſt power of indulgence, entertain a delightful remembrance of them?

F. If you mean only a life of *amuſement*, I believe there can be no real ſatisfaction in reflecting upon ſcenes of mirth and feſtivity, or diverſion; they paſs away like a dream; the pleaſure periſhes with the moment of the enjoyment: and with regard to ſinful gratifications, the queſtion cannot be aſked; it is very obvious that the remembrance of *them* is armed with the ſtings of ſcorpions. If the ſoul retains her habits, after ſeparation from the body, as I believe it does, we muſt *now* acquire a habit of virtue, and delight in it, or how is it poſſible for *heaven itſelf* to make us happy?

D. I ſee not how it can: but are you ſure that virtue has any foretaſte of her rewards?

F. I think this is as ſure as that *vice* ſuffers an inward foreboding and fear of miſery. To judge from what we ſee and underſtand of other men's lives, it is moſt reaſonable to conclude, that a *clear conſcience* is ever found to be a continual feaſt, and the moſt glorious pleaſure. This is always blooming, always affording a ſucceſſion of delightful entertainment; but "a wounded ſpirit who can bear?"—I remember a proverb which my maſter uſed to repeat, and which,—I think, he ſaid he had learnt in SPAIN. "He that loſeth wealth, loſeth much; he who loſeth a friend, loſeth more; but he that loſeth his *ſpirit*, loſeth *all*." And if this be applicable to the common affairs of life, how much more is the latter part true, when applied to a *wounded conſcience!* To feel the wound, is one part of its cure; provided we keep it open till proper remedies are applied; and inſtead of ſkinning it over, or diverting the pain, undergo ſuch a ſevere probe or inciſion, as may be effectual to our recovery.

D. I am afraid that many are not ſenſible of the ſtate of their conſciences, till they are called to a ſerious conſideration of it by the approach of death!

F. There is too much reaſon to apprehend this to be the caſe; and when it ſo happens, it fares with them as with riotous *ſpendthrifts*, when they *muſt* pay their debts: "They have declined coming to account, from a diſtruſt of their inability to pay, till at length they are totally incapable of making any ſatisfaction," and the *hand of juſtice* overtakes them. Think, O my dear *Mary*, that divine juſtice comes with *leaden feet*; yet if we perſiſt in our offences, it will ſtrike with *iron hands*. Heaven preſerve your ſoul unſpotted from the world!—Tell me, my daughter, have you thought enough to entertain a ſteady perſuaſion, ſuch as you have

of the familiar concerns of life, that there is a *Providence* which rules over all; and that a hair doth not fall from the head, but it is ſeen by the all-piercing eye of God?

D. I am convinced of this; but the affairs of the world too often put it out of my thoughts. I will endeavour hereafter to live under a conſtant and ſteady conviction of it: and indeed, how can we think of *God*, but as we think of his *providence* ruling over us?

F. You have anſwered well: let your acknowledgments be ſuited to your belief (*a*). In all the affairs of men, it is evident there is a Providence which governs and over-rules: the ſacred writings are hiſtories of *Divine Providence:* all that is recorded in them, was to ſerve ſome great end; and what could this be, but that men ſhould know the will of God, and how he intereſts himſelf in regard to them; and learn from *example* as well as *precept*, what part they are to act themſelves. The *Almighty* would not exact our *obedience*, without telling us what his laws are: nor can *we* be ſo ſtupid as to imagine he hath *given us laws*, and at the ſame time, left us at liberty whether we will obey them or not. No wiſe governor upon earth acts thus; how much leſs the King of kings, and the all-wiſe Ruler of heaven and earth! You ſee what God hath done for us, in making ſuch a world, as it appears to us, *only for our uſe*; but *we* are moſt certainly made for *his glory*, in the *true uſe* of it; otherwiſe what is the end of our creation, or what the rewards which he has propoſed to us? The *applauſe* of the world is a ſmall object indeed: yet virtue receives ſome reward here, though ſhe diſdains to ſeek it where this world *only* is concerned; for that would in effect be ceaſing to be virtuous; but how vaſt is the reward which is promiſed in a *life to come!* We do not underſtand the ſecrets of nature in the viſible world, nor conſequently of *Providence*; therefore we cannot draw *certain concluſions* concerning the events of life, whether they be *good* or *evil*, beſt or worſt for us. But we are as ſure as that there is a God, which all nature proclaims, his *patience* and *forbearance* in not puniſhing the wicked, as they ſeem to deſerve, inſtead of exciting their repentance, by a ſenſe of gratitude, often appears to operate on many of them the contrary way.

D. Is there not cauſe to believe that men are oftener puniſhed, ſome way or other, than is generally apprehended?

F. Reaſon teaches us, it is the *goodneſs* of God which affords them ſo much time for repentance, that they may not fall into deſtruction: And indeed I believe they *are* oftener puniſhed than is known or obſerved. But whether *reaſon* teaches us, for what cauſe almighty vengeance is withheld, or not, we are ſure *religion* does; for it is expreſsly declared in the ſcriptures. On the other hand we learn, when we ſee good men afflicted, which frequently happens to ſome, during the whole courſe of a long life, that it is but an exerciſe of their faith, and advances them in their progreſs to perfection. There needs no extraordinary powers of underſtanding to reconcile ſuch events. "We ought to think ourſelves happy, that we know enough to make us happy. If we are not ſo *happy* as we deſire, it is well we are not ſo *miſerable* as we deſerve. Every one has *received* more *good* than they have *done*; and *done* more *evil* than they have *ſuffered*."

D. This is a very fair and candid ſtate of things.

F. Providence is ſtill indulgent in whatever happens here, to keep us in mind of what *may happen* in the world of ſpirits, where the righteous judge of mankind will determine what our ſtate ſhall be. Every thing is ordered with infinite *goodneſs*, *wiſdom*, and *mercy*; but it is ordered with *juſtice* too. Notwithſtanding the imperfections of our nature, *men* now ſee what is *right* and *fit to be done* in moſt caſes, for the ſupport of government, and puniſh great offences according to *laws:* and how can any one be ſo ſtupid as to imagine that God, who is the fountain of *reaſon*, and the perfection of *wiſdom*, will not diſpoſe of us agreeably to the wiſdom and juſtice of his everlaſting commandments?

D. Nothing can be more reaſonable to believe than this! How comes it, my father, that *wiſe men* puzzle their brains ſo much about *religious* doctrines and opinions? I have heard that there are

(*a*) *In acknowledgment of Divine Providence.*——O Lord, thou great preſerver of mankind, accept my deepeſt gratitude and moſt exalted praiſe, for thy repeated mercies and protection. Thy hand, O God, hath ſupported me from my birth until now! Teach me to conſider the end of thy goodneſs, and make my ſenſe of thy *preſent* mercy, a ſtronger obligation to my *future* obedience, and an earneſt of thy love towards me, unworthy as I am. This I beg, O merciful Lord, through Jeſus Chriſt, my bleſſed Saviour and Redeemer.

are millions of books written upon ſuch ſubjects; and that ſome are upon points which the authors themſelves never comprehended?

F. I cannot tell you much about perſons whom you call *wiſe men*; or, as I ſuppoſe, you mean *learned men*; you are happier than thoſe who *take pains* to perplex themſelves. Do you endeavour to pleaſe God in that which you perceive to be *right*; and whenever your *conſcience* even whiſpers you that any thing is wrong; whenever there is any doubt, which affords a preſumption, that what you are about to ſay, or do, will be diſpleaſing to God, *forbear* and *avoid* it. Never offend againſt the law of your own mind!—Conſider, that the tranſient pleaſures of the preſent life are nothing, when put in competition with your duty; but the happineſs or miſery of the life to come ſhould be the conſtant ſubject of your thoughts, to urge you on to *good*, or reſtrain you from *evil*. I am under no anxiety on your account, but that your life may be *virtuous*; the reſt will follow: for whilſt you are good, you never will be forſaken of God, or totally rejected by your fellow-creatures: but if you ſhould become *wicked*, even though the world ſhould ſmile upon you with all its blandiſhments: though all things ſhould wear a pleaſing aſpect; yet in the *end*, as ſurely as the wicked will be puniſhed, you will be miſerable.

D. My dear father, I know how great your care and anxiety is for my happineſs, and I hope I ſhall never forget that *miſery* and *pain with virtue*, are far preferable to all the pleaſures which this world can afford, *without it*.

F. We have often talked, *Mary*, of *courage* in religious concerns: have you reaſoned yourſelf into *reſolution?* Have you the heart of a *man?* There is nothing ſo daring, which hath not been done, even by your ſex, when ſome great motive of *hope* or *fear*, *love* or *revenge* has operated ſtrongly on the mind: many have laughed at *death* itſelf, when in purſuit of their favourite object.

D. If a weak or vicious paſſion hath carried people ſuch lengths, what ought to be expected where *reaſon* and *religion* unite in the ſame cauſe; where the conſcience applauds, and heaven itſelf is preſented before our eyes? O my father, I will ſtrive to arm myſelf againſt all events, death not excepted.

CONVERSATION XXIV.

The inconſiſtences of conduct which prevail in moſt conditions of life, with reſpect to religious duties. The principles from which men muſt draw comfort.

F. WE all look for *happineſs*, but how are we to find it, if we are *afraid*; and how can we ceaſe to *fear*, if we ſtray from the paths of virtue? Whatever concerns life, the more *neceſſary* it is, the more naturally it preſents itſelf to us, and we all ſeek that which we imagine will be moſt productive of our *happineſs!* We acknowledge virtue to be our ſupreme good, ſhall we not ſeek it with *all* our heart? Our other deſires are narrow and bounded by this world; but *virtue* hath no bounds!

D. My deſires go not beyond *food*, *raiment*, *health*, *peace of mind*, and the *hopes* which religion preſents to my view.

F. Theſe are reaſonable deſires; but they are the higheſt things we mortals can enjoy!

D. Why then is ſo great a part of the world ſo much more eager after *riches* than they are after *virtue?*

F. Becauſe the greateſt part of the world think and act fooliſhly. My maſter uſed to ſay of *money*, the great *idol of the world*, that "we ought to have it in our heads, but not in our hearts." Common prudence teaches the uſe and value of it; but if once it takes hold of our affections, and influences our judgment, it becomes as poiſon to the ſoul. *Religion*, on the other hand, muſt be in our *hearts*, or it will not be in our *heads:* let us ſeek for that to which we may *ſafely* apply, in *all* the various diſtreſſes to which life is ſubject. To *whom* can we appeal, but to *God*, and to his *word*, as contained in the ſcriptures? Theſe we are commanded to read; not as *children*, but to mark, learn, and digeſt them in our thoughts.

D. I remember what you have already told me on this ſubject.

F. I am glad you do: it is not the cuſtom of our times, even for *parents* to *command* their children, after a certain age, with reſpect to religious duties: it is preſumed, that where the

freedom of the heart is exerciſed, it may be in vain to do more than *remind* them of their danger. It appears however to be a ſtrange kind of careleſſneſs in parents, to give up a point of ſuch *importance*, or leave it ſo much to *chance*.

D. I am happy in having a father who is ſo attentive to my everlaſting intereſt!

F. Thoſe who attend to this world ſo much, as to be regardleſs of Him who made the world, are at beſt very *trifling beings*; and the more wiſdom and ſuperiority they affect on this account, the more *fooliſh*, and *baſe* they appear in the eyes of the good and wiſe. I have known ſome rich families, where it would amaze you to underſtand how *careleſs*, and conſequently how *ignorant* the children were, even when grown up. And if youth paſſes in this manner, what is to be expected of age?—I have alſo remarked in what perpetual terrors the lives of many paſs, from the *fear of death*, created by every *ſlight diſorder*. Better were it they had not been born, than thus to flutter about like butterflies, with gaudy wings for a few ſummers, and then ſink with ſorrow into the grave! Thoſe who do not make it their *firſt* concern to account with heaven, are ſuſpended by a hair, being every day ſubject to ſink into deſtruction.

D. I tremble to think of this ſituation. So far from envying the condition of ſuch people, they appear as objects of my deepeſt compaſſion. I flatter myſelf I ſhall always pay a due regard to your advice and example; and conſider you as the gracious inſtrument of heaven, in conducting me to everlaſting happineſs. Not alarmed at a *cholic* or *head-ach*; nor frightened when *death* only ſhakes his dart; I hope to be able to meet him as my *friend*, whenever it ſhall pleaſe the Almighty: and therefore wiſh for *your* commands, my father, *though it were to die for virtue!*

F. I thank you, my dear child! And ſince you are ſo determined, hear what I am going to ſay, and write it on the tablet of your heart—Read the New Teſtament every day of your life, though it ſhould be but a *verſe or two:* this will ſupply you with good thoughts: lend a patient ear to theſe oracles of God: read what you clearly comprehend: tranſcribe that which you read, into your heart, and cheriſh it in your boſom. A minute's reading may furniſh an ample fund of admirable entertainment and improvement for the whole day.

D. Children at ſchool are frequently diſtreſſed by the *taſk* which is ſet them; and diſguſted with reading the *ſacred writings*, before they in any degree comprehend the importance of them.

F. They begin too ſoon: they are overwhelmed with *quantity:* the portion is injudiciouſly choſen: it is not properly read and repeated to them, nor adapted to their tender minds. They are not ſtruck with *awe* as they ought to be; the ſcriptures, being forced on them, are rendered irkſome; and from hence many are negligent, in this great article, through the remainder of their lives.

D. I am afraid, from the little I know of the world, that this is true in a degree ſhocking to think of, in a *chriſtian* land, eſpecially where ſuch pretenſions to *wiſdom* are made.

F. If people would attend, with a *good* and *humble heart*, to the circumſtances of the life and death of *Chriſt*, what he *did* and *ſuffered* for us; what he hath *commanded* us to do; and what he hath *forbidden*; we ſhould acquire a very different turn of thought, from that which is generally found amongſt us; and however we may ſhew a repugnance, as if it would abridge our pleaſures, our days would paſs in far greater joy. Theſe *leſſons* are neceſſary *at all times*; but we are apt to forget the very ſignification of the word *leſſon*; and yet, I ſay, if we do not learn, and reliſh them too, whilſt we are in youth, how are we to form our taſte, and model our lives, as we advance in years? If we dwell on the ſenſe contained in the ſcriptures, and really *conſider* them as the words of *eternal life*, we ſhall find the road to a happy eternity.—O *Mary!* what numbers of years have the moſt part of mankind, of my age, ſquandered away! How often have I offended againſt my own reaſon! *My* father died while I was yet an infant: I had no monitor in him, as you have in me: but experience now qualifies me to be your inſtructor: May my words ſink into your heart! May God give a bleſſing to them; may they make you *wiſe* and *happy!*——

D. My father!—You know my heart: you know how much I love and honour you as the inſtrument of heaven, in giving me a being, and providing for that being; how much more do I love and honour you for thus endeavouring to render my being happy, by leading me into the paths of eternal life!

F. You will not think my inſtructions tedious, while I thus open my heart to you!

Whatever

Whatever ſhall befal us, when we are *parted*, let us never forget that the time will come when only ſuch leſſons, well learnt, can avail us: but there is only one way to *learn* them truly, and that is to *practiſe* them. Could you take a ſurvey of all the ſplendor of the world; all that beauty. ſenſe, or wealth can give, and be aſſured of the poſſeſſion of it, what would it avail? Would you prefer it to your duty to your God, and the hopes of a happy eternity? You have no property but your good mind, and the work which your hands can do: perhaps in the iſſue it may be ſo much the happier for you. All things conſpire to warm your heart, to ſtrengthen your reaſon, to animate your vigilance in the cauſe of virtue. Your want of riches, is in many reſpects, freedom from temptation; and poverty may thus become a faithful friend and a powerful patron, to promote you to honour and never-ceaſing happineſs. Such is the kindneſs of heaven, in that which is *withheld*, as well as in that which is *beſtowed*. And now I charge you to remember, that all the thoughts and actions of our lives, are attended with their certain *conſequences*. *Good* and *evil* are unchangeable; and, ſtrictly ſpeaking, there is nothing good or evil, but what is *virtuous* or *vicious*. What is *that knowledge* which does not direct and govern our lives; or what the *worldly goods* which are not employed agreeably to the deſigns of Providence? ——In the early days of my life, I learnt from my maſter's books and diſcourſe, that even *heathens* concluded, from the diſtreſs in which *virtue* is ſometimes involved, and the ſplendor in which *vice* frequently triumphs, that there muſt be a *ſtate of rewards and puniſhments after death*; and accordingly he told me, that their ancient poets repreſented this ſtate, in very ſtrong and ſignificant terms. *They* had no clear lights to guide them; *we have* ſuch lights: how great therefore will be our puniſhment, if we *walk in darkneſs!*

D. No man ever returned from heaven or hell, to tell us what is paſſing there; but the *word of God* gives us as much information in this matter, as is neceſſary for us to know, in our mortal ſtate; and as much I think as is ſufficient to influence our lives, and make us virtuous.

F. Well have you ſpoken, *Mary*; and if men believe not the word of God as contained in the ſcriptures, "neither would they be perſuaded though one ſhould riſe from the dead" to tell them what is paſſing on the other ſide the grave. Yet the more we realize to ourſelves the ſcenes of future *joy* and *miſery*, and the more we reflect upon them, the greater effect will they have upon us. Could I, my dear *Mary*, "repreſent to "you, the different ſtates of *good* and *bad* men: "could I give you the proſpect which the bleſſed "martyr St. *Stephen* had; and ſhew you the "bleſſed JESUS, at the right hand of God, ſur-"rounded with angels, and *the ſpirits of juſt men* "*made perfect:* could I open your ears to hear "the never-ceaſing hymns of praiſe, which the "bleſſed above *ſing to Him that was, and is,* "*and is to come; to the Lamb that was ſlain,* "*but liveth for ever!* Could I lead you "through the unbounded regions of eternal "day, and ſhew you the mutual and unbounded "joys of ſaints, who are at reſt from their la-"bour, and live for ever in the preſence of "God!—Or could I change the ſcene, and "unbar the iron gates of *hell*, and carry you "through ſolid darkneſs, to *the fire that never* "*goes out*, and *to the worm that never dies*: could "I ſhew you the apoſtate angels, faſt bound in "chains, or the ſouls of wicked men over-"whelmed with torment and deſpair: could I "open your ears to hear the deep itſelf groan "with the continual cries of miſery; cries "which can *never* reach the throne of *mercy*, "but return in ſad echoes, and even add to the "very horrors of hell:" Could I do this, my daughter, I ſhould rouſe every faculty of your ſoul, and arm you with a triple ſhield, to guard you againſt the dangers to which you are expoſed.

D. O my father, this is affecting beyond expreſſion! this is enough to rouſe the moſt *indolent*; to alarm the moſt *abandoned* ſinner; and to bring all men to *repentance!*

F. Would to heaven it were ſo![5] then might I ſay of the *effects* of the goſpel of *Chriſt*, what old *Simeon* ſaid of *Chriſt himſelf*, "Now let thy ſervant depart in peace, for mine eyes have ſeen the ſalvation which thou haſt prepared." You, *Mary*, judge from an honeſt, but an unexperienced heart. The deſcription I have juſt given, is animated and pathetic, not viſionary or fanatical; it contains the words of a great ſtateſman, philoſopher, and divine (*a*), drawn from the ſcriptures; and you may plainly perceive in it

(*a*) Dr. Sherlock, late Biſhop of London.

it the moſt nervous ſentiments, and the moſt manly piety; free from the bitter ſighs of melancholy, the falſe fears of ſuperſtition, or the irregular warmth of enthuſiaſm.—Revolve it calmly in your thoughts; view it as the genuine produce of a ſtrong underſtanding, a lively imagination, and a good heart. Make it your own, by recollection; and *live*, as if you had the glories of heaven in your view! Thus, by the *mercies of God*, you will ere long arrive in thoſe bliſsful regions, which the learned and judicious prelate has ſo beautifully deſcribed; there to ſing *hallelujahs* before the throne of the *Almighty*, in the tranſcendent glory of the *One Supreme*, and partake of that happineſs which ſurpaſſes *all deſcription*, and will endure *for ever and ever!*

CONVERSATION XXV.

Progreſs of time. The exerciſe of humanity eſſential to the happineſs of man.

F. THIS, if I miſtake not, is the twenty-fifth day ſince you and I have had ſet converſations upon ſerious ſubjects. It is but a ſhort period in the uſual meaſurement of time; yet much may be learnt in it, when people have a mind to be inſtructed.

D. Many at this moment, who poſſeſs great riches, would give the world for a *ſingle day!*

F. I believe there are ſome in ſuch unhappy circumſtances; but your principles are ſo well ſettled, as to prepare you for that ſtate of eternity, from which *they* are ſo anxious for a few hours *reprieve.*

D. The information you gave me yeſterday, relating to both worlds, was ſo ſatisfactory and affecting, I believe it will have a powerful influence upon my temper and conduct through life.

F. We have talked a great deal about different opinions in religion, and the diſputes which have ariſen from them: I hope what I ſaid will ſtrengthen, confirm, and improve, not injure your *humanity*; for this is the foundation ſtone on which you muſt build your virtue.

D. I have examined my heart upon this matter, and find I have nearly as much charity for ſuch as differ from me, as for thoſe that agree with me: knowing that if the former are the greateſt lovers of virtue, they are for the ſame reaſon the moſt amiable, and therefore ought to be the moſt eſteemed and honoured.

F. There is but one way, *Mary*, by which we can eſtabliſh peace among men.

D. I wiſh you would tell me what it is, for I love peace as I love my ſoul?

F. I mean ſuch a *cultivation of humanity*, as that the various ſentiments of mankind may not divide the world. Some convert themſelves into *monſters*, and devour their own ſpecies. Difference of *complexion*, laws, cuſtoms, or language; or being of the ſame country, yet not of the ſame opinion in politics or religion, are not ſufficient grounds for the leaſt degree of *inhumanity*. The occaſions which create moſt miſchief to ſociety, are generally trifling in themſelves, and *accidental:* but conteſts not ſupported with decency, and a due regard to truth and virtue, ſhew how much we forget what *man* ſhould be to *man.*

D. Do you think that the true exerciſe of *humanity* would make the world happy?

F. Indeed I believe, that if we acted agreeably to the laws of humanity, or the impulſe of our *nature*, corrected by our religion, we ſhould be always ſollicitous to promote the welfare of our fellow-creatures, and render them as happy as they can be.

D. Every one muſt be conſcious of ſome infirmities; and no man, I think, can be hard-hearted to others, without feeling ſome degree of pain himſelf.

F. Frailty is the lot of human nature: it is folly to expect infallibility in judgment, or total freedom from ſin; but our humanity, with reſpect to each other, corrects theſe defects: it is active, modeſt, inoffenſive, and anxious to better the condition of mankind: whilſt the doing nothing from any other motive than a *command*, and without feeling that we were *framed* to do it with pleaſure, is, in one view, not doing juſtice to our Maker. Every one that knows what belongs to *humanity*, will be ſincere to his fellow-creatures; and conſidering what human nature is, make large allowances for its defects. We

cannot exerciſe our humanity without receiving back, with intereſt, the pleaſure we beſtow.

D. How comes it, that ſo many born in *chriſtian* civilized countries, ſo far neglect the cultivation of their humanity, that they ſeem to think they may be *religious* without it.

F. If they attended to their own make and condition as *ſocial* beings, or conſidered how much they are indebted to others for the protection afforded them, during their infancy and childhood: if they thought of thoſe duties which the Great Author of Nature requires of them, they would be humane. The general notion of humanity, comprehends all ranks and conditions: its ſound is gone out into all lands, and its voice unto the ends of the earth: thoſe who do not obey it, are monſters in human ſhape, for the *brutes* obey the proper dictates of their nature.—To weep is *our peculiar prerogative*; to ſympathize with human woes, is acting the part of a *man*. The *leading* principle of humanity is to conſider that we are children of one common parent; and the more we exerciſe this principle, the more our condition is improved: nothing can alter its laws, or revoke its ordinances; and a ſtrict obſervance of theſe rules, would perfect the *peace*, not only of private perſons, but alſo of nations: wars would ceaſe throughout the world, and univerſal love take place, and reign in every heart.

D. Theſe are high commendations of humanity: would to God I could ſee the day when it ſhould be univerſally exerciſed!

F. To ſay *a man is humane*, is no more than to ſay *he is a man*, and has the properties of a rational being: but the contrary character makes us think of a bear, a wolf, or a lion. My obſervation is not the leſs true, on account of the improbability, that we ſhall ever ſee humanity *fully* diſplayed; and as a proof that what I have ſaid is founded in our nature, I appeal to *your heart*, *Mary*, if any thing affords you ſo great a pleaſure, as the doing a *proper* kindneſs, even to the *undeſerving*, except promoting the happineſs, either of the *diſtreſt*, or the *deſerving?* "Is any object ſo pleaſing to the eye, as the ſight of the perſon whom we have obliged; or any muſic ſo agreeable to the ear, as the voice of one that owns us for a benefactor?"

D. Though we are all confeſſedly creatures of one common nature, does not the exerciſe of our humanity towards each other, depend on the precepts of our *religion?*

F. Bad muſt be the religion which does not require the exerciſe of humanity. In ſome nations, where the people live in groſs ignorance, they are very humane: others, whoſe manners are corrupted by *wars* and a habit of *ſpilling blood*, as I have heard my maſter ſay, ſeem to have extinguiſhed this heavenly fire. The *religion* we profeſs is moſt remarkable, for its correſpondency with the dictates of humanity: the only *perfect man*, was the moſt *tender* and *humane!* The Almighty, who gave us our religion, requires of us to be the inſtruments of his providence; and he hath annexed ſo exalted a pleaſure to the performance of the duty which man owes to man, that no other pleaſure equals it. Kindneſs and benignity of temper flowing from *humanity*, lead to every thing truly generous and good. Nothing is more beautiful in our nature; and when improved by the *chriſtian religion*, we acquire a claim of affinity with *angels*. As dew which falls gently from the heavens, aſſuages the ſcorching *heat* of the ſun, ſo words and deeds of humanity have a reſiſtleſs force in ſoftening the bitterneſs of woe, and turning the edge of *fierce* anger, and *cruel* reſentment, againſt themſelves.

D. According to this lovely deſcription which you give of humanity, if all the world were humane, differences in opinion would never create animoſity. But as it is, we do not ſeem to *ſtudy* how to bear with other people's defects; nor yet how to diſcern their good qualities:—which of theſe two do you think requires the moſt ſenſe and virtue?

F. I believe they generally keep pace with each other; and you may be aſſured, that whatever tends moſt to correct ourſelves, is the readieſt way to reform the reſt of the world.—As to the different opinions which prevail, God forbid that you ſhould look upon any one as a foe to heaven, merely becauſe he thinks differently from you; or be an enemy to any perſon, who, as far as you know, is a friend to God. Whatever reaſon or experience teaches us to be *true*, in regard to the accidental different turn of men's thoughts, humanity teaches us to compaſſionate. We know, for inſtance, that the advocates for any faith not commonly received, are diſtinguiſhed by their preſuming ſo much on being in the right, that what we call candour or moderation, is in their eyes, *cowardice*, and giving up their faith: and if they conſider their own notions as *infallible truths*, it is a vain taſk to oppoſe them,

them, excetpt by the purity of our lives. We may, when occaſions offer, reaſon and expoſtulate, as the calmneſs of mild philoſophy may dictate; but to attempt to controll their thoughts, or opinions, is a glaring abſurdity.

D. There ſeems to be a great difference between not agreeing in opinion, and quarrelling for the ſake of it. And I do not apprehend, from your notions of humanity, that there is much depth or knowledge wanting, for men to underſtand their duty to their neighbour.

F. Plain *natural good ſenſe* is no ſcience; but this, and a good heart, are of more value than all the learning in the world. "The opportunity of *knowledge*, *will be after this life*; but the only opportunity of *doing good*, *and acting humanely*, *is now*. If you take care to improve the preſent, you are ſufficiently ſecure of the future; but if this be neglected, all is loſt."

D. Do you think in general that we are doing *good*, when we endeavour to avoid *evil?*

F. Moſt ſurely; but this is not the *only good* required of us.

D. As we have all an equal claim to forbearance and charity; if others do not moleſt nor injure me in my right of judging, ſhall I not give them the ſame liberty?

F. Your rule of conduct in this particular, depends on your own heart, and the precepts of your religion, and not on the example of others, which often happens to be wrong. With regard to the various conteſts, which divide mankind, we may as well endeavour to propagate a *belief*, by fire and ſword, as to bring about any *agreement* in matters depending on the freedom of the mind, by violence. For though there is ſomething "like a miracle in *truth*, which forcibly carries the mind along with it; and men, being by *nature* reaſonable creatures, *naturally* embrace the dictates of *reaſon*; yet there are ſome matters, wherein truth cannot be eaſily diſcovered;" eſpecially by thoſe whoſe eyes are clouded by groſs prejudices, ariſing from early impreſſions in education, or weakneſs of underſtanding, for which they may not be accountable. I remember to have heard my maſter remark, that "opinion is a *monſter*, half *truth*, and half *falſehood*;" but that if we take a calm and diſpaſſionate view of it, we ſhall probably diſcover where the fallacy lies.

D. I perceive how much the virtue of my mind depends on my *humanity*, by whatever faith I may be diſtinguiſhed: and this ſeems to be a neceſſary preparative to follow the great Lord and teacher of the chriſtian world!

F. We muſt be *humanized* before we can be true *chriſtians*. In the mean while, humanity is of high value; not only as it implies a virtuous diſpoſition and a good heart, but as it prompts us to acts of benevolence, and enables us to *do good*. Eſteem is not always regulated with juſtice, nor do the beſt men conſtantly ſucceed beſt; therefore prepare, and as I have warned you, whether *good* or *evil* report be made of you, ſtand your ground ſteadily.

D. Would it not be a great encouragement to *virtue*, if eſteem and good opinion were always to be the immediate effects of it?

F. Upon my word, I doubt this very much: for a great part of the virtue of mankind conſiſts in *patience* under unjuſt reproaches, and in referring their cauſe to heaven. Good opinion is frequently beſtowed with great *truth* and *propriety*; and when it is ſo, it becomes valuable in proportion to our zeal and humanity: but in many inſtances it is abſurd, or of no uſe to our *ſouls* or *bodies:* it does not increaſe our happineſs, nor leſſen our miſeries. Wiſe men, under all circumſtances, are contented to put themſelves under the guidance of *reaſon* and *prudence*, which generally conducts them right: "and if we follow reaſon and religion, let *approbation* follow us, if it pleaſes; if it will not, it is a ſign that it is not good for us."

D. I thank you, my father: you arm me at all points; but I am ſorry to obſerve, that ſo great a part of mankind ſpend a large portion of their time in *fruitleſs diſputes*, or in *complaints of others*, and frequently of *themſelves*.

F. This is a common fault, and therefore I warn you of the evil: when it anſwers no good purpoſe, it can be no proof of *wiſdom*. Thoſe who know but little of the world, or of themſelves, are the moſt apt to complain of others: thoſe who have a conſiderable degree of knowledge of both, frequently accuſe themſelves: but the *wiſe* and *experienced* complain neither of themſelves nor of others, unleſs there is a ſolid foundation for it. I am ſpeaking of the events of life which are diſagreeable and mortifying, and yet unavoidably happen even to the wiſeſt. Do you, my child, cultivate in your heart a diſpoſition to be *pleaſed* when you ſee *good*; and be not diſmayed when you behold *evil*. Complaints

are the produce of every ſoil, and under all the various circumſtances of life. We came into the world weeping; and we weep for the evils we find in it: and yet we are again much diſturbed at the thought of *parting* with it. Few of us learn truly *what it is:* we grow fond of it, becauſe we are *ignorant of it*; and we *quarrel* with it again, becauſe we are ignorant of *ourſelves*.

D. If this be the ſtate of life, there is ſo much the greater cauſe for *reaſonable* beings to be reconciled to the thoughts of parting with it.

F. As creatures of one common nature, endued with ſuch noble principles of action, yet limited to ſo ſhort a time to act in, one might hope that only love and harmony would be found on earth; but the contrary is ſo true, that nothing is without its mixture: yet we ought not to complain, there being ſo much reaſon to fear, from what we ſee, that if it were otherwiſe, even the *good* might be wedded to this world, and their virtues clouded, if not defaced: and we have ſtill very ſtrong and ſufficient reaſons to be *contented*, and to *rejoice*.

D. It becomes us then to adore the *providence* of God, and be thankful for the portion of *good* he hath given us; and not arraign the wiſdom of the great Creator and governor of the world!

F. True, my dear *Mary:* he who ſees the *paſt*, the *preſent*, and the *future*, can be the *only true judge*. Fools find fault with his government; and *profane perſons* grumble and are diſcontented: yet the *religion* which God hath given *us*, to be our comfort and guide, inſpires ſuch a perſuaſive benevolence, as ſilences all complaints: it charms the mind to peace, and diffuſes joy over the earth. If its divine properties are not attended to, it is *our fault*, to whom it is propoſed: for *ignorance*, ariſing from careleſſneſs, will be puniſhed as careleſſneſs itſelf.—And as to *chance*, as we call it, in the various conditions of men, this is the diſpoſition made by the providence of God; and proves good or evil to us, *according to the uſe we make of it*. Affluence ſometimes promotes wiſdom, and oftener obſtructs it; but ſtill *wiſdom* excelleth *folly*, as light excelleth darkneſs; and this is within your reach; therefore let not the purity of your thoughts be ſullied by murmuring or diſcontent, but rejoice in your ſubmiſſion under all the diſpenſations of Providence.

D. Where ſhall I ſeek for ſuch wiſdom, as will *enable* me to rejoice?

F. Still do you aſk *this* queſtion, *Mary?*—You are *young*, and I am your father! I beſeech you to *hear* my anſwer, and attend to the oracles of heaven. "The word of God moſt high, is the *fountain* of wiſdom, *and her ways are everlaſting commandments!*" The advice of the Apoſtle is, "Set your *affections* on things *above*, and *not* on things on the earth!" This is double inſtruction: you are told both what you *are*, and what you *are not* to do. Never aſk ſuch a queſtion again with reſpect to religion. Truſt in it for your defence: this only can be the glory of your end! "Commune with your own heart, in your chamber, and be ſtill;" ſo ſhall you learn to rejoice in your *inclination to be good*, even if you ſhould have nothing elſe to rejoice in. Your *future happineſs* will then be ever in your thoughts; and every hour will wear a pleaſing aſpect. Your *final ſtate* may be ſaid to be already *begun*; you are now on your journey to that country, where you have reaſon to hope your joy will be made perfect and complete. The *great* or the *vulgar* may amuſe themſelves with what conceits they pleaſe, and ſeek for notions which flatter the corruption of their hearts: but the grand object of rewards and puniſhments after death, ſtands on the concurrent teſtimony of all periods of time, though the chriſtian age ſets it in the cleareſt point of view. This is agreeable to the true nobility of our nature, as we came out of the hands of God: and upon this principle only can we hope to return into them, and partake of his eternal glory.

PART II.

CONVERSATION I.

The obligations of maſters to maintain their authority, as eſſential to the ſupport of government in a civilized ſtate, and the reciprocal duties of maſters and ſervants in regard to moral and religious obligations. The advantages of ſervitude. The honourable office of miſtreſſes, in employing prudent means to inſtruct and protect their female ſervants.

D. I Know that *ſincere obedience* is more pleaſing to God, than all the blood of bulls and goats which were ever offered to Him by Jews or Gentiles.

F. Obedience, with regard to the remembrance of the ſacrifice offered to God by the blood of Chriſt! the ſound is ſweet to the ears, and the ſubſtance delightful to the heart of a Chriſtian! He that ſheweth *ſuch obedience*, ſheweth fidelity, without which all other efforts of *true ſervice* are vain.—Have you had any further opportunity, *Mary*, of trying your acquaintance? Can you make them underſtand a little *common ſenſe* with regard to this object?

D. I ſpoke of it ſome time ago; and I hope ſoon to have another opportunity. They hear me, knowing I ſpeak your ſentiments, as well as my own: they ſay you are a very honeſt man, and a good churchman.——I have been thinking of *obedience* with reſpect to *this* world, when I go into *ſervice*.

F. Whenever you go, *Mary*, if there is a bleſſing in a father's gift, a father whoſe bowels yearn for his daughter's welfare, you will have mine; and may the tender Father of mankind, on whoſe bleſſing we all depend, inſpire your heart with reſolution to obey *his* laws! and do your duty to your neighbour. Conſider what it is to be *bleſſed* by a *father!* Conſider what their condition is, whoſe conduct draws on their heads, the curſe, the ſorrow, or the indignation of a parent!

D. Heaven guard me againſt ſuch a misfortune. I will expreſs my gratitude to you, by living mindful of my duty; and this I hope will ever plead for a bleſſing at the hands of God, and yours.

F. I hope it will. Be cautious: yet meaſure your caution by your prudence. An exceſs of diſtruſt, may loſe you a *friend*, as well as guard you from an *enemy*.

Some may probably make you an offer of their friendſhip, as if their hearts overflowed with benevolence for all their fellow-creatures, while they only mean to deſpoil you of your innocence.

Let your confidence, therefore, in man or woman, be regulated by your miſtreſs's good counſel and advice.

Avoid doing *wrong* to any one, as you would ſhun the plague. Let not over caution wound your juſtice or charity. Theſe ſhould extend to all the world, not forgetting the ſhare which is due to your enemies.

Nor think it a hard leſſon, to ſhew benevolence to an enemy, whilſt you think of obedience to the command of That Saviour, who died for thoſe who perſecuted Him.

D. True, my Father: This is a very ſtrong reaſon for *mercy* as well as *juſtice*.

F. Maintain your *modeſty:* this, once loſt, will hardly be again reſtored. It is an out-guard, and kind of inſtinct, which the Almighty hath planted, to defend the ſoul.

Your gentleneſs, my dear *Mary*, which renders you ſo amiable in my eyes, through the perverſeneſs of the heart of ſome men, may expoſe you to temptations, and prove your *bane*, or the *ſincerity* of your heart towards God.

D. How can That be?

F. The qualities moſt precious in a woman, even her zeal in the cauſe of virtue, as if the devil envied her happineſs, as he did the innocence of our firſt parents, often proves a temptation to the vicious. Think of your chaſtity,

as a gem more precious than thoſe which ſhine in kingly crowns! Had it pleaſed Heaven to preſerve your mother's life, you ſhould have been a partner in our toils and comforts. We would have led you through the dangerous paths of youth, till the good providence of God had beſtowed you happily on ſome honeſt man; unleſs death or misfortunes ſhould have firſt divided us. I am now too far advanced in years, to be your guardian, were you to ſtay with me. Your perſon is not robuſt; yet habit might give you ſtrength, whilſt your ſituation here, would probably be both ſafe and comfortable. But ſince Providence ſeems to invite you to try your fortune in a ſtate of ſervitude, go:—You have my liberty and conſent. The promiſe of ſo excellent a lady to be your teacher, and your friend, comforts my heart. May Heaven protect you! May the Almighty Friend and Parent of mankind, reward *her* alſo, for all the *goodneſs* and *charity* which ſhe may ſhew to you! Surely ſhe will find a reward here,—or in heaven!

D. This is my comfort, or I ſhould tremble to think how I am to live happily without *you*, who have been ſo much a father and a friend.

F. Be cautious of the enemy which lies in *ambuſh*; and take care, by your fidelity, to preſerve your miſtreſs's good opinion.

D. What *enemy* in ambuſh?

F. Your own paſſions, child: endeavour to be as wiſe as the *ſerpent*, as well as innocent as the *dove*.

D. I remember this expreſſion in the holy ſcriptures; but pray, what is the proper meaning of it?

F. This compariſon is drawn from the extraordinary wiſdom ſuppoſed to be in this animal; and though we are alſo commanded to be as *harmleſs* as a dove, yet we muſt take good care not to be ſo *fooliſh*, and fall into the ſnare by which birds are often made a prey. Want of *innocence* among thoſe who are called *wiſe*, and want of *wiſdom* among thoſe who have been *innocent*, are the chief cauſes of miſery in the world.—If your condition is not the beſt, it is far from being the worſt: there are many in which more ſolicitude is required. How much more ſevere are the labours of the hind; the toils of the manufacturer; the laborious marches of the ſoldier; and the terrors of the boiſterous element, which the mariner encounters, than ſervitude in families ſupported in affluence!

D. I have been talking with my good old friend *Jane Nurſe*. You know, ſhe was many years in *ſervice*, and knows what was paſſing in the world, at leaſt in her time. She has given me much good advice, how to take care of myſelf, and do my duty. I find there are many pains and ſorrows attending a ſtate of ſervitude; and yet, ſhe ſays, in *one place*, where ſhe ſerved, ſhe never was happier.

F. I ſuppoſe the maſter was a good man, and conſidered that he was a *man* and a *Chriſtian*: ſome people, *Mary*, are apt to forget, what they are, and what they are not.

D. Even ſo: he was a good maſter, and had good ſervants.

F. It ſeems to be in this, as it is in *marriage*: though goodneſs in either man or wife, promotes mutual happineſs, yet there muſt be a certain portion of good humour and mildneſs of temper on both ſides, to complete the ſatisfaction. As to *pains* and *ſorrows*, there are enough of them in every part of life; but they are generally created by wickedneſs or folly; and you may be ſure your miſtreſs will have her ſhare, ariſing from your conduct, if it ſhould not be good. As a woman of ſentiment, and a *Chriſtian*, ſhe would feel for you and herſelf. If *you* are good and wiſe, and *ſhe* is the ſame, both will be happy. There are, indeed, a multitude of incidents in ſervitude, within the compaſs of my obſervation, which require great caution, to make the ſtream of life run clearly and ſmoothly on: every day, nay every hour, may furniſh matter to embitter life, or render it ſweet; ſo much depends on the good ſenſe and virtue of the maſter or miſtreſs, and ſo much on the ſervant alſo. The world is all before you, not quite ſo full of ſnares as ſome people repreſent it; yet ſo bad, which ever way I turn, *danger* preſents itſelf. Had I ability to place you as an apprentice to a trade in ſome great city, I ſhould not think you ſo ſafe, as in *ſervitude* to ſo excellent a lady. Many reputable people in *London* take in lodgers; who can anſwer for *their* conduct? Serve your lady with love, faithfulneſs, and zeal, and ſhe will be a mother to you. There are not many ſo well inclined, or ſo able to *teach*; and but few ſervants ſo much diſpoſed to *learn*, as I believe you are. Your good conduct can hardly fail of ſecuring her favour.

D. I will ſtrive to ſecure it; and rather give up my life than my *religion* or my *gratitude*.

F. Hear then the words of my mouth; and may they take deep root in your heart, and grow up to the fulneſs of the meaſure of virtue and happineſs!—

In the general view of the religious deportment of domeſtics, I could appeal to the hearts of thouſands of maſters and miſtreſſes, if they know whether their ſervants are *Chriſtians*. You know my meaning is not viſionary, but with reſpect to the great article I have juſt mentioned, of our remembrance of *Chriſt* in the ſacrament of his laſt ſupper.

D. Doth the negligence of all maſters and miſtreſſes go ſo far? Surely they muſt be conſcious they do not ſerve God as they ought.

F. One would not imagine they could be *Chriſtians* themſelves, ſo many are totally indifferent about their neareſt neighbours. If by Criſtianity we underſtand ſomething relating to the *memory of Chriſt*, which muſt be brought into *practice*, I fear thouſands will ſtand condemned on this ſingle *indictment*.

D. But is it not a ſad conſideration, my Father, that any perſwaſives ſhould be neceſſary, and more lamentable ſtill, that it ſhould be maintained, as I have heard it, that nothing ought to be ſaid of this duty more than of any other?

F. This is evaſive as to the main point. The neglect of this duty has always appeared to me as marking out the extreme folly, if not the diſſoluteneſs of the times, ſince it prevails, even among many perſons who are vulgarly called *ſober* people. We cannot certainly pronounce of any perſon that he doth *not ſay his prayers*, as a Chriſtian ought; but we may be ſure that he does, or does not attend the communion-table of his pariſh-church.

D. I have alſo heard ſome pretend, that perſuaſion uſed on this occaſion is the cauſe of the reluctance ſhewn to the thing itſelf.

F. Monſtrous!—Can the perverſeneſs of mankind carry them ſo far? They might as well ſay, that were it not for the *commandments*, theft, murder, adultery, and the like, would never be committed, as they now are. In ſhort, *Mary*, when the eyes of the *underſtanding* are put out by the perverſeneſs of the *will*, wretched mortals walk directly to the precipice, whence they fall down and daſh themſelves in pieces. I once knew a true apoſtolical prelate *(a)*, who, obſerving the congregation turn their backs on the communion-table, cried out from his pulpit, *Fellow Chriſtians, where are you going? I am about to celebrate the death of Chriſt!* No one had ſo little modeſty as to reply, "So you may, if you pleaſe; I do not think it neceſſary to me." This, however, was their ſentiment, or they revolted againſt their own hearts.—Every one confeſſes that we are, by the general tenor of all religions, to ſtudy and obey the *laws of God*; and in reſpect to Chriſtianity, thoſe who are not *infidels* comprehend, as an inſtance of the divine compaſſion, that the *means* whereby we may attain a knowledge of the duties required, and the habits for practiſing ſuch duties, are marked out to us in the moſt legible characters. Neither the *parent* nor the *prieſt*, the *teacher* nor *maſter* of the family, in high life or in low, can think himſelf abſolved from the deepeſt concern in this matter. The difficulties which ariſe from evil paſſions; the din of a multitude of ſpectators; with the objects of ſenſe which ſurround us, are not ſufficient excuſes for neglect. Perſons in ſuch ſtations of life ought to *prompt* the young actors, and keep them in conſtant remembrance that they are to tread the ſtage of life, and perform a part as candidates for an *immortal prize!*—They ſhould ſhew them *religion*, arrayed in the attracting luſtre of *peace* and *good-will*; clothed with all the *graces* of the goſpel; diffuſing *ſmiles* of beneficence, and ſpeaking to all, who will open their ears to hear, the language of *hope*, *faith*, and *charity*, and the promiſe of the glorious rewards of virtue.

D. Were religion ſo repreſented, if it did not become faſhionable, would the *gay* attend to it? They would ſtill reſiſt its charms, and the *hard of heart* would be impenetrable to the voice of the *charmer*.

F. Do you think *cuſtom* is ſo great a *tyrant*? When *teachers* repreſent the ſtate of a judgment to come to the *underſtanding*, as well as to the *paſſions*, in the moſt perſuaſive terms it is capable of, the native candour of the heart receives the impreſſion, as the mirrour reflects the image of a man; and thus *wiſdom* finds out and acknowledges her children. You may eaſily comprehend it is the *firſt principle*, in the government of all civilized nations, to entertain an *order of men*, dignified by no leſs a name than the *immediate ſervants* of *the moſt high God*. Theſe you are taught to reverence; and, if it were not for the regular clergy, do you think the

(a) Dr. *Hilderſley*, late biſhop of *Sodor* and *Man*.

the belief of being *accountable after death* would remain? Should we have knowledge ſufficient, even to create ſuch reſtraints, as are eſſential to our ideas of the Being of God? Yet neither the precepts nor examples, neither the dignity nor character of ſuch perſons alone, are ſufficient to anſwer the purpoſes for which they were intended.

D. Who then *can* do it?

F. The united force of the good and virtuous: for we find, that *philoſophers* and *patriots*, the moſt diſtinguiſhed friends of mankind in all ages, have endeavoured, by their books, their example, and the tenor of their *converſation*, to aſſiſt the clergy in cheriſhing a ſenſe of religion among men, promoting the ſame cauſe with equal zeal, without invading the province of the regular prieſthood, as ignorant enthuſiaſts have often done.

D. Thoſe who are truly pious are never tired of doing good.

F. There are but few of this claſs: the beſt are very imperfect: but this we are ſure of, that no accidental circumſtances can ſuperſede the duties of religion and humanity. To *neglect any fellow-creature*, whom we can ſuccour, muſt be offenſive to God: as to *deſpiſe* any one, on account of his inferiority of condition, affords a ſtrong preſumption that we are ignorant of the true nature of our own.

D. How few learn this leſſon.

F. It goes ſtill further: for, as men depend on government for temporal felicity, government depends on *religion*. *Stateſmen* are obliged to confeſs, that the *œconomy of life*, as it regards the controul of human paſſions, is an object too fluctuating to be kept in its proper circle, without the power of *religion*. Neither the rod of the civil magiſtrate, nor the ſword of the military officer, can accompliſh the work, without ſome reference to a *judgment to come*.

D. I am indeed *fully convinced*, that without this, we ſhould have but a ſlender ſecurity for *life* or *property*.

F. It is obvious that many would commit the groſſeſt crimes in ſecret, and evade human laws; or *death*, under the hand of the executioner, would loſe the greateſt part of its terrors. Without *religion*, the united arts of civilization would be inadequate to the maintenance of *concord*. Do you not perceive, that the peace and harmony of ſocial intercourſe would, to all appearance, be turned into confuſion, and the earth become an habitation of ſavages, and a den of thieves?

D. If nothing but the terrors of the gallows were held forth to us, and we did not fear any thing that is to happen after death, to judge from what we *ſee*, this would not reſtrain us!

F. You will eaſily perceive, that the end and deſign of government is our *defence* and *protection:* but it cannot be ſupported merely by laws; it muſt have a reference to the authority of parents and maſters. "*Honour thy father and thy mother*," ſtands next in command, to the worſhip of the one true God and Father of all; and this authority, which ſtrikes our ſenſes, leads us to the homage which we learn to pay to God as the great Parent of mankind. To this we are trained from our infancy: and the father and the mother, the maſter and miſtreſs, muſt co-operate with lawgivers, or the gallows would fall with the weight of criminals.

D. Of this, experience affords abundant teſtimony in the characters of many poor wretches of both ſexes, who have loſt their parents early, and never had the advantage of inſtruction, or any good example before their eyes.

F. Very well obſerved:—Such piety is not in faſhion, but it never will be out of countenance, whilſt the nature of *good* and *evil* remains unchanged. Remember, every diminution of the power and authority of parents or maſters, ought to be regarded as a ſtab to the conſtitution of the moral world: We ſhould conſider them as bound by a compact with the community, from which themſelves derive protection, never to loſe ſight of *their* duty: Thoſe who talk of the love of their country, and are negligent of their pupils, or their own houſhold, act ſo little like the patriarchs of old, or real friends to human kind, they evidently want ſenſe, or ſincerity. In the ſame manner to declaim on the rights of fellow-ſubjects, and make no proviſion for their happineſs as flowing from moral rectitude, is trifling with human as well as divine laws.

D. So far as the temporal happineſs of mankind depends upon religion, to drop the conſideration of it would be trifling indeed. The Lady I am to ſerve I underſtand is attentive to her duty, not deſpiſing the admonition of the pious, nor treating *family devotion* as an inſignificant practice.

F. With moſt people, perſwaſion avails but little;

little; and the devotion you mention, even with many who are inclined to deeds of benevolence, carries with it an air of *fanaticiſm:* but not to ſhew it in this way, nor to be ſenſible that they cannot be too often reminded of the condition of thoſe who conſtitute the bulk of mankind; nor that the Almighty hath been pleaſed in a particular manner, to warn ſuch whom his providence places in the higheſt ſtations; to *conſider* the *poor* as the more immediate objects of *his paternal care*, is a moſt wretched ſtate!—*None of us are born for ourſelves only.*

D. You mean that the rich ſhould take care of the ſouls, as well as bodies of the poor.

F. Good policy, as well as religion, is concerned in their doing ſo; and it becomes a duty to put them in a right way, to take care of themſelves. It is *our* part, *Mary*, to perform the *drudgery* of life, and *theirs* to conſider, what a weighty charge they have on their hands in the *talents* with which they are entruſted, one great object of which is to defend the poor: and whilſt they teach them to guard againſt their *evil propenſities*, and ſupport the *dignity* of their nature, to cheriſh the *common hope of happineſs upon true and laſting principles.* Remember, my daughter, that the *whole race of mankind* is allied by the ſtrongeſt ties of *one common intereſt*, the moſt important object of which is the *immortality of the ſoul.*

D. I perfectly underſtand what you wiſh to ſee done, whether the world will ever be ſo good as you would have it or not: but pray, my father, which of the ſexes do you think is under the ſtrongeſt obligations in regard to the due care of their *ſervants* in general.

F. Whatever pretenſions *men* may make to a ſuperior degree of knowledge in the government of *ſtates*, *women* have a large ſhare in the direction and management of *families*, which compoſe the ſtates; and a woman, by univerſal conſent, is properly in her province, when ſhe is attentive to the neceſſary affairs under her roof; and more particularly intereſted, when the perſon who is the chief object of her inſtruction is of the ſame ſex. I think women have this *advantage* whenever they pleaſe to uſe it: but the *parade* and *refinements* of life have rendered many ſo deficient in keeping their families *in the fear of God*, they act as if this was below the conſideration of people of fortune and character.

D. This is a *grievance* indeed, and diſhonours their character! Yet we cannot complain of them only, whilſt we ſee ſo many ſervants very faulty in their own conduct.

F. I would not have you imagine, I mean wantonly to reproach our *ſuperiors*; but I am ſorry to ſay, that one great part of them is ſo deeply buſied in worldly concerns of little moment; and another ſo eager in the purſuit of idle amuſements, the inattention which is often ſhewn even to their *children*, is not ſurprizing: why ſhould it be ſo in regard to their *ſervants*, deſtined to the humble offices of life?

D. In this you think they act againſt their own temporal advantage.

F. It is obvious that the duties of miſtreſs and maid are ſo interwoven, as to make it impoſſible to ſeparate them. Faithful and good ſervants, of either ſex, wherever they are found, are ſuch *bleſſings* to the great and opulent, as well as to thoſe but a degree above themſelves, one would not imagine it ſhould ever become a practice to be careleſs *upon principle*, as if we meant not only to diſſolve the union of chriſtians, but alſo one of the ſtrongeſt ties of human ſociety.

D. If this be the caſe, and *ſervants* do not learn their duty under their parents, they are not in the way of learning it at all.

F. Every maſter and miſtreſs ſhould learn, that the end of knowing any thing, can be anſwered only as it is reduced to *practice:* and what is to follow where there is no practice. Some ſervants, by the power of their own reaſon, and the fatal *effects of evil conduct*, diſcover their misfortune in not having been properly inſtructed; but it is not ſo eaſy to extricate themſelves out of ſuch difficulties, or conquer evil habits. Servants, like other people, not habituated to remember their *Creator* in the days of their youth, will hardly ever remember him: and what is the effect of *forgetting* their duty, but *vice* and *infidelity*, *mutual diſguſt between maſter and ſervant*, *perpetual change of domeſtics*, and a ſtate of unhappineſs on both ſides? This, I have obſerved, is ſo much the caſe in *private* life, amongſt all conditions of people, it may be juſtly conſidered as a *national misfortune.*

D. Maſters having authority in the government of their own houſes, and ſenſible that they are accountable to God, as well as their country, one would imagine might reform their ſervants, if they would ſet heartily about it.

F. It is reaſonable to think ſo, if we ſuppoſe the

the favour and regard they may ſhew, and the reports they may make of the *domeſtics* who have ſerved them, determined their fortune. It *was* ſo in my younger days; but *cuſtoms* change: if ſobriety and religion were the general practice of maſter and ſervant, this might ſtill be the caſe; but where it is the ſmalleſt object, the inability of the one to teach, and of the other to learn, is found to be nearly in the ſame proportion.

D. Do not the gentry uſually chuſe ſervants of the ſame religion as themſelves?

F. For the moſt part it is ſo: but the maſter cannot build upon this foundation with ſo much ſafety, as upon the aſſurance of the *ſincerity* of his ſervant. How far differences in religious opinions have weakened the efficacy of our chriſtianity in the conduct of our lives in general, I know not; nor whether we ſhould have more *true* piety if we had fewer modes of faith and worſhip: but I preſume, when the heart is ſincere, the Almighty is not diſpleaſed with the varied offering of praiſe preſented to him. People of narrow minds do not eaſily bring themſelves to be entirely reconciled to thoſe who differ with them in religious opinions; but the eſſential difference is in the *practice*, not in the *belief* of mankind. The domeſtic being uſually of the ſame perſuaſion as the maſter, it prevents ſome inconveniences, but by no means ſtrikes at the root of the evil we complain of.

D. The opinion that domeſtics are what is commonly called, *not troubled with much religion*, I believe is often made a reaſon for indifference whether they have any.

F. So I think: and this *pernicious* rule of judging, frequently operates ſo as to render the ſervant indifferent with regard to himſelf. This I have had occaſion to obſerve in numerous inſtances; and on the part of the maſter, inſtead of that liberality of ſentiment which ſhould induce him to compaſſionate ſome faults, and to correct others, he ſuppoſes himſelf to have no influence in ſuch matters; and by a ſtrange defection from the true principles of policy, as well as chriſtian charity, it grows into a total diſregard to the trueſt benevolence which he can ſhew, and which is due to thoſe who live in a ſtate of dependence on him, under his own roof.

D. Are there not ſome who conſider their ſervants as different kind of creatures from themſelves?

F. It is very hard to know what they think upon this ſubject; but we muſt not ſuppoſe ſo much ignorance or iniquity to ſubſiſt in any human breaſt. The great point is, to practiſe what they know. They are ſenſible the great maſs of mankind is comprehended under the denomination of *maſter* and *ſervant*; and that their duties with regard to themſelves and the community at large, conſtitute a conſiderable part of the harmony of life.—They know that it is the firſt object of good policy, and equally eſſential to religion and humanity, to teach their inferiors the *art of contentment*; and to point out to them the bright rewards of honeſty and virtue in a *life to come*. Without this, neither maſter nor ſervant can be rendered truly comfortable to themſelves, or ſincere towards their Maker.

D. Happy it is when the maſter *can* make a laſting impreſſion on the minds of his ſervants!

F. You are ſenſible that all orders of men, according to the neceſſities of the condition in which the Author of Nature hath placed them, muſt attend to the *things of this world*; but *religion* is ſtill the *firſt* object, and if they regard it with zeal and ſincerity, the reſt will be added: it is therefore from a defect in our *faith*, as well as in our *courage* and *reſolution*, that ſo much negligence prevails amongſt us.

D. God certainly intended the happineſs of *all* his creatures: and we are *all* born to *labour*, as we are to *trouble*.

F. This is the condition of human life; but *ſervants* being moſt freed from temptations to vanity, and conſequently having feweſt paſſions to gratify, may paſs their days with as much ſatisfaction, as the generality of ſuch as are born to large fortunes. Thoſe who are bred and inured to *labour*, may ſurely, for the ſame reaſon, be taught and inured to the *fear of God*, and kept in it with as little difficulty as the children of the wealthy.

D. Are the ſervants in *London* for the moſt part born there?

F. Nine in ten of them were born in the country, and of courſe taken from among that part of our fellow-ſubjects, whoſe only property is their ability for labour. Some happen to be much advanced in condition; whilſt others wiſh to reviſit their native fields, and live more regular lives, and more free from temptation. Though it is generally deemed our *intereſt as a commercial nation*, to train up the people, as nearly as poſſible, in their proper rank; yet, happy in our

glorious

glorious conſtitution of government, we give all their juſt inheritance of liberty, to do the beſt they can for themſelves, according to their intellectual endowments, and the providential advantages they may enjoy. Thoſe who deſcend from parents who earn their bread by manual labour, generally become habituated to the ſame kind of life, and enjoy as much freedom as they need wiſh for; but the due care of them depends more on the piety, judgment, and humanity of the maſter and miſtreſs, and the reigning *cuſtoms* which prevail, than upon the *laws* of the land.

CONVERSATION II.

The cruel treatment of female domeſtics ſeduced in private families. The folly of depending on any other than a religious principle for the fidelity of ſervants. The middle ſtations of life the moſt ſecure, for the virtue of both maſter, miſtreſs, and ſervants.

F. IT is eaſy to conceive how much the miſtreſs is intereſted in the virtue of her women ſervants! The calm ſucceſſion of a lady's hours, often depends, more than ſhe is aware, on their good humour, and the real reſpect which they ſhew her. She muſt experience their fidelity alſo, ſupported by their religion, before ſhe can pronounce herſelf a happy woman.

D. How is ſhe to prevent their going aſtray, if they are inclined to wickedneſs?

F. Example, advice, and prudent œconomy, are great friends to virtue; and the duties of hoſpitality are a part of our religion: if theſe are not obſerved, the ardour of youth, and the inſolence of fortune, will often ſet divine and human laws at defiance. If inſtead of guarding the indigent, whoſe only dowry is their virtue and ability to labour, men triumph over the ſpoils of innocence, and devote to infamy thoſe very beings, they are bound by every ſocial law, and every ſacred precept, to aſſiſt and protect, they muſt anſwer for it at the judgment ſeat!

D. But in the mean time, the ſervant becomes a ſacrifice, not ſo much to her poverty, as to her ignorance and vice; granting that men of a ſuperior condition act a mean and baſe part.

F. They conſider but little what part they act, with reſpect to the compariſon of rich and poor. In the eye of reaſon and religion, ſhe who is moſt expoſed to the temptation of departing from the heavenly law, ſhould be the moſt defended. With the full enjoyment of a plentiful fortune, motives of ſhame, or worldly glory operating ſtrong, virtue calls for the leaſt aſſiſtance, as being the leaſt expoſed.

D. It is therefore more the duty of us in humble ſtations, to keep aloof from danger, and not to indulge any prelude to guilt.

F. This has ever been one of the firſt leſſons in the ſchools of religion and good manners. Not to conſider the difficulty of making a compenſation for injuſtice, committed by ſeduction, is as injurious to a man's *honour*; as not regarding the guilt, is a violence on his *religion*. But ſo it is, that many behold without remorſe, their partners in iniquity, plunged into the gulph of proſtitution, exhibiting a picture of diſtreſs, at which humanity ſhudders, and againſt which every generous ſentiment of the heart revolts!

D. The more baſe *ſome* men are, the more ought women in every condition, to be on their guard againſt *all men*.

F. This is certainly taking the ſafeſt ground; but nothing expoſes innocence ſo much as poverty, except *idleneſs*; for induſtry has a natural tendency to create a confidence in the providence of God, that all things to be deſired for the comfort of life, will be provided without paying for them ſo dearly as the price of innocence. Induſtry takes out the ſting of poverty, and by rendering our labour ſweet, puts us on a level of happineſs with the wealthy. The language to ſervants, and perhaps to mankind in general, ſhould be, according to the wiſe man, "*labour, that thou be not idle, for idleneſs teacheth much evil:*" and it is as true, that we may date the deſtruction of millions, from the want of employment, as from the neglect of it. In the mean time, induſtry muſt be ſupported by *piety*, leſt our activity ſhould be employed in doing miſchief.

D. How noble a thing it is to promote induſtry among the *poor!*

F. True generoſity is the ſame, whether diſplayed towards the poor or the rich. The pomp and parade of life dazzles vulgar eyes; but it makes

makes no difference with reſpect to the dignity and rights of human nature, and the purity of the ſoul. There are no marks or characters ſtampt on the mind, ſtronger than the affections which lead us to ſhew favour to the innocent: and iunocency in *females*, ſuch as are expoſed to danger from their youth and perſonal charms, has always been the ſubject of the moſt *heroic virtue*: men have generally been eager to hazard life in defence of it, not in *romantic* exploits only, but in *ſober* conduct: where there has been any ſpark of genuine gallantry, the utmoſt readineſs has been always ſhewn to deſpiſe danger on ſuch occaſions.

D. But I fear this hath not been often exerciſed towards the poor and humble.

F. No: yet in the ſight of heaven, it would appear with ſo much the brighter luſtre, as diveſted of the homage we uſually pay to riches and worldly honours: and it is the manner of performing the duty, which gives it the brighter colour, and renders it more amiable in the ſight of God and men.

D. Which of the ſexes have the ſtrongeſt motives to the generoſity you recommend?

F. That which has the ſtrongeſt temptation to the violation of it: at the ſame time, I conceive that no lady can appear in a point of view more charming, than being diveſted of the *inſolence of levity* which tempts ſo many to look down on others, ſhe ſhews a maternal care of young female ſervants. The protection of one, who from her inexperience and poverty is moſt expoſed to danger, adds honour and dignity to the moſt accompliſhed character: this diſpoſition exalts and refines, and warms the moſt ſluggiſh and inanimate temper! This pleads their cauſe with all the eloquence of truth, and the tenderneſs of the pureſt affection: and this ought to be conſidered as the choiceſt gem in the diadem of virtue. Such was the language of my maſter on this ſubject; for, ſays he, "whether it be in the huſbandman who ploughs the field, or the prince that rules the land, humanity and religion can never ſhine brighter than when applied to the glorious purpoſes of preſerving our fellow-creatures from the ſtains of iniquity: and in every view there is a reverential homage due to *Providence*, in behalf of thoſe who have no other dowry than their *innocence*."

D. With ſuch ſentiments ſurely he never betrayed a woman to her undoing.

F. I hope not: on the contrary, he ſeemed anxious to preſerve them from every ſtain.

D. Do you think that ſervants have more knowledge at this time, than they had formerly?

F. There is at this period more worldly ſagacity among the lower claſſes of the people, than is generally imagined: but they are not therefore the more virtuous. And if the higher, who are diſtinguiſhed by talents, rank, and fortune, do not take the lead in a reformation of manners, ſuch as experience proves to be eſſential to our happineſs, I fear we ſhall go on from bad to worſe. They who expect it to come from the illiterate, deſerve no better name themſelves. Nothing can be more honourable among men, than a good example: and my maſter uſed to ſay, if the world were ſo conſtituted, that no one could enter the *temple of honour*, but as he paſſed through that of virtue, we might hope to ſee things wear a brighter aſpect.

D. He was never able to make people do as they ought, in order to become truly great.

F. Not whilſt they ſaw that ſome made their fortunes by departing from the paths of virtue; but this brings us to a conſideration of a *life to come*, in which every inequality is adjuſted, by the eternal laws of truth and righteouſneſs. Had I all the powers of mortal man, I could not better explain this matter, than by adviſing you to conſider, that in the ſight of God, *titles*, and *long purſes*, houſes and lands, with abundance of things *uneceſſary*, are but ſounds, ſhew, and parade. All that is truly great muſt ariſe from *virtue*; for what can *vice* do more, when ſupported by a large fortune, than make herſelf brilliant, to dazzle the eyes of the beholder, and through the magic glaſs of grandeur, appear pleaſing and amiable? The more ſhe conceals her deformity from her deluded votaries, the more ſhe may flatter them with falſe hopes of happineſs, by means of the ſenſual gratifications which ſhe can give.

D. But will common mortals conſider ſo much, that he who acts his part beſt in the ſight of God, is happier than he who is in the beſt ſituation of indulging his paſſions?

F. Thoſe who are fooliſh and perverſe may not think ſo for a time, but the light of truth is too ſtrong to be long reſiſted. We all look up for example: the common people will be what their ſuperiors are; and they often become more dangerous in vice, as they are leſs civilized in manners. *Precepts* are not ſo much wanted as

patterns: and good example commands with a force which in the end will prevail. Some who are deemed happy, make harangues, and utter ſmooth flowing periods, as if the poſſeſſion of virtue were to be acquired by the power of *words*; but the truths which ſhew themſelves in good deeds, are the things we ſhould ſeek; and theſe are practicable by maſters and ſervants; they are as eaſy to comprehend, as virtue is ready to receive thoſe who devote themſelves to her ſervice.

D. People in the middle ſtations of life, are ſaid to have the moſt virtue: have they the moſt influence on their domeſtics?

F. The middle ſtate ſeems indeed to be the ſafeſt, experience proving that mankind in this ſituation, are the moſt inclined to virtue. The diſadvantages which ſervants labour under, for want of inſtruction, and the prevalency of bad example, are ſo great, too much vigilance, on their part, cannot be employed. There are ſome maſters who do not think of this matter; and others who deny that ſuch an obligation exiſts. Even the more aged and phlegmatic, from whom one might expect the moſt ſerious attention, too often miſtake the weakneſs and prejudices of their minds, for a ſuperior degree of underſtanding; and reaſon themſelves into an opinion, that a cloſe attention to the religious conduct of their ſervants, is fit *only* for the cognizance of the *parochial prieſt* in the beaten road of duty; and from this falſe principle, the concluſion is natural; they give themſelves no trouble or concern, except that they *continually complain* of the worthleſſneſs of *their bad ſervants*, without caſting back a ſingle thought on their own unworthineſs to have *good ones*. This conduct combats virtue like a two-edged ſword. If the maſter and ſervant grow equally negligent of their duty to God, and each other, things can never go well. It is the ſame where filial and parental ties have no better ſecurity: the bad effects will conſtantly appear in our lives and manners.

D. Thank God that Mrs. *Bliſs* is ſo good a lady!

F. Be you a good ſervant to her.

CONVERSATION III.

View of the wages of ſervants. Several kinds of domeſtic ſervice. The cuſtom of vails diſcontinued. General conduct, character, and deſcription of an excellent woman and good miſtreſs.

F. NO: in theſe days of *pleaſure* and *diſſipation*, moſt of the nobility and gentry of this iſland carry their families to *London*, where ſervants conſtantly entertain each other, with accounts of *profitable places*; as how much wages ſome have more than others. They ſeldom conſider ſo much their *comfort* and *peace*, the *ſafety* of their *morals*, and the *good treatment* they find, as how much they may get; I ſay *may* get, for it is not the lot of one in a thouſand to be in ſuch ſervices as are repreſented to them; nor perhaps to have abilities to keep ſuch places, if they could *get them*. They are apt to judge of the beſt places, as people do of the greateſt prize in a lottery; and in hunting after an imaginary good, often plunge themſelves into a real evil. Let me adviſe you to be contented, and learn when you are *well*, and not deſire to be better than *well*.—

D. I have heard that the more ſervants gain, the worſe lives they lead.

F. This happens with many ſuch as ſerve maſters who lead bad lives.—There are as various modes of expence, with relation to ſervants, as in any other article of houſe-keeping. My maſter dealt but little in eating or drinking beyond what is ſimply neceſſary to ſupport nature. Upon this principle, he kept his ſervants in *London*, at the board wages of a ſhilling a day, by which means he knew his expence.—I remember a young fellow offered his ſervice, who inſiſted that no one could live upon leſs than *eighteen pence*.

D. Eighteen pence!—We ſee here four or five perſons ſupported by leſs money. And how does a *ſoldier* live on leſs than ſix-pence?

F. You may judge how extravagant ſome of us are become; and how bad example turns people's brains. This very man afterwards liſted in the army. In quarters, ſoldiers have lodging, fire, candle, pepper, ſalt, and vinegar. My maſter's ſervants had the ſame, except the three laſt,

laſt, which I ſuppoſe did not coſt a halfpenny a day. This man had a trade, and in a marching regiment was allowed to work. He choſe to marry, which he could not have the liberty of doing ſo commodiouſly in ſervice. We ſee many inſtances how liberty and the lawful gratification of the affections, are objects of the mercies of Heaven. — He that under one circumſtance thought he could not live for leſs than eighteen-pence, found the art of ſupporting himſelf, a wife, and a number of children for ſix-pence, in addition to what he could earn by permiſſion of his officer.

D. Induſtry, joined to the love of a wife and children, do wonders. How fares it with the *women?* What is the beſt thing they can learn to puſh their fortunes *in ſervice?*

F. In the true ſenſe, the beſt thing is the moſt uſeful, being virtuous; and therefore a farmer's maid is the beſt: but the thing which *ladies* now covet moſt, in theſe days of ſhew and parade, in an upper ſervant, is a young woman of decent appearance, who can make a gown and dreſs hair; and if ſhe add ſkill in *tambour* work, theſe articles are ſo uſeful to a lady, the ſervant who can perform them with any degree of propriety, becomes very valuable.

D. Every one is not fortunate in proportion to her abilities.

F. Time and chance happens to all, from the *lady's* gentlewoman, down to the girl who ſerves at an *inn.*

D. This is not the loweſt ſervice. Some get a great deal of money at inns.

F. But they ought to be girls of ſpirit, and keep intruders, drunk or ſober, at arms-length. I was acquainted with a farmer's daughter, who went to ſervice in an inn: her name was *Rebecca Sadler.* She was always clean in her perſon, civil and well behaved. She agreed for the liberty of going to church morning and evening on the ſabbath-day. She would not be reſtrained, but for very urgent reaſons: if gentlemen would *travel during divine ſervice*, they might get another to attend them; ſhe would not. Her behaviour could not but draw the eyes of men who always delight in ſeeing a woman pious; the moſt ignorant knowing that it is the ſtrongeſt ſecurity of fidelity in marriage. She was ſenſible that girls, known to have lived in *inns*, were ſometimes not the moſt eligible in gentlemen's families; and therefore —

D. If they behave well, may it not be preſumed they have a greater ſenſe of religion; and ſhould for this reaſon, be the more eſteemed in every family: one would wiſh to avoid being expoſed to temptation; but if *inns* are neceſſary, and women, as well as men ſervants, are likewiſe neceſſary, all is honourable, that is honourably performed for the glory of God, and the good of mankind.

F. Well obſerved!—I was going to ſay that *Rebecca* was more ſtrictly on her guard, than ſhe might probably have been, had ſhe been a ſervant in a gentleman's houſe. A young woman, who fears God from her heart, will in all circumſtances conſider how to preſerve herſelf, by following his commandments. *Rebecca* was one of this kind.

D. The danger ſervants are expoſed to, is when they are vain and eager after *money.*— What has been the fate of *vails*, which I have heard much talk of!

F. I will tell you my thoughts, with condition that you *keep them to yourſelf!*—Nothing has contributed more to injure the *morals* and *contentment* of ſervants, and the peace and freedom of families, than the *cuſtom of* VAILS-GIVING.

D. How was this cuſtom introduced?

F. I ſuppoſe it is ancient, ſo far as it might relate to certain great men, on great occaſions; —but our folly at length made it general, inſomuch that we *all* acted as if we were great; and it became a tax without diſtinction, on thoſe who had *generoſity* without *wealth*, or *wealth* without *generoſity*, as well as on thoſe who had neither. This created a ſtrange jumble! —The affections in the human ſoul, are the ſame in *prince* and *beggar:* the *generous* feel the pleaſure of beſtowing where they think the object deſerving; and the greater the diſtreſs, the greater the joy to him who relieves it; but to be *conſtrained*, by the tyranny of a cuſtom, *to give*, is a contradiction.

D. When you came into life, what was a footman's wages?

F. I had only *five pounds:* I uſed to receive three or four more, in ſhillings, from my maſter's friends: but I always thought a *crown at Chriſtmas*, beſtowed with an air of generoſity, by a gentleman whoſe face I had often ſeen, more valuable than ten ſhillings given in ſhillings, as if I were a *beggar* at my maſter's door; or his friends obliged by the power of this inhoſpitable practice, to *pay me* for doing my duty to my

maſter; or ſatisfy *me* for the dinner they had eaten at his expence, generally paying more than it was fairly worth.

D. It had been better for you, and, with reſpect to what your maſter preſented to other gentlemen's ſervants, *for himſelf alſo*, if he had given you eight or ten pounds a year wages, without *giving* or *taking* vails.

F. Nothing wounded the reſpect we owed our ſuperiors, or did greater prejudice to the ſobriety and fidelity of ſervants, particularly footmen, than this *beggarly cuſtom*, the breach of which now honours both maſter and ſervant, more than the obſervance of it ever did.

D. It was a *cuſtom* which, I ſuppoſe, beggared ſome poor gentlemen, who might give occaſionally more money than remained in their pockets.

F. So it happened continually; but this was not the only inconvenience. The *ſervant* did not depend on the *maſter* alone; and therefore he could not depend on his ſervant: their mutual wants are now better anſwered, and the rate of wages more properly aſcertained. The ſervant now knoweth *what* he hath to expect, and *from whom*; and his fidelity is ſecured the better, whilſt the maſter becomes the wiſer, by being ſo much the better able to regulate his expence. I have often heard *my good maſter* ſay, that in foreign countries, we are conſidered as a nation of *princes*, *philoſophers*, and *freemen:* but that this cuſtom of *bribing ſervants* to do their duty, had converted the firſt nobles of the land, into arbitrary levyers of taxes on their gueſts, for the benefit of their ſervants, ſtaining their dignity and nobility by an action mean and ſervile; equally eſtranged from freedom, generoſity and common-ſenſe.

D. Is there any ſuch cuſtom yet remaining amongſt us?

F. Yes: the cuſtom of *card-money yet remains*, and is of the ſame kind: I have often wondered why the *viſitor* did not pay for the *tea*, the *ſugar*, the *fire*, the *candles*, or the *room*, as well as for the *cards:* theſe are objects of *comfort*, as well as entertainment, and therefore the moſt valuable.

D. Do the gentry put themſelves on a level with *publicans*, that they make their gueſts pay for the cards?

F. Why in truth, it is *like* it: there are ſome few who actually live *by* gaming tables, as there are others who attend them ſo much, they may be ſaid to live *at* them.

D. But pray, how ſtand the advantages which women ſervants claim? Have they not as good a title as the men?

F. In ſome reſpects a better; though they had need be more on their guard, of whom, and for what they receive money. They have not only the ſmalleſt wages, but if they marry, they have oftentimes the largeſt ſhare of the burthen in the care of their offſpring; for the father often neglects his buſineſs; or being pinched by want, *deſerts* his family. Another reaſon is, that being the moſt temperate, to *one old man* found in a workhouſe, there are generally *ſeven* or *eight old women*, having buried their huſbands, who left them *pennyleſs*. By the time the men grow old, they generally die, and are provided for; but there are many women reduced to want, with a family of young children at their heels, who are often obliged to apply to the pariſh. In our condition, you know, that no proviſion being made for a wife or children, at marriage, there is generally the moſt prudence required on the female ſide: and this alſo pleads for the women ſervants to reap the fruits of generoſity, at leaſt as much as the men.

D. And how ſtands wages, in general, at this time?

F. Theſe, like other articles, are proportioned to the price of the neceſſaries of life: I am ſure that I pay a great deal more for reaping an acre of corn, than I did formerly: and it is the ſame with regard to ſervants; for although the man ſervant is fed, as well as clothed in the family where he lives; yet, perhaps he is called upon to feed his wife, his aged parent, or his child; and his humanity may alſo induce him to aſſiſt ſome poor relation: he may likewiſe hope to feed himſelf, and enjoy the fruits of his honeſt induſtry. If he goes to the workhouſe in his old age, it is an uncomfortable ending of honeſt ſervice; and the maſter muſt, in conſequence of ſuch an event, be the more heavily taxed from generation to generation, for the *parochial poor*. He may, therefore, wiſh to ſee his ſervants more provident, and ſave their wages more than they uſually do. There is not a ſtronger proof how thoughtleſs we are, than the ſmallneſs of the number of domeſtics who appear to *ſave any thing*.

thing. This is one reaſon why our hoſpitals are crouded; and after ſo many *changes of places*, numbers end their days in a poors-houſe.

D. "Rolling ſtones gather no moſs."

F. Therefore let me beg, that if you find good treatment, you will conſider it as ſuperior to any ſuch additional wages, as you might have the fortune to obtain, upon change of place. In your preſent ſituation, as a very young woman, a fondneſs for change, can hardly fail to produce miſchief. I do not ſay, but that in due time you may naturally expect an *increaſe of wages*, yet obſerve my counſel: prefer a *peaceful life*, with moderate wages, to the greateſt advantages, attended with irregularity. And remember that I now part with you, my dear child, in the confidence that you are going into *good hands:* every one of our neighbours has not been ſo fortunate at ſetting out!

D. I hope to do well; but pray, what is my MISTRESS's general CHARACTER and conduct?

F. A conduct truly rational and religious is ſo *rare*, it always makes thoſe who are moſt diſtinguiſhed, appear *ſingular*. This lady is called a *particular woman:* ſhe hath ſo much religion, as not to be ſatisfied without prayers in her family every morning and night, ſeeming as if ſhe counted the nights and days as ſhe lives, and in a ſtrict ſenſe applied her heart unto *wiſdom*. Upon the ſame principle, ſhe requires of all her ſervants to go to church, either in the morning or evening every ſabbath-day; and will not keep a ſervant who declines going to the *ſacrament* of the Lord's-ſupper, at the great feſtivals. —She requires of them to repreſent to her, if any hindrance ſhould intervene, that, if poſſible, ſhe may remove it; thinking herſelf equally anſwerable for the religious duties, as well as the morals of her ſervants; having found, as ſhe ſays, by experience, that theſe generally accompany each other; and that the more ſervants there are in a family, the more difficult it is to govern them properly.

D. Does ſhe bargain with them that they ſhall receive the ſacrament?

F. No: this would be abſurd; but if repeated admonitions, and the moſt pious and friendly advice, whilſt they *are* in her ſervice, make no impreſſion, ſhe diſcharges them; not caring to confide in the obedience of thoſe, who do not obey their Saviour; nor to truſt ſuch as act as if they had no truſt in the word of God.

D. I really believe, if all maſters and miſtreſſes were to act in the ſame manner, we ſhould be much the better for it.

F. Religion, like the beſt and the worſt things, depends on habit; I mean the diſcharge of the duties of it. The moſt abandoned wretches might occaſionally be induced to practiſe deceit; but the *hypocrite*, who lets *cunning waters* fall from his eyes, hoping to make them ſhew as ſtreams of innocence, muſt anſwer for it at the tribunal of that God, in whom is no deceit, nor turning from the truth: —But in reſpect to the people, the hypocrite is leſs dangerous, than him whoſe example defies the laws of heaven and earth!

D. Is ſhe an induſtrious lady?

F. She is never idle: and to keep her ſervants *virtuous*, ſhe eſteems it neceſſary to keep them *employed*, giving them this wholeſome proverbial admonition, "Get thy *ſpindle* and thy *diſtaff* ready, and God will ſend thee flax;" telling them to *think* of *eaſe*, if ſo they are pleaſed, but to work on; obſerving that eaſe is the object which all mankind are naturally inclined to ſeek; but that they really find more pleaſure in action than in reſt.

D. What! to be always at work!

F. Humane and conſiderate people, think of others as they do of themſelves: ſhe is attentive to the means by which her ſervants, at proper times, may be moſt ſafely diverted. In her is found all the tenderneſs of a woman, without the foibles uſually attending her ſex. She is acknowledged to be one of the politeſt women of the age, charming in her perſon, and in manners moſt attractive: in underſtanding ſhe is ſuperior to moſt *men:* very affable and courteous, yet ſupporting her dignity with grace. Her charity flows from her religion; and as it is cheriſhed by the *compaſſion* which ſtreams from her heart, ſhe is therefore conſtant and ſteady. She judges on the *merciful ſide*, diſtinguiſhing *faults* from *crimes*; and conſiders the condition ſervants are in, as well as the kind of education they have had.

D. You make me in love with my miſtreſs!— I ſuppoſe that all her ſervants love and honour her, with all their hearts.

F. They have great reaſon to do ſo: but this is not the age of good ſenſe and piety, in the œconomy of domeſtic life. —She will not chide you often; for ſhe ſays, frequent chiding deſtroys authority.

authority. If ſervants will not mend upon reaſonable admonition, ſhe thinks there is no good to be expected from them. Her reproofs are full of gentleneſs; and her advice the law of kindneſs: but you are to obſerve, that ſhe will not recommend the ſervants ſhe diſcharges, if they behave untowardly: nor conceal their defects in point of civility, ſobriety, or cleanlineſs; yet, rather *compaſſionating* than *aggravating* ſuch faults. She ſays, that deceit in recommending ſervants, from motives of compaſſion to them, is like robbing the *rich*, in order to give alms to the *poor*.

D. Falſe tenderneſs deſtroys the diſtinction of real good and bad ſervants, and diſcourages the virtuous.—Some, I am told, think that becauſe they are in a lower ſtate than the maſter, therefore he muſt make it up to them by his *good word*, let their conduct be what it may.

F. She diſdains this opinion. You have heard of a late ſtory of a gentleman, who notwithſtanding he knew his ſervant had robbed him, recommended him to another maſter. The conſequence of which was, that he robbed the ſecond maſter alſo: but he proſecuted the gentleman, and recovered the loſs. Mutual confidence, like laws, ſhould be founded on *truth* and *juſtice*.

D. True, my father: neither truth nor juſtice ſhould be wounded for the ſake of maſter or ſervant.

F. To offend God under a notion of compaſſion, is not true religion.

D. Doth this lady examine into her houſhold affairs?

F. Diſcreet women, they ſay, have neither *eyes* nor *ears*. They are occaſionally *blind* and *deaf*; but they ſhould alſo *ſee* and *hear* in proper time and ſeaſon: there is a *meaſure* in all things: without it, diſcretion itſelf would imply a contradiction. Your miſtreſs is ſo exact, ſhe makes up her accounts every *Monday* morning, paying *ready-money* for every thing ſhe buys. By this means, ſhe lives elegantly and ſplendidly, for *half*, or at moſt *two thirds* the ſum, which thoſe ſpend, who would *never* pay their debts, if they could cut off the long arms of the law. Her maxim is, "better go to bed ſupperleſs, than riſe in debt:" intimating, that many charges are contracted by things *not neceſſary*; and that ſome neceſſary things muſt be given up, rather than run in debt for them. She lives within her income; not with a view to increaſe her wealth, but to provide for the pleaſure of beſtowing liberally on objects of diſtreſs, diſtinguiſhing acts of charity from acts of liberality; though, in truth, they ſeem to be much the ſame thing, excepting the rank of the perſon diſtreſſed. She diſdains the notion of making the better figure at the expence of her peace of mind; whether it be created by expending too much, or by not having it in her power to do generous actions. She ſays, ſhe always endeavoured to promote the good of her family, and obtain the confidence of her huſband, during his life-time, by conſulting how far he choſe to carry his expence, apprehending it of great conſequence to make it fixt and regular, particularly with regard to clothes and pocket-money. I have heard her mention, that in the beginning of her life, and before ſhe was married, ſhe made almoſt every thing ſhe wore: that whilſt ſhe could command a needle, ſhe was never idle; and when ſhe became miſtreſs of a family, ſhe found early riſing, equally conduce to the diſpatch of buſineſs, and the whole pleaſure of the day; apprehending, that to rely entirely upon her ſervants, was unjuſt to them who had not been bred up to command; and to herſelf, whoſe education enabled her to direct. She is deſirous that every thing ſhould go on well, by every one doing their duty.

D. All this is right: Is ſhe a grand lady?

F. She dreſſes elegantly, according to her fortune, her clothes being rather rich than brilliant; but ſhe confines herſelf to a certain moderate ſum yearly, expending more in *charity* than *apparel*. She is at no charge for *hair-dreſſers*, her daughter or her maid, doing all ſhe requires about her perſon.

D. More in charity than in apparel!—I have heard of ſome ladies, who are at a greater expence for curling their hair, than will pay the wages of half a dozen chambermaids.

F. The greater ſhame for them! Your worthy miſtreſs had much rather relieve the diſtreſſed, than put a hair-dreſſer, in point of pay, upon a level with a gentleman. She is not *faſhionably* grand, for ſhe diſlikes *cards*; yet, not ſo, but ſhe will play for an hour at a low game, to oblige her friends in a private family. You are to underſtand, that *hair-dreſſing*, *preparation* for cards, and the *card-table*, employ a conſiderable portion of the time of our *fineſt* people; and yet, I have often heard my maſter ſay, there are few women of

of condition in other countries, ſo rational and knowing, as ours are.

D. Is not this a contradiction?

F. Not if the women of other countries have the ſame faults, and fewer virtues. In ſome parts of *Europe*, religion is more attended to. This lady is well read, not in the ſcriptures only, but in all the ableſt and moſt elegant compoſitions of the divines of our Church, and the Diſſenters.

D. Are there any good authors among the Diſſenters?

F. Many admirable compoſitions come from their pens. This lady alſo reads hiſtory and travels, and ſome books of ingenuity; ſeeking the converſation of ſenſible and virtuous perſons of both ſexes.—So far as variety is neceſſary, ſhe changes the ſcene from *books* to *muſic*; and has great pleaſure in *walking*, and in *riding on horſeback*.—She eſteems the works of *nature*, as they come immediately from the hands of God, far ſuperior to all the powers of *art*: and the charms of virtue, as viſible in the beauties of the mind, beyond all parade, or the whiſtling of titles.—She hath a fine taſte in the *ornamental* parts of life, and embroiders beautifully; but this, in compariſon of things really uſeful, ſhe eſteems as unworthy of praiſe.—To do good, is what ſhe conſiders as an employment, as well as a pleaſure; and ſhe never ſeems to be tired.

D. With all theſe high qualities, has ſhe *good-nature?*

F. I think ſhe could hardly have ſuch qualities without it: ſhe appears to have great ſenſibility. Though naturally of a quick temper, ſhe ſpeaks *calmly*, having acquired ſuch a command of her paſſions, that ſhe weeps or rejoices, only from a juſt ſenſe of things, drawn from mature thought and experience.—She has ſeen and felt what it is to be unfortunate, and ſays, that "no one knows better what *good* is, than him who hath endured *evil*."—In a word, the conſciouſneſs that ſhe ought to paſs her time on earth, agreeable to the deſign of Heaven, gives a peculiar chearfulneſs and ſweetneſs to her manners.—She often ſays, that people of chearful diſpoſitions, are ſeldom agitated by any violence of paſſion; and that an *even*, and *chearful* ſpirit, is the beſt preſervative of the mind from every dangerous effect of the paſſions.

D. Does the conſideration of the *times*, ever put her out of humour?

F. Times!—Do *you* expect better times, *Mary?* They are as good as we pleaſe they ſhall be. We are inconſtant, and ignorant of our own happineſs, and expect *too much*. As a woman of fortune, ſhe is intereſted in the ſafety of property: as a good and loyal ſubject, ſhe attends to her duty.—She acknowledges the diſtinguiſhed good ſenſe and virtue which is to be found amongſt ſome of us, above any other nation: but laments our *national character*, expreſſed in our *inclination to be diſpleaſed*, or to talk at random, as *if* we were diſpleaſed, whether we are really ſo or not; making it doubtful whether the *preſs*, by its *abuſe*, is not converted into an inſtrument of *ſlavery*: ſhe means the ſlavery of one man's deſtroying the good name of another; for when this ceaſes to be the moſt *ſacred property*, all *confidence* muſt ceaſe.—She conſiders the *peace of a nation*, like *religion*, too ſacred to be brought on the theatre of *public amuſement*, apprehending that liberty may grow angry, and take her leave: for whilſt ſo many pens are envenomed, they can hardly fail of *poiſoning* the minds of the people, who read the news-papers, many being fools enough to believe every thing that is *printed*. She ſays, candour and humanity, are the chief glory of a free nation; and conſequently, that writers who ranſack [redacted] the receſſes of intelligence, to *find* faults, or to *make* them, torturing every word and action, to wreſt them to a meaning deſtructive of peace, may render *liberty* aſhamed of owning *us* as her children; adding, that if authority is vilified and diſcredited, it will have a hard ſtruggle to maintain its weight to anſwer the ends of government. She obſerves alſo, that if the prudence and virtue found in government, are not rightly diſtinguiſhed from the *abuſes* which have crept into it, and proper time given to correct them, the *candid* part of the people, which ſhe charitably ſuppoſes is the greateſt, will find themſelves bewildered, whilſt the *fooliſh* and *diſhoneſt* make it a reaſon to ſubvert all government.

D. What do *you* think of theſe matters?

F. I am not ſo deep in politics, as to decide on ſuch queſtions; except that I am ſure nothing can be *right*, which is not *honeſt*; nor can any good come of cruelty to each other, let the motive be what it may.

D. I am glad when I can promote peace and good humour.

F. It cannot be denied, that corruption and abuſes have crept into government; but govern-

ment hath been often oppoſed with virulence and animoſity, as if any body could govern better than thoſe who are in office: but you know ſomebody muſt be in office; and if they are always abuſed, it is hard to judge, in many caſes, who is in the wrong. It is our buſineſs to hope that *good* will come out of *evil*; for if, as they ſay, riches are the cauſe of the corruption of our manners, it may eaſily happen, that we ſhall become *poorer*; and we may perhaps diſcover, that *more virtue*, and *leſs wealth*, will make us a happier people, than more wealth, and leſs virtue.—Contrary to the common practice, your miſtreſs thinks it her duty to examine *firſt*, and pronounce her opinion *afterwards*, which ſhe always does with diffidence, declaring ſhe had rather ſubmit to a *ſmall evil*, than hazard a *greater*. She has an awful regard to *juſtice*, as due to all mankind, whether towards a perſon *in* office or *out*, diſdaining the thought of condemning *miniſters* of ſtate, or any others, *unheard*, or as fancy dictates; for, ſays ſhe, "how can I be a miſtreſs of the ſubject? and to ſuppoſe they muſt be bad men, who are charged with the weighty affairs of government, as it were becauſe they have this charge, is moſt abſurd and *cruel*; and to abuſe them wantonly, is *wicked*." Such conduct appears to her as ſetting ourſelves afloat in a ſtorm, without ſail or compaſs.——In ſhort, her politics keeps pace with her good ſenſe and *charity*, and both incline her to lament the *errors* of ſome, and the *perverſeneſs* of others, whilſt her *benevolence* wins the hearts of all.

D. This is not the way of talking at the doors of alehouſes, nor among goſſips: I hear many ſpeak of *ruin* as familiarly as they do of eating their dinner.

F. At alehouſe-doors! No, *Mary*, nor within many other doors: you are to obſerve, however, that this kind of diſcontent, and expreſſions of uneaſineſs, is according to the humour of the day; though in the degree it is in uſe, it is a heavy tax on our morals, as well as our intereſt. It is childiſh; it is trifling with ſerious things: I ſee no good coming of it; for either miniſters are *not in fault*, as they ſay, or we never *puniſh* them, and conſequently we do not act upon a right principle. If ruin ſhould, at any time, be near us, and we only *talk* of it; we ſhall be like the boy in the fable, crying, *The wolf! the wolf!* till he comes at laſt, and devours us. The only good that comes of it, is, that the *ambition* of one great man, keeps another's *pride* in awe.

D. What is underſtood by *great man?*

F. Not always him whoſe mind is great and exalted, but a perſon of large fortune, or diſtinguiſhed talents; and ſometimes it means a man who has the curſe of being able to do miſchief. —This lady is as temperate in her manner of living, as in her politics: ſhe never has but one courſe, and eats very little at ſupper. She is remarkable for keeping *good hours*, paying for none of her amuſements more than they are worth. She thinks temperance will preſerve her *life*; often talking of *death*, as the *end* of her cares; and wondering to ſee ſuch a buſtle among people about *life*. She ſpeaks of her own diſſolution, which ſhe always ſuppoſes to be *near*, in ſo familiar and unaffected a manner, no one can doubt of her being perfectly reconciled to the decrees of Heaven.

D. Happy lady! Would to God I could imitate her, in that which is a common duty to us all!

F. Whatever our *fortunes* may be, we might all cultivate the ſame ſentiments, and by degrees acquire *the ſame happy turn of mind.* I hope, ſo far as the duties which I have deſcribed are common to *chriſtians*; or any of the good cuſtoms and habits which I have mentioned, are ſuited to *your humble condition*, you will imitate your miſtreſs. Act your part well, and you will equal her in virtue. As to fortune, if it ſmiles upon you, take the advantage; but when you are diſappointed in your views, ſuppoſe that you are not leſs under the care of Providence, as That which hath happened, may be the *beſt* for you!

D. I will endeavour to be very faithful; and I make no doubt but I ſhall love and honour my miſtreſs: at the ſame time, I have experienced ſo much tenderneſs at home, I am afraid all the regard which I can expect will appear harſh to me.

F. Fear, beyond the meaſure that prompts us to provide the beſt we can for our ſecurity, ſerves only as a ſcourge: rather indulge a ſuſpicion, that an exceſs of kindneſs may make you proud, and draw you into ſome ſnare. Do not expect too much: *bleſſed* are thoſe who do not raiſe their expectations above meaſure, for they ſhall not be diſappointed, nor rendered wretched, from their miſtaken notions of the world.——Above all, I charge you, let nothing tempt you to be *ungrateful.* Your miſtreſs will probably ſay to you, "I know your father to be an honeſt man; I have a reſpect

reſpect for him; and if you are a *true daughter of his*, you will be a *faithful and good ſervant to me*: and if your conduct ſheweth it, you may be aſſured of my friendſhip."

D. If I ſet out with ſuch a prepoſſeſſion in my favour, it will be a happy ſign of my ſucceſs.

F. The world, *Mary*, goes not always as it ſhould; otherwiſe what can be nearer to any of us, than a *good ſervant*, except a relation, or a friend we have long proved. A *good ſervant* is a *bleſſing*, and a *bad child* a *curſe!* But in all circumſtances, gratitude for kindneſſes received, is one of the beſt proofs of virtue. Thoſe who expect their ſervants to be their friends, ſhould firſt ſhew themſelves friendly: but the maſter will not always ſucceed, let his conduct be ever ſo virtuous and humane; for *ingratitude* is a weed which grows in many ſoils, and we may expect the moſt of it where the ground is leaſt cultivated: this is often verified among people of our condition. Although ingratitude is not a crime puniſhable by human laws, it is ſuch a proof of baſeneſs, as cannot eſcape puniſhment hereafter. You know not how many pine in ſecret anguiſh, for the unkindneſs of thoſe who were bound by the laws of gratitude to be their comforters.

D. Solomon ſays, "Whoſo rewardeth *evil* for *good*, evil ſhall not depart from his houſe."

F. We are all prone to evil; but among the virtuous, "he that *receives* a good turn, never forgets it; and he who *does* one, doth not *remember* it." Never be ungrateful to any one, but particularly to her who gives you bread and protection; for though you will repay her by your labour, the vicious, in every part of life, diſregard their duty ſo much, the *virtuous* cannot be too much praiſed, when they perform it. The ſatisfaction which ever waits on conſcious integrity, is the higheſt pleaſure that mortals can enjoy.

D. I am not apprehenſive I ſhall be guilty of ſo grievous a ſin; and for the reſt, I am prepared to meet diſappointments and misfortunes, and begin to feel what they are, in parting with you: yet, I believe that *cuſtom* makes all places familiar; and I truſt that the ſame good Providence, which has hitherto preſerved me, will always defend and protect me.

F. Remember that NEGLIGENCE is but another name for unfaithfulneſs or diſobedience, againſt which you ought to pray (*a*). The beſt-minded people ſometimes *forget*; and thoſe maſters who underſtand what human nature is, make ſuitable allowances for it.

D. Allowance muſt be made! but I apprehend that *negligence* ariſes chiefly from lazineſs: and ſhe who intends to do any thing, and puts it off to a diſtant hour, will probably forget it. —How often do you think this may be *forgiven?* ſeventy times ſeven?

F. This is not of the kind of tranſgreſſion which can be entitled to ſo much favour: the *forgiveneſs* which you mention, relates more to religion. Not doing a thing at the time we think of it, knowing it muſt be done within a certain time, is hazarding the doing it at any time. The putting things off till to-morrow, or ſome diſtant hour, grows into a habit, till at length the whole life of ſuch a ſervant is out of order: it is a continued ſcene of erring and repenting, or growing obſtinate and impenitent: all the peace and harmony of life is ſubject to be deſtroyed. Her buſineſs is *never* done, or done *imperfectly*, becauſe out of time. She doth not, as ſhe would be done by; or ſhe is a *fool*, and would ſuffer evils which render her unworthy or incapable of ever being a miſtreſs herſelf. Your buſineſs is to implore the Almighty for patience in ſervitude (*b*), that your conduct may not excite indignation nor reſentment.

D. Is

(*a*) *For fidelity in ſervitude.*——Great God! thou righteous judge of men! let thy fear be always before mine eyes, that I may diſcharge my duty with faithfulneſs and zeal. Thy all-piercing eye, can ſee my inmoſt thoughts, and minuteſt actions! Let my fidelity to my *miſtreſs* expreſs my gratitude, for all the mercies which thou haſt vouchſafed unto me, that I may delight in promoting her happineſs and proſperity: and I beſeech thee, to give *her* ſuch a ſenſe of her eternal obligations to juſtice and piety, temperance and righteouſneſs, that her endeavours may unite with mine in the advancement of thy glory, and the good of mankind, This I beg, O merciful Father, through the merits of *Jeſus Chriſt* my Redeemer!

(*b*) Moſt meroiful God, and tender Father! I beſeech thee to remove from me all pride and haughtineſs of ſpirit, that with patience and reſolution, and ſingleneſs of heart, I may ſubdue evil with good. Grant me grace to imitate the humility of my bleſſed Saviour, that I may obtain ſuch peace of mind, and reſt of ſoul, as the world cannot give. Let my conſcience be void of offence, that amidſt all the follies and iniquities which ſurround me, I may acquit myſelf with applauſe in thy ſight, O God, and receive the reward which thou haſt promiſed to thy faithful ſervants, through *Jeſus Chriſt* my Redeemer!

D. Is it not negligence which puts ſervants upon lying, and conſulting how they ſhall *deceive*, as knowing their conduct will not ſtand the teſt?

F. Juſt ſo: I have obſerved it a thouſand times. I have likewiſe ſeen *bad* ſervants give inceſſant occaſion for that kind of petulancy and imperiouſneſs, of which all ſervants are apt to complain. Thus is life diſturbed on both ſides: and hence it ariſes, that many maſters and miſtreſſes, otherwiſe good people, are careleſs of the morals and religious deportment of their ſervants. They grow *tired*, and care not for more, than what ſimply regards domeſtic duties, and theſe oftentimes imperfectly performed. Moral and religious obligations are linked together as in a chain; and it is the nature of *vice*, in every kind, to create diſquiet in the human breaſt.

CONVERSATION IV.

Pertneſs and impertinence, and other faults of which ſervants are uſually guilty. Fable of the farmer and his three enemies. Character of a truly good ſervant, and her death.

D. DOES no family enjoy uninterrupted domeſtic peace?

F. But few, I believe. You muſt expect to find virtue and vice blended together!—The world is a wide field; in many parts of it grow briers and thorns, whilſt others abound in the fruits and herbs of every kind which feed or delight us. The body requires not much food, nor need it be of the richeſt kind to keep it in health: nor will you find the improvement of your mind ariſe from nothing but peace and harmony. Bitters, as well as ſweets, conſtitute the nouriſhment of the ſoul in virtue, the one giving a reliſh to the other. Have you not obſerved, that *to-morrow* often wears out the evils of to-day? We are happy by intervals. Some evils are rendered familiar by cuſtom: others ſupplanted by virtue, or by *greater evils*. The mind not diſeaſed by *pride*, nor *repugnant* to the decrees of Heaven, often draws conſolation from *diſtreſs*. Hope for the beſt, and pray for *patience*. When evils come, which you think you can remedy, remove them as your better judgment may direct: but make not the remedy the greater evil.

D. As I hear you with pleaſure, I ſhall bear with patience, as much as my prudence may teach me I ought to bear, being perſuaded from what you ſay, there is an inevitable mixture of *evil* with *good*.—If I am treated *well*, I hope I ſhall be ſenſible of it: if *ill*, I will ſtill endeavour to keep my good-humour, fidelity, and generoſity of temper, not for my reputation ſake only, but for the ſake of virtue: yet I will *leave my place*, rather than be a *ſlave*.

F. Well diſtinguiſhed! But do not change without acquainting me, unleſs you find your perſon in danger. I hope you will have no reaſon to think yourſelf a ſlave. Be juſt to yourſelf, and do your duty, and not engage to do what you cannot perform. You will probably find ſome ſervants ſo perverſe, or cunning, as never to acknowledge themſelves to be in the wrong: however falſe or ridiculous the excuſe, ſomething is always ready at their tongues end. Not having ſenſe enough to diſcover that every one is occaſionally miſtaken or forgetful of duty, and that thoſe generally err the leaſt, who are the moſt candid in their acknowledgments of error, they untowardly perſiſt, as if they had not the leaſt notion of candour.

D. Is not this a very ſingular character? Which is the moſt unhappy, the miſtreſs or the ſervant? If one is diſcontented, and the other diſpleaſed, why do they not both try to mend their fortune?

F. It is not eaſy to account for the conduct of many people in the world: they know not their own minds. The condition of the maſter, as appointed by Providence, entitles him to a *ſuperiority*; but he had better renounce it, or ſerve himſelf, than be harraſſed or inſulted: for ſo far from doing any *good*, he only contributes to eſtabliſh the perverſeneſs of another perſon.

D. Is not the conſideration of the low education of ſome domeſtics, a reaſon for compaſſionating their infirmities?

F. With the wiſe it is a good reaſon; but would you have the wiſe or fooliſh excuſe ill-mannered,

mannered, or pert replies, trifling evaſions, frivolous excuſes, or obſtinate lies?

D. I do not mean this: I ſhould not excuſe them often myſelf, were I miſtreſs.

F. I have frequently ſtood amazed at the patience, or rather folly of ſome maſters, when I have heard ſervants anſwer to reaſonable and neceſſary commands, *Yes, if I have time*; or, *I will do it, when I have time:* and this in a tone of voice, which ſeemed to ſignify in plain *Engliſh*, "*I have certain duties to perform. You, Sir, do not underſtand what you ſay. I am the beſt judge whether it ought to be done or not; and if I find it neceſſary, or it pleaſes me to do it, it ſhall be done when I think proper.*"

D. Is not this conſtruction of their words, ſevere? Such a reply would ſeem to prove that a ſervant had loſt all ſenſe of the reſpect due to a maſter or miſtreſs.

F. Yet this is the plain common-ſenſe of the matter. Maſters and ſervants are often fools alike: they neither *part*, nor *remain together*. Mutual civility conſtitutes a great portion of the joys of domeſtic life, among the beſt kind of people: and candour, with reſpect to what is, or is not pleaſing; what is remediable, or not, can alone produce a right underſtanding, and probably a mutual regard between maſter and ſervant. All the reſt is mutual neceſſity, or a preſumption that every maſter and ſervant is ſo bad, it is in vain to attempt any reformation: whereas it is the *buſineſs* of life to correct and improve each other.—What think you of a girl, who, when her miſtreſs reminded her of what ſhe had forgotten, conſtantly replied, "*I was juſt going to do it?*" Now, whether ſhe ſpoke truth or not, it was moſt unlucky ſhe ſhould be ſo repeatedly, *only juſt going to do it:* I adviſe you always to do the thing you are told; and if you reply, thank your miſtreſs, and not ſay, *I was juſt going to do it*; for this will not only rob her of the merit of ſuggeſting the thing that is right, but it will deprive her of the ſilent applauſe which at leaſt is her due: beſides, though what you ſay ſhould be *true*, it will appear very much like a lie; and that you were *not* juſt about to do it. This is generally a compound of falſehood and hypocriſy; a pretence to merit which doth not exiſt, and may be very juſtly reſented as a faithleſs rule of conduct.

D. But ſome ſervants carry their miſconduct ſtill greater lengths.

F. Yes: I have known inſtances which ſeemed to ſhew yet greater impudence and preſumption; for when by gentle expoſtulation the maſter had left his ſervant no excuſe, I have heard him ſay, "If I had done *this*, *then* you would have ſaid, why did you not do *that?*"—

D. Would have ſaid!—This was outragious impudence! Will any maſter keep ſuch a ſervant?

F. To go into a detail of argument with a perſon of ſo little modeſty, is below the dignity of a maſter—And when things come to ſuch a height, there can be no remedy but parting.—It is the ſame with thoſe ſervants, who through preſumption are often negligent, and for want of *candour* and *humility* never acknowledge themſelves to be in the wrong. You may reſt aſſured, that as humility can hardly fail of obtaining forgiveneſs, hypocriſy and impudence aggravate offences. This is agreeably exemplified in the fable of the *farmer and his three enemies*, the hare, the fox, and the wolf, who invaded his premiſes. By placing proper ſnares, he took them all three, priſoners. The *hare* confeſſed ſhe had eaten a few turnip-tops, merely to ſatisfy her hunger, and beſought him with tears to ſpare her life, promiſing ſhe would never return upon his grounds. The *fox*, fawning with an humble tone of voice, proteſted he came into his premiſes, with no other view, than to do him ſervice, by driving away the hares, and other vermin, which might injure the growth of his corn; and that he had too great a regard to *juſtice*, as well as to the *farmer*, to be capable of the leaſt diſhoneſt action. The *wolf*, when he came under trial, declared he meant to devour his lambs, to which, in his opinion, he had an undoubted right; and in the purſuit of which he ſhould never ſcruple to hazard his life." You will eaſily imagine, *Mary*, how the farmer decided the cauſe: he compaſſionated the hare, upon her humble confeſſion and repentance; but as to the fox and the wolf, ſays he, "Let them be hanged together; the fox for rank hypocriſy, and the wolf for conſummate impudence."—

D. A very juſt deciſion it was, in every inſtance.

F. When the characters and well-known practices of people do not correſpond with their words, or they pretend to rights which are contrary to common-ſenſe and reaſon, it is high time to decline all connexion with them: and

when the viciouſneſs of ſervants goes ſo high, there is good reaſon to degrade them.

D. What do you mean?

F. They ſhould be put into ſome of the lower offices of life.

D. Is there not a mixture of ſuch vices in all conditions?

F. We are ſpeaking of the *degree* of vice, as we find it among *domeſtics*. Every compaſſionate and judicious maſter, judges what allowance to make. My advice to you is, always to ſuppoſe your miſtreſs ſees *your* heart; and that you cannot deceive her; and let no part of your conduct carry with it an appearance, that pride has greater ſhare in your declaration, than the alertneſs you aſſume. You may put your head under your own wings, and think that nobody ſees you; but reſt aſſured, thoſe who depend on your ſervice, will diſcover your faults; and in proportion to their ſuperior ſenſe and experience, they will feel the many inconveniences which attend them, both in their domeſtic œconomy, and their moral ſenſe of *good* and *evil*. It therefore becomes your intereſt, as well as duty, with regard to both worlds, to pray for *humility*, *candour*, and *obedience* (*b*).

D. Do people *reaſon* ſo much about their *ſervants*, as you think they ought?

F. We muſt reaſon about good and evil: it is the *buſineſs* of life. Moſt people *talk* much, though they *reaſon* but little. Few maſters or ſervants really ſtudy what *duty* means, but act more from *cuſtom* and *chance*, than ſound policy or religion. Both feel the bad effects of miſconduct; and both go on complaining, yet ſeldom trace the diſeaſe to its ſource, and therefore ſeldom cure it. My maſter was very partial to *England*, yet often ſaid, that he met with fewer mortifications from his ſervants when he lived abroad; not from their ſuperior abilities, but their greater readineſs and obedience. "The *Engliſh*," ſays he, "do very well in moſt caſes, but they will do it in their *own way*: their manners partake of their liberty, and they do not conſult how to make their liberty *pleaſing*. Few of them are ſo fearful of offending, or ſo ſolicitous to oblige, as to render their ſervice *agreeable* to the natural benevolence of the mind. Hence it ariſes, that neither their own lives, nor thoſe of their maſters, paſs ſo happily as they might do. The *pride* of liberty, and the *fears* of oppreſſion on the ſide of the indigent ſervant; and the inſolence and impatience, with which riches are apt to ſwell the breaſt, on the part of the maſter, often create a kind of miſery, peculiar to freedom not rightly underſtood.

D. Doth the evil prevail more at this time, than formerly?

F. If we may judge from what we ſee, the temper of the people changes: no nation is governed ſo much by faſhion, as this: and liberty hath been ſo much bandied about of late, that ſome have acted, as if the *word* would feed and clothe them: no ſervant avows this: the abſurdity would be too glaring! *High liberty men* ſeldom live ſo happily as others: they forget one material circumſtance; which is, that their maſters alſo are *free*, and may *take the liberty* to diſcharge them, not for their being *free*, but for uſing their freedom as a cloak of negligence and inſolence. Thoſe who forfeit the cordial eſteem and ſatisfaction they might enjoy in mutual good offices, and the friendſhip which theſe would naturally inſpire, muſt ſuffer in the iſſue. I ſay *friendſhip*, for if each ſtrove to make the other happy, they would be friends in the beſt ſenſe. There could be no appearance of tyranny on the part of the maſter, nor inſolence on the ſide of the ſervant. They would diſcharge their reſpective duties with pleaſure, and both enjoy the *true ſweets of liberty*. What is *menial ſervice*, but a ſolemn contract for the *mutual benefit* of maſter and ſervant, each party underſtanding what the other requires? The diſcharge of this obligation, with candour and juſtice, would create *mutual kindneſs* and regard, and produce mutual happineſs.

D. You ſay that ſome maſters and miſtreſſes have an inclination to tyrannize over their poor ſervants.

F. It

(*b*) O Almighty Lord, and heavenly Father, who delighteſt in the obedience of thy children, I beſeech thee give me an humble, meek, and contrite ſpirit. Inſpire my heart with an utter abhorrence of deceit and cunning. Let no falſehood or evaſion pollute my ſoul, that I may dare to confeſs the truth, to thoſe who have a right to require it. In all conditions which thy providence ſhall appoint, as my ſtation in this tranſitory life, make me patient under reproof, and diligent in performing my duty. Let my gratitude and ſubmiſſion to my maſter, in all reaſonable ſervice, be accepted as obedience to thee, my *Father* and my *God!* Grant this, I beſeech thee, O Lord, for Jeſus Chriſt his ſake!

F. It may be preſumed, there are maſters fierce and paſſionate, and ſervants who are *inſolent* and *diſobedient:* but this proves nothing more, than that we find *bad* people in all conditions; and that the *good* ought to be the more careful and vigilant in the exertion of thoſe ſocial virtues, on which their own happineſs ſo much depends.

D. If they were on both ſides more faithful to their great Maſter and Redeemer, in ſtudying their duty to *Him*, would they not do it better to each other? If the ſervant did his duty to his maſter, would not his maſter, if a good man, be his patron and friend?

F. Moſt probably: it is ſtrange we ſhould be ſo remiſs, where our happineſs is ſo much concerned.

D. Yet you ſay that ſervants are not often rightly inſtructed; how are they then to perform their duty?

F. We are not to imagine the fault lies ſo much in the head, as in the heart. Many defects are diſcoverable on all ſides. If parents, maſters, and miniſters of the goſpel, were to perform their parts, in their reſpective ſtations, with ſtrict attention, we might hope to ſee *golden days:* in the mean while, we muſt feel the bad effects. If thoſe who abound in leiſure, and ought to be our guides, are inattentive to the duties of religion, which is the grand pillar of happineſs, we cannot ſuppoſe they will attend to ſuch offices of domeſtic life, as produce eaſe, peace, and comfort.

D. I believe that perſons of the leaſt merit are the worſt ſerved.

F. The reaſon is plain: the worſt examples are generally the moſt imitated; and therefore the evil acts with double force. How ſuch misfortunes are to be remedied, is obvious; that they may be worſe than they are, is no leſs apparent. Whilſt we talk of the evils that happen from bad ſervants, I muſt tell you, that we have inſtances of great generoſity among good ones. My maſter once told me of a friend of his, who was obliged by misfortunes to contract his expences. As a man whoſe love for human kind, was not bounded by thoſe rules of prudence which the generality of the world think neceſſary for ſelf-preſervation, he had given credit to ſome of his acquaintance, who had violated the moſt ſacred ties of confidence between man and man, and left him in diſtreſs. In this ſituation, he was obliged in his old age, to diſcharge all his domeſtics. Servants are generally acquainted with their maſters circumſtances in life: this gentleman made no ſecret of his: he told them why he paid them off. One of them burſt into tears upon the occaſion, and ſpoke to him in theſe terms: "Sir, I have been your chambermaid now five-and-twenty years: I have always honoured and reſpected you; you have treated me with the kindneſs of a maſter, a father, and a friend. I have ſaved ſome ſcores of pounds in your ſervice, in hopes to make my old age comfortable, that I might neither *die for want*, nor depend upon my pariſh for a ſupport; but I can never *live in peace*, whilſt I think that you are in any kind of diſtreſs. To you, under the good care of Providence, I owe my life: to you I am indebted for much good inſtruction, for the ſafety of my ſoul! I beg you will accept of my purſe, and all it contains; it is the bounty of Heaven; and in Heaven I truſt. He that feedeth the ravens, and letteth not a ſparrow fall unheeded to the ground, will not forſake *me!* I have been faithful to *him*, and to *you*, my much-honoured maſter. I am yet able for ſervice; ſuffer me to attend your fortunes, and be your *ſervant* ſtill!—Perhaps you may not find one ſo faithful and affectionate!"——*Mary*, you weep!—

D. I cannot reſiſt a tear!—Excellent woman! I have heard of *men* in ſuch circumſtances, doing great actions; but your ſtory does much honour to my ſex. Methinks I could imitate the example: at the ſame time, I am ſenſible how naturally we are prompted by ſelf-love, to worſhip the *riſing*, rather than the *ſetting-ſun*. Did you hear the name of this perſon!

F. They called her *Theodoſia Hope*. My maſter uſed to mention her very often. She drew tears from her old maſter: he was not too proud to weep at the generoſity of his ſervant, though he bore his misfortunes like a man, knowing that life is beſet with evils of various kinds, as common as pleaſure is mixed with pain: but he found that conſtancy of mind is a more laſting fund of ſolid ſatisfaction, than all the wealth of *India*. *Theodoſia*'s offer of her ſervice was accepted; and ſhe remained with him. Not long after, a relation of his died, and left him a good fortune; and when *he* died, he bequeathed her a very comfortable maintenance.

D. How charming are reciprocal deeds of generoſity and gratitude!

F. They exalt us above the level of common mortals,

common mortals, and make us think of That ſtate, in which virtue conſtitutes perfect happineſs!

D. I ſhall never forget this ſtory. The next thing to being as good as *Theodoſia*, is to avoid evil, and be as good as we can.

F. Theodoſia was nobly deſcended: I do not mean that her parents were rich, or poſſeſſed of titles; but the character of her mother was the ſubject of great praiſe: ſhe is recorded in ſtory (*a*) as long as marble ſhall endure, in theſe words:

" Let it be remembered,
that there is no ſtation in which induſtry
will not obtain power to be liberal;
nor any character on which liberality
will not confer honour.
She had been long prepared,
by a ſimple and unaffected piety,
for that awful moment,
which, however delayed, is univerſally ſure.
How few are allowed an equal time of probation!
How many, by their lives, preſume upon more!
To perpetuate the memory of this perſon;
but yet more to perpetuate the leſſons of her life,
this ſtone was erected by voluntary contribution."

You may eaſily imagine, that *Theodoſia*'s zeal in her maſter's ſervice, was attended with no leſs ſkill than activity; and that *ſhe* was never negligent in her duty. Remember, *Mary*, that NEGLIGENCE, is but a ſmall remove from the actual commiſſion of a crime; for whether we ſuffer by a thing not being done, or by its being done in a manner hurtful to our intereſt, the evil may be equally great, and the fault equally inexcuſable. CARELESSNESS ſometimes has the appearance of negligence; but it is eſſentially different; for the errors which proceed from the weakneſs of the head, are not ſo criminal, as thoſe that ariſe from the perverſeneſs of the heart: but in this caſe alſo, the maſter and miſtreſs may ſuffer equally the ſame.

D. I remember the proverb, " A *careleſs* huſſey maketh many *thieves*."

F. And can a negligent one promote *honeſty?* There are many people highly criminal, for throwing temptations in the way of others: — but whatever happens to you, let me charge you not to ſhuffle nor equivocate. The more you are conſcious of careleſſneſs, the more humble and candid you ought to be. All vindications of evil conduct, which relate to facts and common-ſenſe, are aggravations of guilt: as all pretences or excuſes, ſuch as, I *thought this*, and I *thought that*, when in truth you did not think about it, are abominable evaſions, and convert ſlight offences into crimes. Next to this, is aſſuming a right to think, what is *right* to be done, when you are *bid to do it.* Thoſe ſervants who pretend to judge in ſuch caſes, generally determine on the wrong ſide; whereas, if they do as they are bid, except in a very few caſes, where they have great experience, and have acquired a confidence, they cannot offend. Thoſe who have not judgment enough to find out, that *their* proper buſineſs is to *obey*, in that which is the proper buſineſs of the maſter to judge of, are very weak, if not wicked. " I thought, Sir, it would be *beſt*." The anſwer to this is, " I did not bid you think."—The ſervant means to ſhew a higher kind of merit; but as *merit* ſeldom ſucceeds without *favour*, and favour is never gained without *obedience*, he blunders extremely in his politics. Your ſex is leſs preſumptuous; but girls are alſo apt to be catched by the ear, and to think the *laſt advice* is the beſt. This expoſes them to the temptation of doing according to their own opinion, or the opinion of thoſe who officiouſly interpoſe as counſellors.

D. Is it poſſible that any can be ſo fooliſhly opinionated?

F. Nothing ſo common. I have found many err in this reſpect.—There is another claſs of offenders, whoſe caſe is more to be pitied; I mean, thoſe whoſe thoughts are ſo diſſipated, it is not without great difficulty they can attend to what is ſaid to them. You may imagine this is very irkſome to a maſter or miſtreſs; but it is not in all caſes an incurable infirmity; in many it ariſes from a defect of the *will*, and a *bad habit*. If a young woman has any *delight* in doing her duty, ſhe will ſoon get the better of a *habit*, which muſt otherwiſe render her incapable of *ſervice*.

D. What do you recommend under ſuch circumſtances?

F. To preſerve yourſelf from this evil, and keep

(*a*) This relates to the character of *Elizabeth Monk*, aged 101, as engraved upon a ſtone in *Bromley* churchyard, in *Kent*.

keep your ATTENTION awake, look at the *perſon who is ſpeaking to you.* The countenance demands reſpect, and helps the underſtanding; and *ſeeing* the motion of another's lips, aſſiſts the *hearing*; whereas the want of this kind of attention, is ill-mannered even among equals, and much more from a ſervant to a maſter.

D. This is an eaſy remedy, and a very reaſonable one.

F. There is another evil, which is, *neglecting the firſt opportunity of* REPORTING THE ANSWER *to meſſages.* There can be no time for doing any thing, but that in which we think of it. Some things are not to be ſaid before every body; but you may ſay, "Madam, if you pleaſe, I would ſpeak to you;" or ſeek the opportunity which ſhe will as readily give you. My advice on this head is, that you conſider it as a breach of truſt, to keep your miſtreſs in ignorance of what you ought to tell her; and it is *injuſtice*, if you deſignedly omit it. In either caſe you will ſurely offend her highly.

D. Methinks I ſhould be rather glad of occaſions of ſpeaking to her *properly*, in hopes to ingratiate myſelf.

F. It is of great conſequence, in all parts of life, to exerciſe the MEMORY: and, as an encouragement to *induſtry*, I have conſtantly obſerved, that thoſe who do the moſt buſineſs, have generally the ſtrongeſt memory. Experience muſt teach what confidence to place in *yours*; but if you confide in it *unneceſſarily*, you may be ſure it will ſometimes betray you.—If you put off to a diſtant hour, That which you can perform immediately, in the preſumption that you ſhall *remember* it, you will be doubly criminal if you *forget*. As to That which *ſhould* be done at a diſtant time, commit it to writing.

D. My memory is good; but I do not intend to truſt to it beyond meaſure.

F. Nothing will conduce more to render ſervice agreeable to you, than to keep yourſelf in a GOOD HUMOUR. Pride is a very vexatious paſſion, particularly in ſervitude. If you are diſſatisfied with your condition, whatever it may be, the world will wear a gloomy aſpect. It is a doctrine not much attended to, but it is true; that the dignity and glory of human nature conſiſts in *humility*; and it then appears moſt reſpectable, when we conſider the character of the Son of God, who ſo often recommended the *humility of a ſervant*. Thoſe who ſuffer indignities *gracefully*, are far ſuperior to thoſe who inſult wrongfully: for the wrong which we commit, renders us the more unworthy; whereas the wrongs we ſuffer, make us objects of divine and human compaſſion.

D. But is it not our duty to do juſtice to ourſelves, when it is in our power?

F. Yes: but never to do it by *wrong* means. It often happens, that the virtuous, for the very reaſon that they are virtuous, chuſe to *ſuffer*, as thinking it a leſs evil, than to avenge themſelves. I do not mean, that they *court ſuffering*, but they rather ſuffer wrongfully, than by any vicious or irreligious act, procure to themſelves the ſatisfaction or advantage they might obtain.

D. May I not be too humble, and ſubject myſelf to be trampled on?

F. There is more than a poſſibility of your being ill treated, in a manner it would be folly to bear:—but I muſt beg you to remember, it is more probable you will err by your pride, which is often the cauſe of ſervants changing *places*. Impatience under controul, or the hope of mending their fortune, renders domeſtics more inconſtant than other people generally are: it ſeems to be the nature of their condition. It is a good maxim, in every part of life, to engage with all due caution, and to be ſteady. Some engage at a venture, to do That which the ſmalleſt degree of underſtanding might convince them they are not equal to. And ſome maſters and miſtreſſes expect too much, and are no leſs inconſiſtent. But it oftener happens, that even a good ſervant wiſhes to leave a good maſter, and try to mend her fortune, than the good maſter to part with a good ſervant. I have ever felt a particular pleaſure, in ſeeing ſervants grow old under a ſober, regular and humane maſter.—But of all the creatures of God, a *proud ſervant* is the ſtrangeſt inconſiſtency. She is perpetually tormenting herſelf, and every one about her, making her life a ſcene of diſtreſs, ſinning and repenting, giving offence by her impatience, and being alarmed with fear leſt the conſequence ſhould be fatal to her. Whilſt young, ſhe is much more expoſed than the humble; for half the wretched beings of your ſex, who live in *London*, on the deplorable wages of iniquity, *for the ſhort time they do live*, have been diſcharged out of ſervice, for *pride* or *petulancy*.—And if they reach to advanced years, they are ſubject to much miſery.

CONVERSATION V.

The duties of ſubmiſſion, patience, compaſſion, induſtry, and keeping accounts. The obligations of an upper ſervant, and the danger of expoſtulation, doggedneſs, cunning, &c. in domeſtic ſervitude.

F. NOTHING to be done without it! Submission is a branch of the ſame duty as humility, though it is not properly *a virtue of the mind.* St. *Peter* recommends to us, with the force of a *divine* commandment, "Servants, be ſubject to your maſters with all fear, not only to the good and gentle, but alſo to the froward: for this is thank worthy, if a man, for conſcience towards God, endure grief, ſuffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye ſhall take it patiently? But if when ye do well and ſuffer for it, ye take it patiently, this is acceptable with God." Is not this agreeable to that rule of which I have conſtantly reminded *you?*

D. The advice is truly *chriſtian* like, and recommends patience and forbearance to the ſervant; but it doth not authorize any tyrannical or inhuman conduct on the part of the maſter or miſtreſs.

F. No: among chriſtians, it checks reſentments, and prevents their flaming into rage or revenge; it teaches a ſervant to compaſſionate a maſter's or miſtreſs's infirmities, and to correct her own: it does not take away the right of *leaving a ſervice*, nor of appealing to the laws of her country, for any unjuſtifiable treatment. There are many caſes in which it is neceſſary "the knee ſhould bow, though the underſtanding cannot:" and we ſhould conſider calmly what the evil is, and what the *remedy* may be, before we complain. "He that ſhoots at the ſtars, may hurt himſelf, but cannot endanger *them.*"

D. If I mean to give no *diſguſt*, and diligently attend to what is ſaid to me, I hope I ſhall ſoon find where my own *fault*, or the fault of others, lies.

F. And where the *remedy* alſo may be found. The evil may be in your own heart; if it be in your miſtreſs's, and too groſs to bear, if your tempers do not ſuit, it is much the beſt way to part calmly.

D. True: but you ſay, "*better bow, than break.*"

F. My maſter was of a quick temper, and ſometimes ſaid what he might as well not have ſaid: but he was of a humane, friendly, and pious diſpoſition, and generally corrected himſelf. He overlooked many of *my faults*, and therefore I was the more patient under *his.* If your miſtreſs ſhould be of the ſame turn, you may be tempted to think her *impatient*, though ſhe ſhould have occaſion to tell you ten times a-day of the ſame fault.—I charge you to beware of impatience, leſt you ſhould make a pert reply, and at once ſhew yourſelf *ill-mannered* and *ungrateful*, and ruin yourſelf in her favour. Our fortunes, under Providence, depend on our own conduct, and are often made or marred by our good or bad tempers. People of bad tempers muſt *diſguiſe*, what they find more difficult to correct. They muſt *appear humble* when they are really *proud*, or who will bear with them? If the conſideration of the miſeries they may expoſe themſelves to, does not influence their preſent conduct, they muſt ſtand to the event!—Riches are temptations, and many evils grow from them, particularly *inſolence* towards inferiors: but ſervants who are wiſe, expect ſuch things; and therefore are not ſurprized, nor angry, though they may be *ſorry* when they happen. My advice to you is, that inſtead of reſenting, to *compaſſionate* your ſuperiors: I can aſſure you, they are very often objects of great compaſſion!

D. Do you mean that I ſhould ſhew *compaſſion* to my *miſtreſs?*

F. Why not, in caſe of need? Not by exerciſing your *tongue*, but your *heart.* No one can be hard-hearted to another, no matter what the rank may be, without firſt diveſting himſelf of humanity. Do not imagine compaſſion was made to be employed only by the great and wealthy towards inferiors; the *rich* and *powerful* are frequently greater objects of pity, than thoſe who beg their bread: but he is a fool who diſcovers his opinion, in any offenſive manner, to thoſe on whom he depends for his ſupport.

Exerciſe

Exerciſe your underſtanding in all things; and by no means *pretend* to be ſo *wiſe* as your miſtreſs. If there ſhould, upon any occaſion, be good reaſon for believing yourſelf in the right, and ſhe in the wrong; yet remember ſhe is your *miſtreſs*, and that the chance is againſt you, not only from your want of age and experience, but from the lowneſs of your education, or the want of thoſe means of obtaining knowledge, which *ſhe* hath enjoyed. Here *humility* again ſteps in to your aſſiſtance.

D. What occaſion there may be for the exerciſe of *my* compaſſion, I know not; but there is great reaſon for ſuppoſing I ſhall often ſtand in need of *her's*; and that *her* judgment will not err ſo often as mine.

F. Right: but the ignorant are impatient, becauſe they are too proud to ſubmit.—By all means avoid EXPOSTULATION. It is the fault of ſome ſervants, who have more pride than underſtanding, when they are admoniſhed, to ſay, "*I have ſerved in ſuch and ſuch places, and I think I underſtand my buſineſs.*" However true this may happen to be, they forget that civil language coſts nothing; and that ſuch remarks are uncivil and impertinent, and generally not to the purpoſe: the queſtion is, if they will *ſerve* they muſt *obey*, in the manner that ſuits the inclinations of thoſe whom they ſerve, ſtill retaining the liberty of *ſerving*, or *not ſerving*; but they cannot expect the liberty of *commanding*. If they have a mind to try the experiment, it muſt be at the hazard of their *place*.

D. Are we *never* to juſtify ourſelves?

F. Your innocence will be a juſtification in moſt caſes; reaſon will generally prevail, provided you expreſs yourſelf in a becoming manner. Conſider what you may *loſe*, and how improbable it is you ſhould *gain*, by pert replies, and the gratification of *talking*. No maſter or miſtreſs of ſpirit, will bear to be flatly contradicted by a ſervant, or to *argue* with her about indifferent matters. In caſes wherein your own virtue is not concerned, the *pleaſure* of your miſtreſs ſhould be your *law*, never forgetting any thing that materially affects her intereſt. If any difficulty ariſes in matters of fact, there is an humble way of aſking leave to acquaint her how the caſe *really* ſtands. If you are *accuſed of any thing*, as a fault, which you really think to be ſuch, an honeſt generous confeſſion is the ſureſt way to obtain pardon, and do yourſelf *honour*. If you have the cleareſt conviction you are *not* in the wrong, yet prudence ſometimes calls for an acknowledgment, that you are ſorry *for what hath happened:* for if your miſtreſs takes offence, you are ſo far *unfortunate*, though *innocent*. By this *means*, an *end* may be put to a *fruitleſs* debate!—If there is any matter *in doubt*, you may aſk permiſſion to tell the *reaſon* of your conduct, and leave the deciſion to her. At the ſame time, obſerve attentively the *temper* ſhe is in, at the *time* when accidents happen, for trifles ſometimes inflame: and a maſter or miſtreſs, like the world in general, may become the more angry, if they find their inferiors have more patience, more good humour, or more reaſon on their ſide, than themſelves.——In all the concerns of life, avoid whatever has the leaſt appearance of STUBBORNESS, or what is ſometimes called *doggedneſs*. Make ready and direct anſwers to the beſt of your knowledge, looking calmly at the perſon you are ſpeaking to. To *mean well* is one half of the buſineſs, and to underſtand your own meaning, and to be patient, is the other.

D. This is very reaſonable. I have obſerved, many people are apt to wander from the queſtion, and ſpeak a great deal, but *ſay nothing* to the purpoſe. You have a high opinion of the lady I am to ſerve: but there is no *certainty* in the character of any mortal.

F. Nor conſequently in your own.—Remember, my dear *Mary*, that ſome are faulty, becauſe they are *miſtreſſes*; and ſome, becauſe they would be *miſtreſſes*. If you were to reſign your judgment to the guidance of your fellow-ſervants, you might often be tempted to believe *they* ought to *ſit* at the head of the table, inſtead of *waiting* at it. If your miſtreſs ſhews herſelf proud, and occaſionally acts with a haughty air, you will be the leſs happy: but you muſt not therefore deſpair of pleaſing her: pride and humility produce the ſame effects, in this reſpect, that the humble are glad to give good advice to their inferiors, and dependants; and the *proud* are flattered, when advice is aſked of them.—— Still be honeſt, my girl, though the earth ſhould open wide its tremendous jaws, and ſwallow you. Be neither a flatterer, to wound your miſtreſs to her face; nor a liar, to hurt her behind her back. Make her your friend by the force of her own virtues and underſtanding. Conſider what a

wretched ſituation a young woman is in, who has no *true* friend: and who can be ſo properly her friend as her *miſtreſs?*

D. You do not mean, that ſhe will be approached without reſpect, or hear my prattle patiently, on all occaſions.

F. No: but aſk her advice or aſſiſtance, when you really ſtand in need of either. Every one hath a *weak* or *tender ſide*, ſometimes called a *blind ſide*; but there is a reverence due even to human infirmities, when they are of a *tender kind.* Let not this be a motive for hazarding your probity, by acting the CUNNING *part*, for this is but another word for *deceit.* Nothing is ſo common among ſervants as *cunning*; and nothing more truly contemptible.

D. I have ſeen this very often, when ſervants flatter with a view to promote their intereſt.

F. Next to *cunning*, guard againſt *preſumption:* and whilſt you endeavour to promote your fortune, do not marr it by attempting too much: nothing is more common than to fail of ſucceſs by undertaking things we are not equal to: thoſe who attempt to perform two buſineſſes of a different nature, at one and the ſame time, will probably perform them both very ill. In the ſame manner, if we ought to divide our attention between two objects, and the mind is fully engroſſed by one, which is not of the higheſt importance, this is the ready way to lay the foundation of diſappointment and repentance; I do not mean in *ſervice* only, but in every part of life; eſpecially if ſome maſterly ſtroke is neceſſary to be played. I have known inſtances, where a perſon has been employed in an inſignificant affair, when all the powers of his mind ſhould have been enaged in taking the beſt honeſt advantage of a great event that preſented itſelf.——After ſaying ſo much, I need not remind you, that the firſt leſſon of the œconomy of life, is, *let* INDUSTRY *be your care.* I remember the remark of the wiſe man, who underſtood life ſo well, ſpeaking of a good ſervant, he ſays, "If thou haſt a ſervant, entreat him as a *brother*, for thou haſt need of him, as of thine own ſoul; and if thou entreat him *evil*, he will run from thee, and which way wilt thou go to ſeek him?" So far regards the common duty of *humanity* and *convenience:* but in order to keep him *virtuous*, and act with prudence, in the ſupport of good order and diſcipline, he ſays, "If thou ſet thy ſervant to *labour*, thou ſhalt find *reſt*; but if thou let him go *idle*, he ſhall ſeek *liberty.* Set him to work, as is *fit* for him: if he be not obedient, put on more *heavy fetters*."

D. What does he mean by *heavy fetters?*

F. That he ſhould be the more confined, *for his own ſake*, as well as his maſter's. Diſobedience and pride naturally produce *idleneſs*, and "idleneſs is the key of beggary." *Induſtry* is the companion of religion, and the guide of virtue; *idleneſs*, the child of vice, and the parent of *miſery.*

D. Do you think *induſtry* is of as much uſe to obtain the goods of this world, as *virtue* to procure eternal happineſs?

F. We daily ſee what mighty things it does, eſpecially when aſſiſted by good abilities, and prudence. *Solomon* ſays, "Seeſt thou a man diligent in his buſineſs, he ſhall ſtand before kings; he ſhall not ſtand before common men."

D. This is a very ſtrong expreſſion of the high praiſes of *induſtry.*

F. It hath ſo peculiar a merit in promoting the *good* of mankind, that whilſt we do our duty to ourſelves, and promote our own fortune, we are performing acts of kindneſs and charity to the reſt of the world; and accordingly we find, the induſtrious are treated with reſpect as *friends*, whilſt the idle are conſidered with contempt as *enemies:* theſe eat, and contribute nothing to the common ſtock, either by their *heads* or *hands*, but make others work *for* them; and conſequently act contrary to all juſtice. When they *can* work, and *will* not, bread and water, and a dark room, ſhould be their portion, till they are brought to their ſenſes.

D. Would it not be happy, if every one underſtood ſome uſeful trade, that in want of *a place*, or when domeſtics marry, and leave ſervice, they might be enabled to provide for themſelves?

F. This is rather to be wiſhed than expected: but what a mournful thing it is to behold great numbers of beggars in the ſtreets of great towns, of whom many are ignorant of every art, and not doing any hard labour, are therefore expoſed to extreme want and miſery.

D. Very old or very young perſons, not provided for by pariſh laws, are objects of charity.

F. Yes: but if theſe live in beggary, when they can work, be it ever ſo little, they become criminal. Thoſe that receive as charity, either meat, drink, or clothing, being able to get them by

by the uſe of their hands, rob the *helpleſs*, defraud the *wealthy*, and become a nuiſance to *ſociety*.

D. They muſt be worthleſs people, who *can* work, and *will* not: they ſhould be puniſhed.

F. You have heard it ſaid, *Mary*, "The eye of the maſter maketh the ox fat:" therefore never be impatient at ſeeing your miſtreſs *attentive to her own concerns*. Remember this proverb, "If you want your work done, ſend your man: if to be done *well*, go yourſelf." This is a true repreſentation of ſelf-love. The ſervant is often tempted to be negligent; and why? becauſe he loves his *eaſe* too much. The maſter is attentive to his proper concerns, becauſe he conſults his *intereſt*. You would not condemn another for acting on the ſame good principle as you act yourſelf. If you are fearful of the diſcovery of any negligence, it is the very reaſon why you may expect to ſee your miſtreſs, where you do not deſire to ſee her.

D. I have often heard, "he is a good divine that follows his own inſtructions." I ſee how candour and good ſenſe are lovely in every ſhape: and if reputation and honour do not always attend on *virtue*, *peace* at leaſt is in all her paths. May ſhe live and proſper in my heart!

F. Amen! with all mine: nor fear the ſhafts of *envy*, *Mary*, nor that your *graces* will prove your *enemies*. Hypocriſy is a deadly crime; but if our virtue does not appear in our actions, with reſpect to ſociety, for which we are made, it is the ſame as if we had it not. Virtue is modeſt, yet not aſhamed of her own ſpirit; nor is the goodneſs which iſſues from her, of the fearful kind. The more you conſider this, the clearer it will appear to you: for granting it may be more eaſy to teach an hundred, than be one in an hundred to follow *good advice*, he is not leſs fooliſh who does not follow it.—I gave you an account of one *faithful ſervant*, recorded in the hiſtory of virtue: I dare hope, in ſpite of all the evils we juſtly complain of, there are many ſuch who glide through life unrecorded.

D. I am glad to hear you ſay this.—I ſhall not forget my dear *Theodoſia!*

F. Never forget her! A faithful ſervant is a jewel of great value, both for uſe and ornament. Carry this in your mind, that as *good maſters and miſtreſſes* generally make ſervants happy, ſo good ſervants not only preſerve the tranquillity of families, but frequently are the means of ſaving them from ruin. Let me charge you to be ſtrictly on your guard, to take no advantage, or do any unjuſtifiable action, becauſe you may be able to do it, and not be diſcovered. Fraud in ſuch caſes, is an aggravation of guilt; it is a cruelty added to injuſtice; and a treachery to infidelity. The firſt conſideration of a *faithful ſervant*, is not to put her maſter or miſtreſs to any unneceſſary expence: although nothing can be a greater temptation to an unfaithful one to be extravagant, than the very reaſon that makes moſt againſt it; namely, the careleſſneſs or ignorance of a maſter or miſtreſs, which renders them ſubject to become a *prey*.

D. She muſt be curſt indeed, who haſtens her maſter's ruin by ſharing in the plunder of his fortune!

F. So I think: and therefore, if you ſhould become an UPPER SERVANT, and conſequently have a greater truſt repoſed in you, be, if poſſible, more *juſt* and *exact*: "only that which is honeſtly got, is *gain*."—Look upon every penny of your miſtreſs's money to be ſacred; and touch not a farthing for your own uſe, though you ſhould mean to replace it.—Set down what you receive *immediately* on the ſpot; and commit to writing what you are *paying*, even before the money is out of your hand. Do not truſt your memory, as ſome do, leſt you ſhould loſe your money, or charge at random.

D. There are very few of *us* who are taught any *method* with reſpect to ACCOUNTS.

F. Thoſe who are not taught, are the leſs fit for any thing but drudgery. The moſt part of domeſtic ſervants in great towns, ſhould *write* as well as *read*, and know how to keep accounts of houſehold concerns: in the country but few accountants are neceſſary. *Method* ſtands next in rank, to the *fairneſs* and *juſtneſs* of accounts: and the more plain and eaſy theſe are to be read and underſtood, the more will you be recommended to greater truſt, and acquit yourſelf with the more honour.

D. As I enjoy the advantage of being able to *write*, and underſtand *addition* and *multiplication*, I flatter myſelf with the hopes of performing any duty of this kind, which may be required of me, to the ſatisfaction of my miſtreſs: as to the reſt, though much may depend upon *ſkill*, I believe more depends upon *honeſty*. A faithful ſervant certainly ought to rejoice to ſee her maſter and miſtreſs prudent in the management of their

fortune, for the very reaſon that ſhe wiſhes to ſee *them* happy, whoſe bread ſhe eats.

F. You talk like a girl of underſtanding, and, what is more glorious, *Mary*, like a *Chriſtian*.

D. Are there many perſons of fortune, who do not examine what they *can* afford to ſpend?

F. Too many!—Others, though knowing what their income is, are hurried on by cuſtom and habit to live beyond themſelves; and deſiring to be on a level with their companions, are in perpetual miſery and diſtreſs for want of the means. If you knew but half the anxiety which attends the condition of ſome maſters to ſupport a rank, in regard to the maintenance of the number of ſervants they have been uſed to keep, you would be ſo far from envying them, or waſting any thing that can be ſaved, you would become the more zealous from mere *compaſſion*. Many have been diſtreſt, and ſome ruined, by truſting perſons who have neither knowledge, prudence, nor probity ſufficient for ſuch purpoſes.

CONVERSATION VI.

The duty of cleanlineſs. The danger of careleſſneſs, with regard to thieves. The importance of caution againſt fire.

F. ABOMINABLE indeed! Can there be any merit without *cleanlineſs?*

D. Sluttiſhneſs, or cleanlineſs, ſeem to be born with us.

F. They are ſo, in ſome degree: but they come more by *habit*, and depend, in a great meaſure, on the objects we are converſant with.

D. I know ſome people, whoſe occupations are very uncleanly, and yet when they have done their work, they delight in purifying themſelves from all filthineſs.

F. It is a common practice for ſervants in *London*, when they let any perſon of the leaſt diſtinction into a houſe, particularly if they come in a carriage, to conduct them into the apartments, leaving the door behind them open. This would be well, if a coachman or footman was charged to keep watch, and let no one into the houſe till the ſervant returned; otherwiſe it is abſurd, and the cuſtom is more honoured in the breach; than in the obſervance of it. The times have made it neceſſary to hang chains acroſs the inſide of ſtreet-doors, that upon opening them you may firſt ſee the perſon. Prudent ſervants hold it right, to let no one in, that is not perfectly well known to them, eſpecially when they are alone in a houſe. It is the ſafeſt way, when a family is abroad, to ſpeak to thoſe who knock at the door, from a window above ſtairs, or from the area below, into which any letter may be thrown.

D. Are there ſo many more thieves in *London*, than among us here?—You give me but mean impreſſions of the fine town which ſo many gad after.—

F. So it is, *Mary:* the more people, the worſe they become; they prey on each other for want of employment, and hope to conceal themſelves in a crowd.

D. I hope ſervants at leaſt are honeſt: did your maſter uſe to truſt you with any thing of a ſecret nature?

F. He uſed to boaſt he had no ſecrets. I never found any kind of ſatisfaction in prying into his private concerns, though it is impoſſible to be ignorant when a maſter is in great ſorrow, or much joy. His moderation rendered him reſpectable; but it expoſed him to impoſitions, when he had any worthleſs ſervants. I have ſeen inſtances of miſchief done out of contempt of authority: for when a bad ſervant thinks it is exerciſed unreaſonably, forgetting there is One above, who will vindicate the cauſe of truth and juſtice, towards the maſter as well as the ſervant; he is too apt to do evil for evil's ſake, or merely from reſentment of his not being liked.

D. This is horrible, when it happens! I hope it is not often!

F. I had almoſt forgotten to mention to you one circumſtance, in which your miſtreſs is particularly inquiſitive: ſhe never likes to take a ſervant who *has no fault*.

D. Not take one who is *faultleſs!*

F. No: ſhe ſuppoſes there is no character without ſome defect: and deſires to know *what it is*, that ſhe may not be ſurprized, nor wanting in

in regard to the compaſſion due to human infirmities.

D. This is very right: but what will *you* ſay of *me*, my father? I am ſure I have faults enough.

F. My dear *Mary*, I ſhall tell her, "It is more probable you will err on the gentle and compaſſionate ſide, than by being turbulent and hard-hearted: and for the ſame reaſon, you will be too generous, rather than covetous: That I am an old man, and a fond father, and conſequently partial; otherwiſe, it is to be preſumed, you have your whims and fancies, and perverſeneſs of heart, though I cannot find them out, ſo as to deſcribe them: for if I could, ſhe ſhould know the whole truth. In ſhort, That you are a *woman*, and not an *angel!* That it is *now* you muſt ſhew what manner of ſpirit you are of: and that you muſt have a very bad one, if you are not virtuous under ſo good a lady!" When I ſay this, ſhe will ſmile at my bluntneſs, and probably queſtion me no further. You will eaſily comprehend, *Mary*, from the caution which I have given you, what you ſhould be, both as a ſervant and a chriſtian. Above all, be chearful, induſtrious, and a lover of truth. You will then ſhew, that you ſubmit to Divine Providence, and fear God. This comprehends true ſelf-love, which conſtitutes the firſt principle in nature, and leads to the happineſs of both worlds. Cleanlineſs to a virtuous mind, is a natural paſſion; it is an inclination growing from a deſire of making all foul things fair, all crooked paths ſtrait, and all rough ones even. I aſked *Joan Clod* the other day, why ſhe did not clean the drain acroſs her father's barn yard, the filth being on the ſurface, and requiring only a little water and a broom to remove it? Her anſwer was, *my feather has not ordered me; and I doant knaw nothing of the matter.*

D. This poor creature ſeems to ſuffer no pain from thinking of good or evil. She doth not conſider how abundantly her labour would be rewarded, by removing an inconvenience which muſt hourly offend her.

F. No: ſhe is too ſtupid to be offended. One part of mankind, *Mary*, walk through life inſenſible of the inconveniences to which they are hourly expoſed: another, through indolence of mind, are rendered incapable of ſuggeſting the remedy for the common evils they ſuffer, while their lazineſs of diſpoſition prevents their correcting it, when it is pointed out to them. Were I to tell *Joan*'s father, I ſhould ſuſpect his anſwer would be, *What's theat te yau?*

D. Doth not ſuch ignorance and indolence often create unhappineſs? The trueſt pleaſures ariſe from cleanlineſs and induſtry.

F. Right: where induſtry is wanting, no enjoyment deſerves the honourable name of happineſs. To *reſolve to be happy*, ſo far as we can uſe the means of removing whatever offends us, in the manner moſt agreeable to reaſon and religion, ſeems to be a dictate of *common ſenſe*.—But you are not to imagine *common ſenſe*, as properly diſtinguiſhed from other ſenſe, is conſtantly exerciſed by either *rich* or *poor*. We muſt take things as we find them, never diſcouraged from offering our aſſiſtance, as reaſon may ſuggeſt, under the moral aſſurance that the thing adviſed is *good*. Thoſe who have not *wit* nor *virtue* enough to uſe it, muſt ſtand to the event: we ſtill feel the pleaſure of exerciſing the duties of humanity and ſocial love, which are the great fountains of human joys. The *Engliſh* are more reſerved in temper than moſt other nations; yet as a proof of our humanity, ws are liberal with our *advice*; and as it is common to preſcribe to each other, what to do to preſerve our health, it is not wonderful that ſome ſhould be ſollicitous for the good of others, in the ordinary concerns of life, particularly with reſpect to their cleanlineſs and induſtry.

D. But we may be impertinent and immodeſt, in pretending to know more than our ſuperiors.

F. In this you muſt ſhew your ſkill not to defeat your own purpoſe, either by offering too good a thing to a mean perſon, or too mean an one to people of higher ſentiment and condition. Thoſe who exerciſe their humanity moſt, are ſubject to offend as well as pleaſe.—Let *Joan* and her father be as dirty and lazy as ſwine:—we are ſure the love of cleanlineſs and good order are twins: they were *born*, and they will *die* together.—Neglect of the body is often accompanied with a neglect of the ſoul: and I have ever found, that filth is the friend of *vice*, as well as the companion of *miſery*.

D. But may we not be too attentive to the ornamental part of our perſons?

F. Moſt undoubtedly: this is a very different conſideration: ſluttiſhneſs and dirtineſs fall within the obſervation of every one; while neatneſs and cleanlineſs, like comelineſs in perſon,

are ſilent recommendations; being to the *body*, what *virtue* is to the *ſoul*.

D. Every young woman of ſentiment, naturally aſpires at making a *cleanly* appearance.

F. So I think: to be ſingular in dreſs, may betray vanity or weakneſs; but decency and cleanlineſs carry with them a preſumptive proof of a virtuous diſpoſition. Even a cleanly common beggar, naturally engages a much higher attention than a dirty one. The companion of *cleanlineſs*, is induſtry. Conſider what is proper for your *condition*, rather erring on the *cleanly* ſide; remembering, that a ſlovenly *good ſervant*, of either ſex, is ſo far a contradiction, that although ſome who are not cleanly, may have great merit, yet this will render them ſo very *diſagreeable*, only mean or dirty people will keep them in their houſes.

D. You need not be apprehenſive I ſhall ever be *ſluttiſh* in my perſon: I have too much pride:—nor do I believe, whilſt I keep myſelf clean, my work will be done in a dirty manner: my vanity will prevent the former, and regard to my reputation, the latter. Beſides, I think filthineſs is poiſonous to one's-ſelf, as well as injuſtice to a maſter and miſtreſs, who pay for a ſuitable *cleanly appearance*, as well as for doing their work in a *cleanly manner*.

F. My dear *Mary*, you are certainly in the right, though this thought never ſtruck me ſo much before.—There is another article of yet greater conſequence. FIRE is ſo admirable a ſervant, and ſo terrible a maſter, you cannot be too careful of it. Of the many fatal accidents which are cauſed by the effects of this element, nine in ten happen from careleſſneſs in ſervants; either from their being in drink, groſsly ignorant, or unpardonably thoughtleſs. I charge you to conſider, what misfortunes and miſeriet are brought on others, by fire. Peſtilence, ſword, and famine, do not make ſuch ſudden and outrageous havoc!—There are ſome particulars, which, through the whole courſe of my life, I have obſerved with great exactneſs.

Not to *leave* chimnies too long unſwept.

Not to burn papers, or by any other way make a great blaze in a fire-place.

Not to leave a drawing-ſtove covered.

Not to leave a poker in the fire.

Not to leave a candle burning in a room.

Not to leave linen airing at a fire unattended.

In going to bed, to uſe a glaſs lanthorn, or a ſhort candle and very broad flat candleſtick, taking care in both caſes, never to be without ſnuffers and an extinguiſher.

Not to put a lighted candle within two yards of a bed.

Not to bring a lighted candle into a cloſet.

Not to hold a candle near a drawer, or other place, where there is linen or paper.

Not to carry a candle into a ſtable, without a lanthorn.

Not to carry a lighted candle about the houſe unſnuffed.

D. I would add, that no torch, or candle, in a lanthorn, or out, ſhould be brought into a barn, or near a corn or hay-ſtack.

F. As far as practicable, your addition is proper;—but it is not only, that you ſhould not do ſuch things yourſelf, but neither ſhould you connive at their being done by others. To conceal ſuch faults, is next to committing them. I have known an inſtance of a *ſervant reading in bed*, till at length it happened, and how ſhould it be otherwiſe, in the courſe of time, ſhe ſet the bed clothes on fire, part of her ſhift being burnt on her back. Happily ſhe awoke and extinguiſhed the flame: then it came-out what her practice had been. Her fellow-ſervants were alarmed: they found their own ſafety concerned, and *therefore they ſpoke out*.

D. It was high time! Good God! *reading in bed by candle light!* and conniving at ſuch a practice!—

F. Falſe tenderneſs towards each other, often induces domeſtics to become criminal in their conduct towards thoſe whoſe bread they eat.

D. Is not this being regardleſs of their moſt ſolemn obligation and important truſt? I could no more anſwer it to my conſcience, than I could engage I would not fall aſleep in bed, when I go to reſt.

F. Fire being ſo cruel an *enemy*, when not kept under control, no duty can be ſtronger than to *watch* it. But *reading in bed* by candle light, is like a ſoldier's drinking ſtrong drink when on guard; he acts as if he meant to invite ſleep, at the moment, by the law of arms, he is ſubject to the puniſhment of *death*, if found aſleep in that ſituation.——No maſter or miſtreſs can anſwer to be in bed with a candle, near enough to read by its light. They have no right to hazard the ſafety of their family. They injure the public. They do That which may deſtroy the lives

lives and fortunes of great numbers of people. It is an evil which has no bounds. But if any *man* or *woman-ſervant* preſumes to do this, and you know it, and are ſilent, I ſhould think you acted a very ungrateful, wicked, and cruel part. I appeal to your heart. Do you not think, a ſervant who reads in bed by candle light, ought to be diſcharged, and branded with fire on the forehead, that being known, he may not be admitted into the houſe of any, but ſuch as will hazard their being burnt alive?

D. The poſſibility of ſuch an accident, my dear father, ſeems to *fire you* with reſentment.

F. Poſſibility, child! It ſeems to be a *probable* event to thoſe who read in bed.

D. I am of your opinion, with regard to its being no leſs forbidden by humanity, than by prudence and juſtice;—but I think the maſter ſhould be ſerved in the ſame manner as you propoſe for the ſervant, he having no right to burn his domeſtics alive, more than they have to make a bonfire of him, his wife, and children.

F. I have juſt ſaid that no man has a right to do That in his own houſe, which is deſtructive of the houſes of other people, and injurious to the common good. Our regard to the duties of chriſtian charity, ſhould make us wary in this part of our duty. He that is not careful how he injures another, has not a juſt title to the common protection.

D. But God is merciful to all offenders! Was the girl you mentioned, a *good ſervant?*

F. In all other reſpects admirable! She was diligent, tender in affection, and upright in heart. Her miſtreſs loved her, and ſhed tears at parting with her.

D. Can we love, and not *forgive?*

F. We ought in all caſes to conſider what our *duty* is, as well as what our affections prompt us to.—She thought ſhe owed this deed of ſeverity to the preſervation of her huſband, her children, her neighbours, and the public.—I know not whether ſhe would have acted as the judge in ancient ſtory, whoſe ſon having violated a law, the penalty of which was the deprivation of ſight; the father ordered the puniſhment to be inflicted; yet moved with love for his ſon, requeſted that he might have one of his own eyes put out to ſave one to his ſon. Such inſtances of affection are found in life; and I believe more frequent, than falls within the compaſs of common notice.

D. My dear father, what will not parental love perform!—But was the unhappy girl ſo dear to her miſtreſs?

F. Her repentance was ſo ſincere, and her importunity to be employed in the family, ſo ſtrong, begging to be puniſhed by going to bed without any light ever after; ſhe at length won on the lady's tenderneſs, and they lived together for many years.

D. "A burnt child dreads the fire." I dare ſay ſhe was careful for ever after. Theſe are but *little events*, but they intereſt the heart!

F. Ay, *Mary*; and induce thoſe who have any feeling for the diſtreſſes of others, to diſdain the fine notions which modern cuſtoms have introduced, as if no ſuch thing as friendſhip, or affection, could exiſt between maſter and ſervant. Indeed I think you cannot be too cautious.—When you obſerve the floor of any room worm-eaten, and rendered combuſtible by age, keep it covered with a carpet, or woollen cloth.

D. Theſe are rules which I will ſtore up in my memory: I conſider them as part of my duty to God; being perſuaded we may do as much evil for want of *care*, as for want of *charity*.

F. Common ſenſe teaches us to be careful.—Virtue enjoins the exerciſe of our care and vigilance. You *judge* well: and I truſt you *will* remember what I ſay to you, as you mean to avoid the puniſhment which the laws of the land inflict upon the *careleſs*, as well as the *wilful*.

D. What law?

F. One hundred pounds is the penalty for a houſe or other place being ſet on fire by careleſsneſs: and impriſonment muſt follow till the ſum is paid. But what is this, compared to the miſchief which may be done?

D. Is nothing particular in uſe, calculated to prevent fire?

F. Many things: there is a diſcovery lately made, which promiſes fair, and entitles the diſcoverer to applauſe (*a*). The trial of the *uſefulneſs* is eaſily made. I have ſeen a ſtage of four or five feet ſquare, covered with deals, ſuch as are uſually

(*a*) Thin iron plates under the floorings of rooms, according to the experiment which I have ſeen made by the ingenious *David Hartley*, Eſq; of *Golden-ſquare*, admirably calculated to check the progreſs of fire begun in any room or chamber; and conſequently to ſave houſes from the flames.

uſually employed for floorings, nailed to joiſts in the common way; and another with the joiſts covered with iron plates, ſo thin as to be eaſily nailed to the joiſts: over theſe plates the floor was laid, as in the other caſe. The two floors being ſo prepared, an equal large quantity of billet-wood was laid on each, ſufficient to make a very ſtrong fire, greater than it can be ſuppoſed the furniture of a room can make. I ſaw the wood on both floors in a full blaze. The floor without the plates opened with the heat at the joining of the boards, and the air coming through and feeding the flame, the joiſts burned as well as the floor. Suppoſing a room in this ſituation, the whole houſe muſt have been ſoon in flames.

D. And what was the caſe with the other?

F. The joinings of the boards likewiſe opened with the heat, but the aſhes fell into them, upon the iron plates, and the fire was prevented from ſpreading any farther. The flames conſumed the billets in both caſes the ſame; but this iron-guarded floor, was only burnt black, or *charred* about a third part through; and there the fire ſtopped: not having a ſupply of air to feed the flame, it proceeded no farther.

D. Then it may be preſumed, the iron plates would have ſaved the houſe from being burnt.

F. Probably: and they will afford time for people to ſave their lives and valuables.

D. Was not this eſteemed a notable experiment, and of great uſe to the world?

F. Very notable! The joiſts are recommended to be filled between with aſhes, which are incombuſtible, to deaden the ſound. Some ſay the wood ſhould have air, in order to preſerve it: but we find wood in walls of great antiquity, well preſerved.—We are at leaſt ſure, that every caution to guard againſt the fatal calamities which fire has often occaſioned, and every *invention* which can be added to *caution*, ſhould be treated as objects of great importance to mankind. Remember, that the ſame principle which may induce a prudent man to build his houſe thus armed with iron, will lead him to obſerve the ſtricter diſcipline in the uſe of fire and candle.

CONVERSATION VII.

Caution againſt loſs of time by goſſiping. Danger of favouritiſm. Conſequences of maſters being diſſolute. Amuſements in London. Uſefulneſs of moderate reading, particularly the ſcriptures.

F. I RECKON it an advantage, that your miſtreſs is an *early riſer*. To be diſtreſt by ſleeping too long, or too late, is ſeeking a misfortune. Riſing, like other good inclinations, depends on habit.

D. I am entirely of your opinion, that it is an advantage; but with regard to my ſenſe of duty, if ſhe choſe to remain in her bed, I ſhould eſteem it the ſtronger obligation on me to riſe.

F. So it certainly would be: but example in ſuch caſes, generally prevails; and your conduct would be deemed romantically virtuous.

D. Is a conſcientious diſcharge of duty to be found only in romance?

F. You will find too many ſervants who do not act ſo righteouſly on principle; and ſome as fond of diſſipation as their maſters. Be it your part to do what you think is *right*, and avoid the acquaintance of ſuch as would tempt you to do *wrong*. For this purpoſe, let the number of your nominal friends be *ſmall*, That of your real ones never can be *great*. As to *viſiting*, or what is commonly called *goſſiping*, be equally on your guard: if you make viſits, you muſt receive them, and be expoſed to act out of character; for it muſt be attended with expence of time and money; and probably of reputation. The more diſſipated the maſter or miſtreſs, the ſtronger the temptation, which cuts doubly againſt them: they ſquander themſelves, and they teach others to ſquander for them.—

D. This can never end well.

F. Whether in private or public concerns, the true foundation of ſecurity and peace, is *œconomy*: thoſe who pride themſelves that they are under no neceſſity of being cautious how their money goes, nor how to provide for what is vulgarly called a *rainy day*, are in the fair way of being reduced to ſuffer the inclemences of ill fortune. The fable tells us, that an extravagant *young vine*, ſhooting forth her branches with great luxuriancy,

luxuriancy, deſpiſed the alliance of a *ſtately elm*, which growing near her, courted her embraces, bidding her neighbour take notice how little ſhe wanted his aſſiſtance. "Alas!" replied the elm, "how little do'ſt thou conſider, that thoſe juices which thou laviſheſt upon an unneceſſary foliage, ſhould be applied to ſtrengthen thy ſtem. Shortly ſhall I behold thee creeping upon the earth, like many of the human race, who in the vanity of their hearts, deſpiſed *œconomy*, and laviſhed in frivolous expences, that which ſhould have been reſerved to ſupport them in their proper ſtate and condition."

D. The compariſon is beautiful, when one conſiders, it is the property of the vine to ſhoot forth her flimſey branches, which ſhe has not ability to ſupport without aſſiſtance.

F. How many have I known, who like the *vine*, plume themſelves upon their flouriſhing ſtate, for the day, when by their fluttering, ſilly conduct, it was next to an abſolute certainty, they would undo themſelves!

D. Is not *quick in going, and quick in return*, another wholeſome maxim?

F. When you are ſent on a meſſage, if you intend to return in due time, and give proof of your diligence, enter into no converſations by the way. Long waiting for an anſwer, is diſguſtful to a maſter or miſtreſs. If you tell the true cauſe of your delay, you will appear *ſilly* and *contemptible:* if you give a falſe reaſon, you not only offend God, but expoſe yourſelf to the imputation of every thing that is evil.

D. I ſee the full force and uſefulneſs of the rules you lay down; and am as ſenſible the great object of every family is domeſtic peace.

F. To maintain this, you muſt conſult the tempers and diſpoſitions of your fellow-ſervants: If you find any woman as virtuouſly inclined as yourſelf, make her your friend; yet be not haſty, nor openly ſhew much partiality. The firſt may end in a cruel diſappointment; the laſt will certainly create jealouſy in the breaſts of your other fellow-ſervants: and this will produce *enmity*, by which our *chriſtian profeſſion* is degraded, and our religion brought into *contempt*.

D. What!—for being virtuous?

F. No: for being excited to anger, or giving others occaſion to offend. Alas! my child, you will find meanneſs of diſpoſition enough among your ſuperiors; you muſt not be ſurprized when you diſcover it among your fellow-ſervants. If your friend ſhould do That, which you did not imagine her capable of, and be guilty of any fraud or injuſtice, or entertain you with diſcourſe againſt the perſon whoſe bread you are eating, ſuſpect that ſhe is ignorant, fooliſh, or perverſe: and if you cannot reform her, let your confidence ceaſe: but drop it gently. Be it your part, *Mary*, to ſoften all ſuch diſcourſe, and palliate the real faults, much more the *foibles* of your miſtreſs: and conſider, if you condemn her when ſhe is *blameleſs*, you are guilty of *injuſtice* as well as *ingratitude*.

D. I believe thoſe who complain moſt of others, have generally the leaſt virtue themſelves. I ſhall be on my guard, not to take part with any one, if I have no better reaſon for it, than her being in the ſame ſtation as myſelf.

F. That is rightly ſaid! Virtue is the only true foundatioh on which to build your hopes of every kind. It is a duty, however, to reaſon calmly with the perverſe, and to beg them to conſider the condition of their ſervice, which is to *repreſent their grievances*, not *condemn their judge*, before they appeal to him for juſtice. If this method were taken, a thouſand *family broils*, and many of the evils which otherwiſe lurk ſecretly in the heart, and breed diſcord and confuſion, might be prevented, or effectually removed. —You may expect ſometimes to be *laughed at:* but laughter never could alter the nature of good and evil. If any of your fellow-ſervants are negligent in their duty, remind them in civil and obliging terms. If they will not take your advice, you have nevertheleſs diſcharged a duty; and the pleaſure of it will return into your own boſom.—When evil conſequences follow, by their not regarding you, do not aggravate their misfortunes by taunts and reproaches, as weak-minded people generally do.

D. All that I ſhould ſay is, *I wiſh you had been of my opinion.*

F. Soft words, and ready anſwers, with a noble ingenuouſneſs, have a magic power to charm the moſt perverſe into a love of virtue: and thoſe who are well-inclined, will be ready to die for you: they will be compelled to conſider your good offices, as obligations never to be forgotten. You will ſurely find virtue always carries her own rewards, if not in *temporal* advantages, yet in That *peace of mind* which the world cannot give.

D. If *vice* prevails ſo much, the more *virtue* is practiſed, the more *envy* it will excite.

F. Never be *afraid* of the conſequences of being

being virtuous! Thoſe who have any virtue themſelves, will love and honour you: let others hate you, if they pleaſe. In every circumſtance, take care to *carry your glaſs upright*, eſpecially if you ſhould be a FAVOURITE: and if you adhere to truth, and act with common ſenſe, you may *eaſily* become a favourite. If this ſhould be the caſe, employ your influence ſo much the more to keep *peace* in the family. Make open profeſſion of your reſolution, at once to be *true* to your miſtreſs, and not the leſs a *true friend* to your fellow-ſervants.

D. Will they have faith enough to believe this?

F. I have already obſerved to you, they know the condition of their hire, and are free to ſerve, or not to ſerve; but they are not free to defame, defraud, or injure. Where *ſenſe* and *virtue* reign, there can be no *ill-blood*, in a family.

D. If ignorance and vice naturally breed diſcord, is not the chance againſt the peace of every family?

F. Undoubtedly: ſometimes I have been at a loſs to diſtinguiſh, whether the fault has been moſt on the ſide of the maſter or the ſervant. There are not many *maſters*, who *ſtudy* how to mix kindneſs with authority; and conſequently do not command a ſincere and willing obedience: nor, I fear, many *ſervants* who always know when they are well uſed. As wealth is apt to intoxicate, and make people forget that human nature is the ſame, whatever the rank and condition of individuals may be; on the other hand, the meaner the education, the leſs gratitude ought to be expected. Theſe things depend more on the *virtuous* or *vicious* diſpoſition of the individual, than on being *maſter* or *ſervant*. We are to conſider how virtue or vice is called forth by the encouragements, the temptations, or the provocations which it meets with. I have waited behind a lady's chair, when I heard her ſay, —"Lord!—*ſervants have no gratitude!*"—I was acquainted with ſo much of her hiſtory, that I knew *ſhe* had none: I therefore imputed her remark, not to her knowledge of ſervants, however true it might be of many, but to her ignorance of herſelf. She knew I was a *ſervant*: and I am ſure ſhe could not know that I was *ungrateful*.

D. Is it not ſuppoſed, in ſuch caſes, the party preſent is always excepted?

F. It may be ſo: but ſhe ſhould have conſidered upon what principles ſhe founded her own claim to our gratitude; for this can never be, by conſulting a partial convenience *only*. I am not taking any *ſide*, *Mary*, but that of virtue and common-ſenſe. Happy it will be, if by reaſoning on this principle, I can contribute to your virtue and happineſs! Maſters and miſtreſſes, who mean to have good ſervants, ſhould reflect, that nothing is ſo pleaſant to the ſoul, as mutual kindneſs!—If they do not conſider how to promote the health, the morals, the religious duties of their ſervants, the comfort of their minds, and how to render their lives pleaſant, upon a reaſonable foundation, what ſervice can they expect, from motives of piety and zeal? There is no doubt, but that ſervants are too often ignorant, and very remiſs with regard to moral and religious duties: and the reaſon of it is plain. Continual abſence from home, in ſcenes of diſſipation, not only deprives the *gentry* of leiſure to enquire into the duties of domeſtic life; but the habit of ſuch diſſipation, takes off from the reſpect due to their character, and the love and honour which their zeal and humanity would entitle them to, from their ſervants. Domeſtics generally follow the example which is ſet before them; and thus expoſe themſelves to evils they might otherwiſe avoid. And what ſignifies *expoſtulation* in ſuch caſes? *Example* confutes all argument.—They bring the miſchief on their ſervants, and then complain, as if themſelves poſſeſſed a diſpenſation for the exerciſe of folly and abſurdity; and that their ſervants, who never learnt half ſo many leſſons in the ſchool of wiſdom, were notwithſtanding bound to act as if they had been all bred up under profound philoſophers and divines.

D. This is not the caſe of *all* ſervants. By your account, the gentry do not ſtand on ſuch good ground, in the care of their *ſervants*, as the *bee*, in the fable, did in regard to her *children*.

F. What is *that*, *Mary*?

D. The *gnat*, pinched with hunger, came to beg charity of the *bee*, and offered to teach *muſic* in his family. No, ſays the bee, I bring up my children to my own trade, to get their bread by their induſtry. My example is always before their eyes. Do you think I would be ſo imprudent as to teach them an art, which I ſee has reduced you to beggary?

F. Right!

F. Right! If the example of maſters and miſtreſſes were ſuch as it ought to be, the ſervant would be more virtuous, and conſequently more reſpected, and mend his condition with his morals. Maſters now ſee what little merit many of us have, and complain that we want virtue: but the remedy is in their own hands; though perhaps it may require time to operate effectually. It uſed to excite my indignation very much, when I ſaw it expected by ſome maſters and miſtreſſes, that we ſhould ſee, hear, feel, and underſtand with the utmoſt ſkill and propriety, and yet that they might *occaſionally* ſpeak *of* us, and *to* us, as if we had *no ſight*, *feeling*, nor *underſtanding*.

D. This is their folly; but it is one of the evils you told me I ſhould *compaſſionate*.

F. You may compaſſionate: when people talk like fools, they *are* ſuch; ſo far as to excite our compaſſion. If maſters and miſtreſſes underſtood their own intereſt, they would always give ſervants *good words*, when they *deſerve* them, and make the hardſhip of ſervitude as eaſy as poſſible: and if *we* did not ſerve with pleaſure and fidelity, in proportion to the humanity we experienced, the *fault* would be *ours*.

D. Then you ſuppoſe we ſhould be all *grateful:* if the virtuous maſter ſometimes takes a ſervant, whoſe character is ſo diſguiſed, as to make him appear the reverſe of what he really is; what can he do but diſcharge him?—I imagine from the character you have given me of *my* miſtreſs, I ſhall ſoon have an opportunity of knowing what *good treatment* is: but I perceive the *peace of a family* requires more virtue on the part of both maſter and ſervant, than is generally found.

F. If the peace of *every individual*, requires the conſtant exerciſe of virtue, how is a *number* of perſons to live together in harmony, upon any other principle? You remember what I ſaid in regard to *ſubordination*.—There can be no peace nor harmony, where there is no governor or director; and therefore, in all caſes of difficulty, let your miſtreſs be acquainted, and let her be your ſovereign lady and judge; cautious, however, not to make any capricious application to her. If you ſhould be empowered to act the part of a *director*, *under her*, ſhe ought to promote you to ſome *nominal* office in the family; otherwiſe your ſituation will be rendered the more difficult. My good maſter uſed to exclaim againſt *favourites*, at the very moment I could not poſſibly be ignorant he was partial to *me*, and depended moſt on my ſervice. Was I not then his *favourite* ſervant? Diſtinctions which are not juſt, and indulgences which are the effects of weakneſs, will naturally excite a ſecret contempt of authority; and diſlike, if not hatred, on the part of other ſervants, towards the perſon who is advanced to the rank of a *favourite*, will enſue.

D. But if ſhe behaves with modeſty, there can be no juſt grounds for hatred.

F. Good ſenſe and virtue go a great way in ſubduing all difficulties: but if in conſequence of *favouritiſm*, abuſes paſs unpuniſhed, it is the readieſt way to have no good ſervant in a family. To ſuppoſe that ſuperior ſenſe and virtue will not generally entitle a ſervant to ſuperior regard, is in effect to deſtroy the diſtinction of good and evil. What is more valuable than a *good ſervant!*—Yet, were a woman an angel, in the form of a ſervant, being a *favourite*, ſhe would be more *feared* than *loved* by her equals; and more intrigues formed to enſnare her, than are generally ſuſpected.

D. I hope you are miſtaken!

F. I could wiſh I were; but our *good* qualities, in ſuch caſes, often expoſe us to more hatred and perſecution than all the evil we do. Yet *truth* will prevail in the iſſue: and it is your duty to do the beſt you can, fairly and honeſtly, to promote your own welfare; remembering, that *prudence* is the handmaid of *ſucceſs*.

D. You may be aſſured, I ſhall endeavour to promote my own fortune by all *fair means*, as far as my temper inclines me: for, I rather think at preſent, how to paſs through life innocently and pleaſantly, than by what means I may make a figure, and probably be leſs happy. It would be folly to ſay, I ſhould not like to be a *favourite*; but I would have the favour ſhewn me, to be the effect of my deſervings; otherwiſe I might ſecretly deſpiſe my patroneſs for her diſtinction.

F. Few people talk with ſo much ſenſe and candour as you do; but every one ought to endeavour to *deſerve* the favour ſhewn them, though it ſhould have its foundation in partiality.

D. Whilſt we are talking of the *duties of life*, I preſume that ſervants, like other people, have

ſome leiſure for AMUSEMENT.—How do they divert themſelves in *London?*

F. I can rather inform you how they *ſhould* be diverted, than how they *are*. My greateſt amuſement was in *reading*. I found moſt pleaſure in ſtoring my mind with *uſeful knowledge*, and in gratifying my thirſt after virtue.

D. But you was of a ſerious turn!

F. Do not *you* alſo deſire to be of a *ſerious turn?* You will find it in the end by much the moſt happy turn: and *happineſs*, I ſuppoſe, is the object you purſue. You may eaſily imagine, *Mary*, that ſervants imitate the follies and iniquities of maſters and miſtreſſes more than they do their virtues; and, under a notion of *amuſement*, frequently raiſe a greater ſtorm in their breaſts, than they are well able to calm. The holy ſcriptures, and the works of our divines, of whom many have written the moſt judicious, and I may ſay, the moſt *entertaining ſpiritual diſcourſes*, with the *Beauties of the Spectators, Guardians, Tatlers* (*a*), and ſuch kind of books, are ſafe amuſements: but as a proof how ſervants imitate their maſter or miſtreſs, many a time have I ſeen on the kitchen dreſſer, volumes of fictitious tales: theſe, the more artfully they are worked up, by an ingenious penman, in order to line his own pockets, the more is the curioſity of the reader excited, to know the iſſue of the ſtory: and ſhe reads ſuch groſs abſurdities, and relations of ſuppoſed events, as turn her brains. In theſe tales of adventures, the vileſt characters are frequently ſhewn in advantageous colours; and the darkeſt ſcenes of iniquity, over which ſhame and modeſty ſhould draw a curtain, are produced to open day-light. By theſe wretched compoſitions, the minds of youth are led away captive: the force of virtue is effaced, and *vice* is painted in ſuch ſtriking colours, as to deceive thouſands, and plunge them into miſery.

D. This muſt be attended with bad conſequences: at beſt they can learn nothing of any uſe. I believe we are more wanting in the application of what we know, than in the knowledge of our duty; and more inclined to read what *amuſes*, than That which inſtructs.—Is this againſt reading in general?

F. In the ſame manner as the glories of the world are againſt *ſight:* for when we are too buſy with our eyes, and let in thoughts we ought not to admit, we are the worſe for *ſeeing*. Be as cautious what books you look into, as you are, not to burn your fingers, when you mean to warm your hands: proper books, like due nouriſhment, feed, ſupport, and ſtrengthen the mind; but in this *ſcribbling age*, there are thouſands of volumes, which ſerve no other end, than to corrupt the heart, and ruin the ſoul.

D. This holds equally for both ſexes. But among the labouring part of the people, do you think *reading* and *writing*, are ſuited to the circumſtances of *women?*

F. There is but little to be learnt from books, in our ſtate of life, but what is neceſſary to the woman as well as the man. Piety towards God, prudence and modeſty, ſincerity and gratitude, juſtice and humanity, are they not as great ornaments of your ſex as of mine? If ſo large a portion of the happineſs of life, depends on the juſt ſentiments and good conduct of women, is it not a melancholy conſideration, that no more care is taken of *female education?*—It is the duty of every one, to make the moſt of the inſtruction they can procure: and in this free country, where women have the ſame privileges as men, they may with the ſame propriety be taught at leaſt to read.

D. The men, who do the hard labour and drudgery of life, are the moſt *uſeful*; but they are not always the moſt inſtructed.

F. Therefore it becomes the more beneficial to a family, that the *wife* ſhould be able to aſſiſt the huſband.

D. If ſhe is in any degree qualified to inſtruct her children, whilſt their father is in the field, ſhe will *gain* ſo much as ſhe *ſaves*, and probably teach them better than any *old woman* in the neighbourhood could do.

F. Mary, we are *commanded to read the ſcriptures!* For this reaſon we are obliged to teach our children to *read:* and if we were wiſe, we ſhould make it rather delightful than irkſome to them. I have wondered to hear ſome of my maſter's acquaintance talk, as if *reading* were a qualification rather injurious to the labouring part of us. They did not talk like chriſtians, nor as good politicians. If reading were univerſal, no one could pretend to be above laborious employments on any ſuch account; nor would ſuch employments appear in the leaſt degree the harder, for its being known, from the word of God, that labour is the condition of human life.—The

(*a*) Two Volumes in Twelves.

—The obedience arising from ignorance, is either *ſervile* or *brutal:* it is no honour to *freemen* nor to *chriſtians!* It may do in a country of ſlaves, but not of a free people. It may be uſed as a trick of ſtate; but tricks are never ſo good in the iſſue as *fair play*. This is a truth, I have heard my maſter ſay, has been often confeſſed to him by *ſtateſmen*. I have alſo heard much talk of *learning*; but the *wiſdom* which is the glory of human nature, muſt be within the compaſs of us all: and what is this wiſdom, but a habit of *thinking well*, and *acting right*; or in other words, being honeſt and upright in our ſeveral ſtations? If we are to learn this from the *ſcriptures*, let us *read* the ſcriptures! "The great end of knowledge is to know God, and out of that knowledge to *love* him, and imitate him." This may be done, without any portion of That which is commonly called *learning*: we may bring ourſelves to love God; that is, to fear and obey him, in a regular, uniform manner, as the effect of faith, hope, and charity; and it is well if we can keep theſe alive, *by reading the ſcriptures*; but we ſhall hardly do it *without!* In former times, men were hanged for offences, *without benefit of clergy:* if a man could *read*, he ſtood a chance of being pardoned, becauſe it was preſumed, he would learn to do better another time; whereas an *ignorant*, *brutiſh* man, might as well be hanged, to prevent his doing any farther crime.

D. Thoſe muſt have been ignorant times. Is this what they call *benefit of clergy?* There are ſo many rogues now-a-days, who *can read*, they deſerve to be hanged for not *doing better!*

F. So it may ſeem: but I can venture to aſſure you, many poor wretches, who end their lives at the gallows, are ignorant and unlettered beyond deſcription. As to the meaſure of learning we were ſpeaking of, what more can we wiſh for or deſire? *Piety* will avail us, when all the *learning* our ſuperiors boaſt of, if not applied to the ſame purpoſes, will leave them in a worſe condition, than if they had remained in the groſſeſt ignorance!——However neceſſary *reading* may be, to learn our duty, the ſame cannot be ſaid of *writing*. If *one* in *ten* of us, who are born to labour, is taught to *write*, it may be ſufficient.

D. I am told, that *men* have taken up many employments, moſt proper to *women:* and therefore, as *writing* has moſt regard to *life within doors*, it ſeems reaſonable, that *in our rank and condition*, *women* ſhould be taught to *write*, rather than *men*.

F. Among the laborious part of mankind, there is great reaſon for your pretenſion: the duties of a ſhop may, in moſt caſes, be as well performed by a woman as a man; for receiving and paying, taking in and delivering out, ſeldom require more than a woman's ſtrength.

D. But ſhe cannot act the part of a *ſailor* or *ſoldier:* nor do the offices of a *ploughman*, a *carpenter*, a *ſmith*, or a *bricklayer*, belong to a woman. In the ſame degree that women are excluded from many occupations, which might be properly performed by them, I ſuppoſe the greater is the number of women ſeeking for bread in *ſervice*.

F. Of this you may be well aſſured: and moreover, the fondneſs of us country people to flock up to *London*, is one great cauſe, why we want people here, whilſt *London* overflows: and this is ſo much the worſe, as many more die there than are born in that *great town*; conſequently it muſt be recruited from hence, where more are born than die. Would it not be better policy, to cultivate a hardy race of laborious people, than give the preference to fiddlers and dancers, painters, and carvers of figures in ſtone, and others who provide *ornaments*.

D. How *pretty* ſoever theſe entertainments may be, it would be far better to attend to *increaſe*; and make barren heaths produce plenty.

F. We might indeed convert dreary ſcenes into comforts and joys, to the poor, and increaſe our numbers. Money and induſtry will make a rock bring forth: though we cannot carry ſoil to the *clouds*, no ſpot of the *earth* need eſcape us. But this does not amuſe the fancy; and therefore, pleaſes not ſo much the preſent generation.

D. You well know, my father, that all the world is mad after *amuſement*.——You have not yet told me what amuſements ſervants uſually have in *London*.

CONVERSATION VIII.

The neceſſity of ſubordination, and the nature of it. The duties and advantages of civility, as applicable to every part of life and ſocial intercourſe. The obligation of civil behaviour to foreigners and ſtrangers.

F. NECESSITY for ſome degree of diſſimulation!—No, child; there is no occaſion for acting a double part. There are no obligations relating to domeſtic life, either with regard to maſter or ſervant, as ſuch, but are comprehended under the names of common-ſenſe, or common honeſty.

D. If I follow your inſtructions as occaſions may ſerve, and think of my obligations to behave with ſtrict honeſty, you think there can be no reaſon to *fear*.

F. Fear is not to be indulged in any ſuch caſe: but the folly of men is in nothing more apparent, than in the good or evil conduct of their ſervants. My maſter told me more than once, that in ſome countries, people of the ſame fortune, keep thrice the number of ſervants, at half the expence gentlemen live at in *England*. If the paſſion for *ſhew* were equally ſtrong with us, it would coſt too dear to gratify it. He alſo remarked, that "the more ſervants a man keeps, the more *ſpies* he has on him:" and expreſſed his aſtoniſhment that any perſon ſhould *make* work for many ſervants; or keep them *from work*, in order to make up a *train*; obſerving, that this practice doth not make the *ſtate* the richer, but the *gentleman* is the *poorer*, and the worſe member of ſociety. If the *waſte lands* were cultivated by *uſeleſs ſervants*, we ſhould all reap the advantage of greater plenty. The parade of numbers, ſerves to promote grandeur, and diſtribute the riches of the wealthy; but the greater the number of uſeleſs hands, the more will vice prevail; and amongſt us the leſs *ſubordination* there will be.

D. The trueſt friend to virtue, is uſeful induſtry.—What is properly meant by *ſubordination?*

F. You underſtand the meaning, though the *word* is not familiar to you. I have frequently obſerved, how apt many of us are to *forget ourſelves*.—Brothers and ſiſters, among the gentry, not being fantaſtical, call each other *John* or *Mary*, with the addition of brother or ſiſter; but ſome ſervants are fond of their SURNAME, and among themſelves they add *maſter* or *miſtreſs*.—This is one ſtep towards confounding diſtinctions, and conſequently deſtroying *ſubordination*; by which I underſtand, ſubmiſſion to good order, with regard to our ſeveral ranks and conditions. What do you think it is that preſerves us *all* in one family, but being ſubject to *ſuperiors?* Subjection is calculated for the common intereſt of thoſe who govern, as well as of thoſe who are governed. *Servants* muſt be ſubject to *maſters*, from the king to the ploughman, or there could be neither maſter, ſervant, nor government; and the happineſs ariſing from this mutual relation, depends on the virtue of both.

D. If ſubordination means a regular ſubjection, nothing can be more reaſonable; but ſtill human infirmities will ſometimes prevail.

F. Yes: but no ſtart of paſſion, or peculiarity of temper, deſtroys the peace of thoſe that are *wiſe*. In order to maintain your conſtancy in this reſpect, and advance *your own peace and eternal welfare*, forget not, I beſeech you, to ſend up your prayers to heaven, that you may reſiſt *pride* and *anger*, and all their deadly conſequences to the *ſoul* of man (*a*).

D. Dreadful it muſt be, to live in ſuch habitual ſins, with regard to the world to come; and a miſerable ſituation in the preſent world.

F. A candid allowance for the frailties of each other being made, and neither party intentionally wicked, hardly any thing can happen, but

(*a*) *For grace to reſiſt anger, pride, and unquietneſs.*——Moſt righteous God, to whoſe all-piercing eye *ungodlineſs* and *wrong* are open as the day; grant, I beſeech thee, that whatever injuries or provocations may aſſault me, I may diſcern the *folly* and *wickedneſs* of *pride*, and *anger*; and thus *meekly* committing my cauſe unto thee, O merciful Father, truſt in thine infinite wiſdom and goodneſs, through *Jeſus Chriſt* my Redeemer!

But what the force of a moderate degree of underſtanding will ſet it right again, provided a due *ſubordination* is preſerved. And if we are honeſt and zealous in our engagements as *ſervants*, to which we are no leſs bound, we ſhall *watch* and *pray*, not to be led into temptation, by the evil ſuggeſtions of others, or the prevailing cuſtoms of the times, which ſo often lay waſte the moral purity and rectitude of our manners (*a*). Upon the ſame principle of *ſubordination*, whether it regards *domeſtic ſervice*, or the common duties of life, you will find the want of it is one of the great evils, which now draws a cloud of darkneſs over *chriſtian duties*, and the joys which reſult from them; for it is impoſſible to live *happily*, and neglectful of the precepts of our *great Lord and Maſter*, in the ſubjection due from one man to another.

D. Not as *ſlaves!*

F. No, child; but to *prevent ſlavery:* to maintain the dignity of human nature, and render abortive every effort of the prince of darkneſs to enthral mankind, and make them the inſtruments of each others *deſtruction*.

D. Is not *ſubordination* ſtrictly obſerved in countries of *ſlavery?*

F. Subordination in countries where men are under deſpotic government, is often carried ſo far, that one man puts his *neck* under another's *feet*, leſt his *head* ſhould be ſtruck off, by the power himſelf has veſted in his ſuperior; but we are ſpeaking of the *willing obedience* derived from reaſon and religion, which grows from the condition of mankind, and the *ſervice of God*, in which alone is *perfect freedom:* for this I entreat you will ſollicit the throne of heaven (*b*).——From hence you will be naturally led to practiſe that *divine meekneſs and purity* of heart, which gives every ſtation in life comfort and ſupport in the *darkeſt* day of affliction, and new charms to the brighteſt ſunſhine of good fortune. This will draw down the ſmiles of Heaven, and make your proſpects, if not in *this life*, of the life to come, ſuch as will render you ten times more happy, than any *maſter* or *miſtreſs* can be, who does not enjoy the ſame bleſſing. For this alſo, you ſtand bound, by your own true ſelf-love, to pray with a zealous and a contrite heart (*c*).

D. I perceive how virtue, in all conditions, delights the heart, and renders us happy: it ſhall be my conſtant care, to look up to heaven, from whence alone I expect my happineſs in both worlds, begging the Almighty to aſſiſt me with his grace; and truſting in his mercy, it will be my good fortune to ſerve a *reaſonable and religious perſon*, that I may have to contend only with my own ſins, and infirmities.

F. This is more than will probably fall to your

(*a*) *For honeſty and zeal in our engagements as ſervants.*——O Father of angels and men, thou mighty Lord and ſupreme director of all things in heaven and earth! I beſeech thee give me a right mind in diſcharging all the duties to which I ſtand bound by my temporal engagements. Thine eye cannot behold the thing which is unjuſt without diſpleaſure! Let my zeal in the ſervice I am engaged, be accepted as gratitude for all thy mercies vouchſafed unto me, that I may delight in the proſperity of thoſe whom thy providence hath ſet over me. Give them ſuch a ſenſe of duty to Thee, that their piety, humility, and zealous love of Thee, may unite with mine, in the advancement of thy glory, and the good of mankind. This I beg, O merciful Father, for *his* ſake who humbled himſelf as a *ſervant*, and adminiſtered to the neceſſities of men, even *Jeſus Chriſt* my bleſſed Lord and Redeemer!

(*b*) *For obedience to ſuperiors.*——Almighty and eternal God, the ſovereign ruler of men and angels, who haſt conſtituted things in a wonderful order; making all the creatures ſubject to man, and one man to another: teach me, I beſeech thee, to obey all thoſe whom thou haſt ſet over me, reverencing their perſons, and ſubmitting to their *lawful* commands; chearfully taking thoſe burdens which private neceſſity, or public wiſdom, may require of me, for the common good. Let not the ſpirit of pride or mutiny, murmur, or diſorder, enter my heart, that I may not be conſigned to the portion of the diſobedient, or the revilers of dominion and authority. Grant this, moſt holy God, for his ſake, whoſe obedience hath obtained the glory of eternal ages, even Chriſt the Saviour of the world!

(*c*) *For meekneſs and purity of heart.*——*O Father Almighty! humble my ſoul in thy preſence!* Remove from me *all proud looks*, and let my heart be a ſtranger to the contempt of any fellow-creature. Let no *vain hope* deceive me, nor any *evil deſire pervert my heart*. Leave me not to the *counſel of ſinners*, nor let me fall into *their ſnares*. Set a *ſcourge over my thoughts*, that the diſcipline of *wiſdom* may rule my heart, and *meekneſs of ſpirit give reſt unto my ſoul*. Let a habit of *temperance* reſtrain my *appetites*, that neither *greedineſs* nor *wrath*, nor any *unchaſte* or evil deſire may prevail againſt me. Pardon my ignorances and infirmities, and teach me to ſerve thee in true *faithfulneſs* and ſincerity of heart. This I beg, O Lord of mercy, for the ſake of the *meek* and bleſſed Redeemer of the world!

your ſhare. Many of our ſevereſt trials relate to the folly and wickedneſs of others.

D. A churliſh maſter or miſtreſs ought to pay double wages, and be glad if any one will ſerve them.

F. None will ſerve them long, unleſs reduced by ſome cruel neceſſity of ſubmitting to be tortured by this kind of tyranny. One man is to be ſubject to another; but by the ſame order of Providence, every man muſt endeavour to render another as happy as he can. Remember, however, that this argument holds as ſtrong, to bind the ſervant, with reſpect to the maſter, as the maſter to the ſervant: and to make the diſtinction, who is really the *churliſh perſon*, requires good judgment and candour; for the *inferiority* of the one, often tempts him to complain of the provocation, as the *ſuperiority* of the other, to be really capricious. The tempers of mankind depend much leſs on their fortune, than on their virtue or humility.——There are two ſorts of people, with whom it is not eaſy to live in peace: thoſe who have ſo many ſervants, they ſtand in each other's way, and in a great meaſure provide for themſelves at random; and the *niggardly*, who expect too much work, and give too little victuals and wages.

D. Neither of theſe ſhould I like to ſerve.

F. The foundation of all *good conduct*, is religion and humanity: theſe, in maſter or ſervant, naturally introduce a *civil behaviour*, which adminiſters much to the pleaſure of living. *Civility*, as it conſiſts in *words*, and *little actions*, by adding them together, make up the *ſum of life*. Such civility is oftener found among people of lively ſpirits, than with thoſe of a ſerious turn: but leſs of this, with great integrity, is better than more, where the *heart* is not concerned.

D. I would not *willingly* give pain or offend any one.

F. Then you are civil: for this is the great rule of all thoſe who mean to paſs for *civil perſons*. If civility is ſupported by candour and good-ſenſe, it introduces a pleaſing manner of converſation, equally free from *hypocriſy* and *affectation:* and this among the gentry is called *politeneſs*.

D. Much politeneſs, I ſuppoſe, is not expected from people in our condition.

F. No: but in all conditions, when our behaviour is *civil* and *ſubmiſſive*, it will be in eſteem, in proportion to the ſincerity and underſtanding which attends it.

D. Riches being out of the queſtion, what is the difference between the gentleman and the peaſant, ſuppoſing them both equal in *good-nature* and *honeſty?*

F. The gentleman has ſuperior knowledge, and is a greater maſter of forms and ceremonies, which are called *politeneſs*, and ſometimes *civility*. The kindneſſes which they both do, may proceed from the ſame principle; and the pleaſures which they communicate, return back to their own boſoms, in the ſame manner.

D. But ſuppoſing neither of them *ſincere?*

F. Then the gentleman can *deceive* beſt, by a greater variety of *good words*, and knowledge in the uſe of them.

D. "A *fool* may utter words, perchance, moſt excellently well accented;"—and ſtill be a fool. Is he not a mere actor in a farce?

F. He is contemptible, as a gentleman, for ſaying what he does not mean; the peaſant, as a falſe clown, for not meaning what he ought.

D. Would you have no *civility* ſhewn without *ſincerity?*

F. That perhaps is impoſſible to be ſtrictly obſerved: but ſo far as civility is required, we are bound by the laws of humanity, and the care of our own *reputation*, to practiſe it. If it is carried ſo far, as to be *expreſſive of affection*, where there really is no ſuch thing, it becomes *treacherous*; and the heart of an honeſt man revolts againſt it.

D. You will grant, that the concealment of our thoughts is pardonable in ſome caſes.

F. Yes: but this does not make us uncivil: it would be want of civility in many inſtances, to diſcover them. The world indeed is agreed that certain words, ſpoken at certain times, ſhall paſs for *nothing*; but is not this, in the ſight of God, a proſtitution of the noble gift of ſpeech? Every word which proceedeth from our mouths ſhould be ſtampt with ſomething *good*.

D. I fear this will never happen!

F. Perhaps not: but we are ſpeaking of what *ſhould be*. Geſtures and looks may ſpeak what is underſtood for *good-will:* if none is meant, are they not deceitful?

D. I ſhall be almoſt afraid of being *civil* to thoſe I have *no reaſon to love*.

F. If we are to love our *enemies*, ſo far as to do them good, *civility*, rightly underſtood, is one of the beſt things in the world. My maſter was a very honeſt man, and yet he uſed to ſay, "If we

we did not learn thoſe decent phraſes, and ſoft words, which conſtitute a great part of civility, we ſhould be ſo much the worſe, as theſe are a mutual help to keep each other in good humour: and that were it not for the rules of civility, and the imitation of each other, men would be more inclined to a ſavage deportment; adding, that the reſt depends on the *heart*." I am ſure I do not like to profeſs love where I have none.

D. I know not ſo well what men *would be inclined to*, as that I believe they are inclined to deceit.—What faults are people of our rank moſt apt to fall into, in reſpect to *their behaviour?*

F. Some entertain a miſtaken notion, as if *liberty* entitled people to be *uncivil*, and accordingly you will find, that our common people diſhonour themſelves by ſhewing too little regard to *foreigners*, and even to *ſtrangers*. Forgetting their own *whims* and *caprice*, every particularity excites their *laughter* and *contempt:* they ſuffer their humanity to be wounded by the preſumption they entertain, of the ſuperiority they enjoy, as derived from liberty.—

D. This is ſometimes carried, I believe, to the height of *cruelty*.

F. Their true pride ſhould be to conſider ſuch perſons, as they really are, under *their protection:* in this view, incivility has ſomething in it that deſerves no ſoft name.—My maſter uſed to complain of our defect in this inſtance.—

D. We are not all ſo uncivil.—

F. In regard to common life, ſome are ſo over-civil, as to become *ill-mannered*.

D. How can *that* be?

F. If I entreat my ſuperior to eat, drink, ſit, or to accept of any kindneſs, and urge it beyond the meaſure of decency and humility, I act as if I would not take a refuſal, and conſequently become *ill-mannered*.—If I am offered a kindneſs, and decline it under a notion of civility, it being proper for me to accept it, I am *ill-mannered*. If I decline it upon a principle of *caution*, not chuſing to be obliged to a wicked or deſigning perſon, the caſe is altered. Every ſeventh year, civility ſeems to be in very high eſteem; yet, when elections are controverted, we ſometimes emulate the conduct of wild beaſts of different ſpecies, who worry each other. I have often wondered that no blood has been ſhed.—I think it no incivility not to taſte even a diſh of tea, of any man who offers to be my *repreſentative*, if I do not approve of him, for fear I ſhould deceive him, or his civility delude me: but I am obliged to any honeſt, underſtanding gentleman, who will repreſent me; and would rather contribute my mite towards his ſupport, than that he ſhould give me money, merely becauſe I give him my vote. By virtue of an ancient law, made when people worked for an halfpenny a-day, I am put on a level with the *ſquire*, who has *three thouſand* times as much freehold as myſelf; I ſhould think myſelf falſe to my country, and my God, were I to vote for a man, who in my heart I do not approve of.

D. How do our neighbours like this doctrine?

F. Well enough, when they get nothing by the contrary: they acknowledge me to be *in the right:* but they ſay that *right* is not the rule of judging now-a-days.

D. What *rule* have they, then? the rule of *wrong?*

F. The rule of *convenience*. Some fine gentlemen are very *civil* to their wives and daughters, and therefore they chuſe them. Let them chuſe who they will, we may be ſure that the civility which hurts men's morals, in effect deſtroys That which is moſt beautiful in life. Be aſſured, he who acts upon a true principle, as a chriſtian, cannot become uncivil; for *Chriſt* hath taught us ſuch rules of mutual love and kindneſs, as conſtitute the beſt kind of civility in the world.—It rarely happens, that any perſon of a truly generous mind, is deficient in point of *humanity*, and conſequently cannot be diſguſtful by *incivility*; but your *very civil people*, are not always renowned for truth or generoſity. To ſhew the force of *civility*, I have heard it ſaid of one of the good emperors of ancient *Rome* (*a*), that he never ſuffered a man to depart with diſcontent out of his preſence.

D. I preſume, he was as generous as he was civil: but if he had lived in *England*, he would not have been able to maintain ſuch a reputation. I fancy we are too capricious to be long pleaſed.

F. There is a *graceful* manner of telling a perſon you cannot ſerve him; and a very *ungracious* mode of doing a ſervice. Another emperor (*b*), they ſay, received all the petitioners who came to him, with ſuch humanity, that he rebuked one of them on a certain occaſion, by ſaying, "You give me your petition as timorouſly, as if you were reaching out meat to an *elephant*."

D. I am perſuaded, that a *graceful* manner of obliging,

(*a*) Titus Veſpaſian.

(*b*) Auguſtus.

obliging, has more charms than the obligation itſelf.

F. You are certainly right, for this flatters the natural pride of the heart, as well as gratifies our humanity; it brings mankind more to a level; and we love our benefactor, for the kindneſs with which he behaved, as well as for the benefit conferred; whereas, he that extorts a favour from another, can hardly think himſelf *obliged.*—With regard to civility, you will find it is ſometimes blended with *humility*, though it is not the ſame thing. The ſalutation, *Your humble ſervant*, means, I am humble, and ſhall be glad to do you any kindneſs.—*You courteſy*, or bend your *knee*; I bend my *body*, and *bow my head:* what is this, but a token of *humility?* I have heard my maſter ſay, in moſt other countries, the women *bow*, which he thought moſt graceful, though leſs humiliating than *bending the knee:* at the ſame time, women enjoy more freedom here, than they do in other countries, and conſequently are *leſs ſubmiſſive.*

D. This is *mere cuſtom:* I ſhould like *bowing:* I think it is moſt graceful and modeſt.

F. The *good morning*, and the *good night*, are at once expreſſions of *civility* and *good-will*, and ſhould be always uttered with ſentiments ſuited to the words: it is a conſtant ſource of pleaſure, to be *wiſhing well to others*; and the moſt grateful offering we can make to Him, who is ever merciful in all his acts of kindneſs to the ſons of men.

D. Would to God all men were ſincere! we ſhould then feel much leſs ſorrow and miſery.

F. True, my daughter: where there is a *true*, *genuine*, *courteous behaviour*, you will for the moſt part find *candour* and *uprightneſs.* In learning to be civil, let me adviſe you, as I have juſt ſaid, to diſtinguiſh between That which *modeſty* and *prudence* require you to refuſe; and That which *good-ſenſe* and *reaſon* may ſafely permit you to accept.—Above all, conſider it as a part of civility, *to pick and cull your thoughts* for converſation, ſpeaking that which is moſt agreeable, provided it be as *true* and *inſtructive* as any thing you could ſay, and equally tending to the good of others; yet praiſing none to their face, that you may not make the *wiſe* bluſh, nor the *fool* inſolent.

D. Is this often done by *civil* perſons?

F. Very often by thoſe who are called civil people: good ſenſe, good humour, and virtue, are the true foundations of That which I would have you conſider as *civility:* and theſe ſeem to be equally neceſſary in all ſtations to *civilize* mankind.—It is difficult to give inſtructions how we are to act, in all the events of life.—The more knowledge we have, the more reaſonably communicative we ſhould be.—Yet women ſo young as you are, ſhould ſhew their civility, by a greater deſire to *hear* than to *ſpeak.*—In every caſe remember, others have as good a right to be heard as yourſelf; and rather ſhew your civility by your ſilence, than your ſpeech.—Modeſty without baſhfulneſs, and frankneſs without impertinence; good humour without noiſe or indecency; and a well-grounded principle of humanity, make up the character of ſuch a perſon as I wiſh you to be.

D. This is a happy compoſition. I preſume, the more *civil* I am to others, the more they will be ſo to me, and the leſs ſubject I ſhall be to ſuffer an affront of any kind.

F. True: as to thoſe whom you have any reaſon to ſuſpect of *evil deſigns*, keep yourſelf at a diſtance from them, and them as far as you are able at a diſtance from you: the leſs civility you ſhew *them*, the better. *Civility*, I ſay, ſometimes enſnares; and yours may be miſconſtrued into encouragement, more eaſily than That of a woman in a ſuperior ſtation; for the world will not conceive that ſuch a girl as you are, can have much *breeding.*—You may be aſſured, it is no part of *civility*, to comply with any demand or requeſt, which is not conſiſtent with the rules of *diſcretion:* on the contrary, it is an affront to be aſked to do a *wrong* thing.—Let no reaſon induce you to carry your civility any lengths that may injure your reputation, or endanger your ſafety: better to ſuffer by *reſerve* founded upon an *exceſs of ſuſpicion.*

D. I am ſenſible the diſtinctions which you make, though it may be difficult to obſerve them ſtrictly upon all occaſions, are very *juſt:* and therefore I will keep them in my mind, and rather treſpaſs by too much, than by too little caution, ſtill praying for defence againſt ſin in all its enſnaring forms (*a*).

CON-

(*a*) *For defence againſt ſin.*——Moſt merciful God, the mighty guardian and protector of mankind, I beſeech thee continue thy mercies to me! Ponder my words, O Lord, and conſider my meditations! Surrounded

CONVERSATION IX.

Inſtructions for the virtuous and advantageous uſe of the tongue, as applicable to all conditions.

F. THERE is hardly any circumſtance in life, in which caution, with regard to the *uſe of the tongue*, is not abſolutely neceſſary to promote *good*, or prevent *evil*; and upon this depends a great part of what we call *civility*. In the commerce of the world, I have told you that *civility* is one of the moſt neceſſary parts of duty, in order to make your way ſmooth and eaſy: and it chiefly depends on the tongue. In your ordinary diſcourſe conſider, that you have had ſome pains beſtowed on your education: it will frequently give you a degree of advantage over your companions, fellow-ſervants, acquaintance, or friends. You will likewiſe find ſome who have had ſtill greater opportunities of knowledge, but letting them ſlip, remain ignorant: to both theſe, nothing will be more mortifying, than to find you know much more than they do:—yet, by the force of a civil behaviour, you may make them your friends. On the contrary, if you diſcover, that with leſs opportunity they know more than yourſelf, ſubmit *gracefully*, but not without aſking your own heart, how it comes to be ſo; and in what you have been faulty. Above all, let not your *vanity* acquire the command of your underſtanding, ſo as to make your *tongue* the inſtrument of inſulting others; for this is the readieſt way to be yourſelf treated with ſcorn, contempt, and hatred, as an *upſtart, ſilly, preſumptuous creature*.

D. Superior underſtanding, or greater quickneſs of apprehenſion, will ever give great advantages.

F. Moſt undoubtedly: but the wiſe exerciſe them ſo as to *pleaſe* others, not *diſguſt* them. By your ſkilful addreſs, they will ſpeak *your thoughts*, and take them for their own: and what will you loſe by the bargain? You gain by making others happier than they were before; and ſo much the more your friends, as they find themſelves the better for your converſation. Whenever you can make a friend, though not of the moſt valuable kind, rejoice at the opportunity: you need not ſhew any confidence more than you think they deſerve: but never make an *enemy* to gratify your pride or ill-nature; for you may be ſure this kind of gratification will anſwer no better purpoſe, than it would to make yourſelf ſick at a table ſpread with dainties. It might afford a *ſhort-liv'd* pleaſure, but *bitterneſs* and ſelf-reproach will follow.

D. I hope a ſenſe of my own frailties will keep me in awe.

F. The *tongue* is the great engine of truth and falſehood; and the happineſs or miſery of life attends it. The ſame experience on which *civility* is founded, inſtructs us in the GOVERNMENT OF THE TONGUE, which is likewiſe a branch of *patience*; for unſeemly words are the greateſt proof of the want of patience.

D. "The evil which goeth out at the mouth, flieth in at the boſom."

F. Which then will be the worſe for you, to talk, as conſidering well what you ſay, or to ſpeak like a fool? You ſee, that nature hath furniſhed us with *two ears*, and but *one tongue*: and as common-ſenſe and prudence reſtrain us from ſaying *all* we think, and every one has an equal title to exerciſe his ſpeech, when time, and place, and company render it fit, it ſeems to be the gracious will of Providence, we ſhould *hear* much, and *ſpeak* only as we can contribute, by this noble faculty, to the *good* of mankind. The tongue being the inſtrument of the greateſt good, or the greateſt evil, if we mean to improve in true knowledge, we muſt diſcipline it, that we may ſpeak, or be ſilent, as reaſon and religion dictate.

rounded by ſnares, and beſet with temptations, let the remembrance of thy wonders of old, and the repeated mercies which thou haſt ſhewn to me, keep my *gratitude* in all its vigour; and the hopes of thy *future* favour add ſtrength to my vigilance and care. Guard my heart, O God, and keep the door of my lips, that I may never treſpaſs on thy righteous laws! This I beg, *O merciful Father*, for the ſake of our great Interceſſor and Redeemer *Jeſus Chriſt*.

D. I eaſily comprehend, the proper uſe of my tongue will make me grateful to others, as the inconſiderate uſe of it will be diſguſtful.

F. This makes up the greateſt part of the characters of mankind, and the eſteem they are in with the world:—ſo far you will find that virtue and reputation go together: if they ſhould ever ſeparate, I need not tell you which you ſhould reſolve to follow, and continue in friendſhip with. The capriciouſneſs of the world is ſuch, it is difficult, in ſome caſes, to know when we go too faſt or too ſlow: but ſtill virtue maintains her empire; and the wiſeſt ſide we can take is her's, for we are ſure in the iſſue it will be the ſtrongeſt.

D. You often uſe the word *virtue*, when I think you mean religion.—

F. The diſtinction is this: you cannot practiſe a ſingle virtue, but it will comprehend ſome other: the diſpoſition to virtue is the ſame as the diſpoſition to true religion; and the union of virtues make up the glorious compoſition we call *religion*, which comprehends *faith* as well as *practice*.

D. So I apprehend. In regard to the *tongue*, I believe it will be no difficult taſk to me to *hold my peace*, or to accuſtom myſelf to *good words*.

F. It is one great advantage, that not to ſpeak *bad words*, requires only *ſilence*, which coſts nothing.

D. Whether good or bad, the proverb ſays, "neareſt the heart, neareſt the mouth."

F. So it is; but remember, *that the mouth of the wiſe is in his heart*. It is ſometimes neceſſary to conceal our thoughts on the *good* ſide, that we may not ſeem to *flatter*. It is equally prudent not to excite the reſentment of the abſent, which may be turned againſt our own boſoms, without doing the leaſt ſervice to thoſe who have our beſt wiſhes.

D. If there is ſuch danger in ſpeech, it is ſafeſt to talk but little.

F. Much evil comes by ſpeech; yet when it is *right* to ſpeak, it is *wrong* to hold our tongue. —There is always a neceſſity of conſidering *what* is fit to be ſpoken, and to whom it is fit to ſpeak. You will not live long in the world, *Mary*, before you obſerve, it is the talent of the half-witted to talk much, and *ſay nothing*; or nothing but what had better not have been ſaid.

D. Some ſpeak *all* they know.

F. Ay, and *more* than they know.—"Great talkers diſcharge too quick to take aim;" whereas modeſty in diſcourſe, gives a luſtre to truth, whilſt it excuſes our miſtakes.—Thoſe who never hold their tongue, muſt often talk fooliſhly. —The beſt admonition which I can give you, is to *think* before you ſpeak, and not to ſpeak firſt, and think afterwards, as you will find many do. If you mean to live peaceably, and with reputation and virtue, I adviſe you to apply theſe rules to your conduct, and think of them when the occaſion offers, and try their merits.—Never conſtrue That *in earneſt*, which you may conſider as ſpoken *in jeſt*; nor *ſay that in jeſt*, which may be conſtrued in earneſt, to any one's hurt.

D. "Many a true word hath been ſpoken in jeſt."

F. For this very reaſon be on your guard, particularly among thoſe who have had little or no education. Such true words are ſometimes hurtful to the ſpeaker, and of them to whom they are ſpoken. Thoſe who are conceited of their *wit*, uſually ſay that which they think is bright and ſhining, let it coſt themſelves or their neighbour ever ſo dear: ſuch is the ſilly pride of the heart. I have heard ſevere things ſaid by perſons who were *reputed bright*, yet they were very deficient in common-ſenſe, as well as prudence and humanity.

D. Innocent jeſts are with ſome people the life of converſation.

F. Yes: but it requires ſkill to diſtinguiſh what is innocent: we are admoniſhed in ſcripture to avoid *jeſting*, as a thing not convenient. I have often obſerved, that diſcourſe bordering on falſehood or prophaneneſs, has been applauded, for no better reaſon than ſtriking the hearer with ſurprize. The *witty* ſhould never encounter people of a ſerious turn of mind, or attempt to court applauſe from ſuch as eſteem a gaiety of ſpirit as mere grimace, or groſs abſurdity of conduct, not fit for a rational being; much leſs ſhould they endeavour to ſhine at another's coſt, or force them to ſmile when their hearts revolt. I remember *Jack Jolly:* he was *wiſe* enough to be a *fool*; but his jeſts were ſeldom ſo well ſuited to the time, place, and company, as to purchaſe him any ſolid applauſe.

D. I believe there is ſeldom much ſubſtantial merit in jeſts which excite *laughter*.

F. Women ſhould be careful of jeſts, that they may not expoſe themſelves to rudeneſs. There is a time when *nothing*, and a time when *ſomething*

ſomething, but no time when *all things* are to be ſaid. No rules are equal to thoſe which are contained in the New Teſtament! The moſt captivating charms of life conſiſt in the cultivation of our religion: and as a conſequence of this, the improvement of our humanity, the ſimplicity of diſcourſe which is there recommended, *yea, yea*, and *nay, nay*, is the greateſt ſecurity of the virtue, peace, and harmony of life.

D. I am truly ſenſible of this, and not leſs of the neceſſity of prudence, having obſerved, that ſome have been ſo extremely careleſs in not confining their tongue, that at length their tongue has confined them.

F. Always conſider, before you rally another, if you can bear to be the ſubject of JEST: and if you can, how far it may become you, to excite mirth at the riſk of another's happineſs. You have read the fable of the boys making, what they call *ducks and drakes*, in a pool inhabited by a number of frogs: one of the boldeſt ſaid, "Ah, dear children! why will you learn ſo ſoon the cruel practices of your race? Conſider, I beſeech you, that though it may be *ſport* to you, it is *death* to us!"

D. I remember it well: and very applicable it is to imprudent jeſting.

F. The worſt part of it is, when we have reaſon to believe the party will be ſtung to the quick.—Have you alſo read the fable of the ſtork and the fox?

D. I have not.

F. The fox having invited the ſtork to dinner, gave her nothing but ſoop in a flat diſh, which ſhe could only put the end of her bill to, and conſequently could not ſatisfy her hunger. The fox, who filled himſelf, expreſſed great concern to ſee her eat ſo *ſparingly*. She ſaw herſelf very ill-treated, but, without complaining, meditated how to return his *jeſt*. She inſiſted, in very polite terms, on ſeeing the fox at dinner. She put the fine minced meat into deep long-necked bottles, out of which ſhe could feed plentifully, whilſt *Reynard* could only lick the ſauce which fell on the outſide of the bottles. She obſerved, *ſmiling*, "I am glad to ſee you have ſo good an *appetite:* I hope you will make as hearty a dinner at *my* table, as I did the other day at *yours*."

D. The inſtruction contained in this fable needs no explanation.——If I miſtake not, the wiſe man ſays, "That *life* and *death* are in the power of the tongue."

F. Take heed then, my dear *Mary*, how you uſe it; of whom you ſpeak, to whom, and of the ſubject of your diſcourſe. You are to conſider *this caution* as one of thoſe *guards*, which is to watch and keep *peace in a family*. Nothing creates variance ſo much as *evil tongues:* your youth and ſex make it more particularly incumbent on you, not to indulge yourſelf in *much-talking:* it is not only extremely difficult to be reconciled to *modeſty*, but it opens ſuch a field for familiarity, particularly among *ſervants*, as is apt to breed *hatred* and *contempt*, or *love out of ſeaſon*.

D. I obſerve many have been ſo little inſtructed, as to be ſtrangers to modeſty and decency in their diſcourſe.

F. Ay, *Mary*; and no leſs when they ſhould ſpeak, and when they ſhould hold their tongue. Where there is innocence, *baſhfulneſs* often keeps people ſilent. It is a great part of good education, to learn how and when to ſpeak, and not uſe the tongue as if it were given to be in perpetual motion. There is a great difference between the *reſerve* which ariſes from *pride*, and That which flows from *modeſty:* maintain your *modeſty* and reputation, and you will purchaſe the eſteem of the wiſe and good, without expoſing yourſelf to the imputation of being high-minded above your rank. Your condition as a *ſervant*, creates an additional caution. Your miſtreſs's ſuperior ſtation, will naturally lead her to expect a degree of homage from you. When you are ſpoken to, be *ready*, not *pert* with your anſwer. Expreſs yourſelf in as *few*, not in as *many* words as you are able. The latter is a common fault: ignorant people in particular, when they begin to talk, are apt to ſay a great deal more than enough.

D. If my miſtreſs's regard for me ſhould incline her ſometimes to ſpeak familiarly, how am I to act?

F. Never forget that ſhe is your miſtreſs. If ſhe ſhould occaſionally conſider you as her *humble friend*, your taſk will become the more difficult. If you ſpeak *boldly*, it may be conſidered as impertinence; and if you *flatter*, as is the cuſtom of ſome ſilly or cunning female ſervants; ſhe being a woman of underſtanding, will look upon you with contempt. In common life, we, who from birth and education, have no view beyond ſervitude, when we meet with much indulgence,

gence, are apt to grow uſeleſs if not impertinent, unleſs we have ſenſe enough to make a proper advantage of the kindneſs ſhewn us.

D. If my miſtreſs ſhould demand my opinion of a matter I do not underſtand?

F. Excuſe yourſelf as being ignorant; this is ſufficient: but if you are acquainted with it, relate *facts*, and leave her to form a judgment, if there is any occaſion for it, declaring, in the moſt ſubmiſſive terms, how much more able ſhe is to judge than yourſelf. This will pleaſe her; and you may do it with a ſafe conſcience; for it is ten to one, if it be not generally true, whatever you may imagine to the contrary.

D. I truſt that I ſhall know myſelf too well, to ſet *my* judgment againſt *her's*.

CONVERSATION X.

The fatal crime of lying. The variety it conſiſts of—and the contempt which attends it.

D. YES, my father, I perceive how much the happineſs of life depends on the government of the tongue.

F. You are ſenſible that I have a good opinion of your virtue; yet, as I have much experience of the depravity of the heart, you muſt not draw any concluſions to your own diſadvantage, from my giving you caution againſt the worſt uſe that can be made of the tongue.

D. What do you mean?

F. LYING: of which there are various kinds. I have obſerved, to my great ſorrow, the fondneſs which moſt people have, of hearing themſelves ſpeak, and of entertaining another: this often prompts them to ſupply the defect of *memory* by *invention*; I do not mean premeditated falſehood, but that in a flow of ſpirits they make their ſtory good at all events. Theſe ſtand in a lower degree, than the tedious ſtory-tellers, who tire us with unneceſſary circumſtances. The firſt are *vile*, the laſt only *inſipid*. People who attempt to tell ſtories, are apt to tell them too often, eſpecially when they grow old: and many a good ſtory ill told, according to the wiſe man, is like mirth in mourning.

D. I have heard many lies of vanity told by a woman, perhaps not intended to injure, nor enſnare, but to make herſelf appear conſiderable to her company, gratifying her *pride* at the expence of truth and common decency.

F. There are many *untruths* uttered from pride, as others are advanced wantonly, or by miſtake; in the laſt caſe do *you* reply in decent terms, "*I think you are miſinformed*;" or, "*I believe you are miſtaken*:" thoſe who have any breeding, often add, "*you will pardon me*;" or, "*you will excuſe me.*" I hope you will never be guilty of this ſin and folly. It ſeems to be a duty of friendſhip, as well as humanity and religion, among intimates, to admoniſh in private for ſuch lies: though I am ſorry to tell you, *Mary*, that mankind ſeldom have ſo much courage on the one ſide to *give advice*, or humility on the other, as to *take it*. With regard to your conduct in general, as well as towards your miſtreſs, remember that people who are really honeſt at heart, are clear in their diſcourſe; they are ſilent, or keep cloſe to *truth*: from the moment you attempt to conceal a fault by a lie, you will forfeit your friendſhip with *truth*; and ſhe, your beſt friend, will forſake you. *Truth* and *falſehood* never dwell together. If you are diſcovered, you become for ever ſuſpected.

D. I am convinced, were I to tell *one lie*, I might be tempted to ſupport it by *another*; and that a continued aggravation of guilt, or a bitter repentance, muſt follow!

F. A lie is certainly one of the worſt things in nature. It ſhould be your conſtant prayer to guard againſt ſo great a ſin and offence againſt God: and I hope you will convince your miſtreſs, and every body elſe, that you have a ſoul ſuperior to falſehood, and have learnt from me, to dare to tell the truth, to thoſe who have a right to require it, though you ſhould condemn yourſelf. You may be ſure of *reſpect*, and perhaps of *promotion*; for, "as the birds will reſort unto their like, ſo will *truth* return unto them that practiſe in her." The wiſe man alſo inſtructs us in theſe terms: "Keep thy word, and deal faithfully, and thou ſhalt always find the thing that is *neceſſary* for thee." This advice

comprehends

comprehends all commerce with the world.—Promiſe nothing which you cannot religiouſly perform. The wiſe man does not ſay, that *dealing faithfully* ſhall make every one *rich*; this would be impoſſible; but that it will provide every one with what is *neceſſary* for them, which is all we can with any *decency* beg of the Almighty, or perhaps, with *ſafety* to our virtue, wiſh for or deſire.

D. How have you found ſervants diſpoſed, as to the love of truth?

F. I am very ſorry to tell you, I have found many domeſtics, in my days, who were well paid, well clothed, and well fed, and in return moſt baſely inclined to *tell lies*. They meant to ſupport a certain character, by appearing to have more virtue than they could make a juſt claim to; and degraded themſelves by the infamous practice of *lying*. They did not conſider, that a true and *honeſt ſervant* makes a better figure in the ſight of God and men, than a lying maſter.

D. Thoſe who have been brought up in the fear of God, and underſtand the vileneſs of a lie, muſt ſurely be extremely diſtreſſed when they are taken by *ſurprize*; but to *intend* by ſuch means to deceive, is ſhocking indeed!

F. Whatever your *good heart* may induce you to think, *Mary*, lying is a vice which walks abroad with gigantic ſtrides, and lays waſte the virtue of a great portion of mankind, in this, and perhaps in every other country.

D. But do you think it prevails moſt among thoſe who are in a ſtate of ſervitude?

F. So far as their education is deficient, and they entertain falſe notions of ſervitude, they are generally, I fear, the moſt wanting in the love of *truth*. They ſeem to be inſenſible, that "a *thief* is better than a man accuſtomed to lying."—You have alſo read theſe remarkable words, which ought to be engraven on a plate of gold: "I have hated many things, but nothing like a *falſe* man: for the *Lord* will hate *him*." Indeed, who can love a man or woman, who ſecretly undermines the ramparts of that citadel, wherein alone the rational creation find ſecurity? Deſtroy *truth* among men, and where are they to find ſhelter or defence? On the other hand, what comfort and joy does the love of *truth* afford to the heart of man! it is a joy inexpreſſible: he that tells us, a lying tongue is but for a moment, aſſures us, the lip of truth ſhall be *eſtabliſhed for ever!* What expectations can the liar have beyond the preſent moment?

D. I thank God, I have always had the greateſt abhorrence of a lie, and am reſolved to be conſtantly on my guard.

F. I expect no leſs of *you*, whilſt you continue in the fear of God. A great part of mankind is governed more by *forms*, than ſubſtantial rules of virtue and religion. A *papiſt*, for inſtance, who would not for the world eat mutton or beef on a *Friday*; or a *Jew* go to market on a *Saturday*, (which is his ſabbath) will *lie*, perhaps, without remorſe. Whatever is eſteemed as a religious duty, by means of which mankind hope to render themſelves acceptable to God, according to the particular faith in which they have been bred, demands our reverence, or compaſſion; but if the ſame perſon, in direct oppoſition to the eternal law of God, utters a *falſehood*, what can we think of him, but that he is a *fool*, a *hypocrite*, or an abandoned wretch?

D. How was this with the primitive chriſtians?

F. They counted it a moſt impious thing to *diſſemble* the truth; and when under perſecution, ſcorned *life itſelf*, rather than preſerve it on ſuch baſe terms, as to be beholden to *hypocriſy*. This was not *enthuſiaſm*, but ſober ſenſe and reaſon: they believed in Him, "in whoſe lips was no guile!" I have heard my maſter ſay, that the *Egyptians* of old time, were uſed to wear a golden chain, beſet with precious ſtones, which they ſtiled *truth*, intimating That to be the moſt illuſtrious ornament: and well might *they* think ſo, ſeeing that we at this day, who are real chriſtians, are ready to die for *truth*.

D. I know not well how to expreſs myſelf, but I feel the brightneſs of truth ſhining on my ſoul, as it were the *ſun* on my body!

F. Well ſaid, my dear *Mary!* and when you think of the guilt of falſehood, will it not make your heart *ſhudder*, and your blood *chill*, as if it were frozen? O my child, ſend up your prayers to heaven to guard your ſoul (*a*)!

D. Indeed, it doth.

F. You

(*a*) *For a true ſenſe of the juſtice of God againſt falſehood.*——O Almighty Lord, thou God of truth, and Father of mercies, who wouldeſt not that any of thy creatures ſhould periſh; poſſeſs my heart with ſuch a ſenſe

F. You talk like a *chriſtian:* remember your own words, and be happy in your love of *truth.* This diſtinction is not confined to any rank or condition: nature and temper, and the fear of God, work ſo ſtrongly, the carriage of a chambermaid, may equal that of a true gentlewoman, whilſt ſome gentlewomen are ſo mean and unworthy in their behaviour, they ſcruple not to utter falſehoods. It may be your fortune, to live among people ſo untractable, as to make no ſcruple occaſionally to tell each other, in plain words, *they lie.*

D. This has a hard ſound, and a ſeverer ſenſe!

F. Avoid *giving the lie:* it is a *great fault,* though it is a greater to *tell one.* Women ſhould be as careful of this offence, as men uſually are of what they call their *honour.* You know, that many a challenge has been given by men, and as a pretended proof of innocence, blood has been demanded in return for the *lie given,* though perhaps this mightily-offended perſon really told a falſehood.

D. Lying then is not confined to *common people!*

F. Happy were it for the world, and particularly for your ſex, *Mary,* if chambermaids only were given to *lying.* When I attended at table, I once heard a lie from the lips of a great lady. I obſerved, ſome ſmiled, ſome looked as if they were ſhocked, others bluſhed, as aſhamed for her. The company might not know it, but I heard afterwards ſhe was *much given to lying.* True politeneſs hath *truth* for its foundation. Every ſtation of life is rendered ſecure by truth; property is ſacred, and life itſelf pleaſing.

D. Moſt ſurely!

F. But there are ſome ſo unguarded, ſo liberal of ſpeech, and ſo indifferent with reſpect to truth, their whole life becomes a ſcene, in which falſehood and folly emulate each other, till at length they grow callous, and know not when they offend.

D. This is truly abominable, particularly in people of education.

F. Whether there is a foundation of ſuperior education, or common ſenſe only is exerciſed: whether words are uſed in *oaths,* or *ſolemn declarations, promiſes,* or *plain aſſertions* in *diſcourſe,* or *familiar entertainment,* in any caſe to depart from truth, is to *forſake God.* The love of truth is ſo deeply implanted in the human ſoul, and the common ſenſe of mankind appeals to it ſo ſtrongly, a *lie* becomes ſuch a violence, that if the world were leſs corrupt, the liar would be driven out of ſociety, as we drive a wolf, or any noxious animal. From the moment you depart from it, your heart is corrupted.—You will hear it ſaid, that fools and children ſpeak *truth*; not that *only* fools and children ſpeak it. Want of underſtanding ſometimes diſcovers what ought to be concealed; but the liar is the greateſt of all fools. The truth which falls from the tongue of a child, by the force of his native ſimplicity, is of all muſic in the world, the moſt ſweet and harmonious! *Mary,* I charge you, love truth as your mother, who cheriſhed you at her breaſt: entertain her as your *friend,* and let her ſleep as a *darling ſiſter* in your boſom! If there be any object whoſe beauty naturally enchants the heart, it is *truth:* if there be any thing great and good, and worthy living for, it is *truth:* and for her let us be ready, and even rejoice *to die!*—— What is the religion which the Son of God came down from heaven to teach, but *truth!* Let us not loſe That heaven by paying honour to the ſon of perdition. The father of lies, never conſulted the happineſs of men; nor ever had he the impudence to acknowledge he was pleading for a *falſehood.* The worſt of mankind dreſs up *falſehood* in a diſguiſe, before they are ſhameleſs enough to turn advocates for her cauſe.

D. This is ſo true, my father, it ſeems wonderful how men who do the moſt wicked actions, can coolly, in the face of Heaven, give a voice to a lie! The ſacred writings ſay, that *God is truth!*

F. And yet you ſee how *familiar* lying is with many who are not the greateſt villains among men.——How ſhall we pleaſe or honour Him, in whom

ſenſe of the happineſs of the bleſſed, that I may preſs forward in ſteady hope of the enjoyment of it, and rather die than treſpaſs by any falſehood or evaſion. Thou, Lord, in mercy haſt ordained, that men ſhall tremble at thy frowns, that they may not, by evil doing, become inhabitants of thoſe regions, where peace and reſt can never dwell; even that priſon of darkneſs ordained for the father of lies and his angels. O Parent of all good, give me a due ſenſe of thy juſtice, that, while I ſue for pardon from thy mercy, the blood of thy dear Son may waſh away my ſtains, and deliver me from the jaws of hell! This I beg, O merciful God, in his ſacred name who died to redeem the world!

whom all perfection centers, but as we love and adore his attribute of *truth*? If you love truth, you love *God*; and will be beloved of him: you will ſecure *his* favour, to whom nothing can be ſo offenſive, as the perverſion of ſpeech, which diſtinguiſhes man from the beaſt that periſhes!—Mark well the *character of truth*: it is always conſiſtent with itſelf, and needs nothing to help it out: it is always near at hand, and fits upon our lips, and is ready to drop out before we are aware: whereas a *lie* is troubleſome, and ſets a man's invention on the rack: and one falſehood needs many more to make it paſs. *Truth* ſtands in no need of any ſtudied or artificial practices: its native purity has charms which no dreſs can give it. To imagine that *Truth* is not ſufficiently *powerful* to produce happineſs, is to rob the all-perfect ſovereign Lord, whoſe dominion is unbounded, and whom the heaven of heavens cannot contain, of *That honour* which is ſo infinitely due to him!

D. How can we poor mortals ſhew our reverence for truth, but in the familiar intercourſe of life?

F. It is from *truth* the minuteſt actions derive grace and dignity; and for which, Heaven ſmiles on the cottage, as well as the palace. You ſay it darts its brightneſs on your ſoul, like radiant beams iſſuing from the throne of God! Indeed, it hath ſomething heavenly, pure, and glorious. I remember to have heard my maſter quote a ſaying, "That if God were to appear viſible to men, he would chuſe *light* for his body, and *truth* to repreſent his ſoul."

D. I would not wantonly preſume on my own ſtrength; I hope it will pleaſe the Almighty to give me reſolution to *ſuffer death*, rather than tell a *lie*!

F. Mary, I aſſure you from the depth of my heart, if I ſhould live to hear you have told a *lie*, it will be a dagger in my breaſt: all the labours of my mind in your ſervice; all the hours I have ſpent in giving you inſtruction, though they will return into my boſom, yet, with regard to you, they would be mixt with the bitterеſt ſorrow. Cheriſh in your heart, the love of *truth*: "She will return into your boſom, and repay you amply for all your reſpect unto her." In the moſt *chearful* hour of *life*; and in That wherein *death* will hold up his dart, ſhe will comfort and ſupport you!

D. But there are none, I fear, who do not treſpaſs in ſome degree, during an unguarded hour!

F. Perfection is not our attribute: but the tongue is the *touchſtone of wiſdom and virtue*. Never cloſe your eyes in ſleep, without recollecting whether you have ſaid any thing *falſe*, *wicked*, or *fooliſh*, *too much*, or perchance *too little*, during the courſe of the day: repent with ſhame and ſorrow, leſt the next day ſhould produce the ſame, and you acquire a habit which will undo you: on the other hand, repentance will make you wiſe, and you will ceaſe to tranſgreſs.—Keep *truth* before your eyes!—Devote your heart to her!—Her charms ſurpaſs the beauty of the children of men!

CONVERSATION XI.

The divine properties of truth. Reflexions on dreams. A pious dream explained. Cunning and diſſimulation, the properties of theſe, and the contempt due to them.

D. GOOD my father, I had a dream laſt night, which has made a great impreſſion on my mind. I thought as you and I were walking together, near the ſquire's, where the lawns are almoſt encircled with his beautiful tall oaks, a figure in a flowing mantle, appeared before us, white as the driven ſnow: her hair hung down in curls, ſurpaſſing in beauty all my power of deſcription. A dazzling light like a ſun, or a cluſter of the brighteſt brilliants, ſhone on her breaſt. Her countenance was ſo ſweet and mild; her features ſo regular, and the whole expreſſion of her face ſo charming, we ſtood as if we had been converted into ſtatues, and gazed with ſuch delight, nothing but the extinction of ſight, could have deprived our eyes of the joy we felt!

F. One would imagine, child, you had been reading *poetry!* But go on.—

D. We bowed ourſelves to the earth; and ſhe ſmiled upon us, with an air of kindneſs, ſo calm

and ſweet, it enraptured my heart: the graſs appeared more verdant; the birds ſung with more melody; the ſky was brighter and more calm; and every object ſeemed to have graces and charms, as if all nature was delighted at the preſence of this perſon. She looked on us for ſome time, and then ſaid, "*Peace be with ye, my friends; the day will come, when I ſhall requite your reſpect for me!*" O my father, I thought it a moſt happy dream: the figure ſeems yet to ſtand before me; but I cannot conceive what it ſhould mean!

F. *Dreams* are the children of the brain, often favouring the conceits of waking thoughts; leſs ſubſtantial than air; yet they frighten or pleaſe, as if they had the form and ſubſtance of ſolid enterprize. Often they proceed from indigeſted food, or minds diſtempered with violence of paſſion. We dream of dying, and walking in the proceſſion of our own funeral: or tumbling from a precipice, wake in the fall, with grievous palpitations of the heart. Oft doth it happen, that we learn ſomething of the mind's true caſt, or of the body's diſpoſition.

D. I was very happy in my ſleep:

F. The wiſe man ſays, that "dreams have deceived many; and they have failed, that put their truſt therein."

D. What does he mean? How can I be injured? I ſhall not walk thither in my ſleep!——

F. It hath often pleaſed the Almighty, in the times of the patriarchs, and in ſome inſtances ſince the coming of *Chriſt*, to interpoſe in a marvellous manner, by intimating in dreams, his pleaſure, what he would, or would not have, to be ſaid or done. Some, in our times, indulge ſuperſtitious notions about dreams, which have rendered them unhappy; as if Divine Providence intended to afflict them. Others, elevated by expectations of good fortune, have drawn abſurd concluſions from their dreams: therefore, the wiſe man might well ſay, dreams have *deceived* many. But he likewiſe ſays, "The viſion of dreams is the reſemblance of one thing to another, even as the likeneſs of *face* to *face*." Yours was a pleaſing dream, and perhaps the likeneſs of your mind to the object you dreamt of.—I can account for it, in a manner which does you honour.

D. I ſhould be glad to hear!

F. I ſuppoſe, from what we talked of yeſterday, you had been thinking of *truth*.

D. So, indeed, I had!

F. Know then, that *truth*, as I remember well to have read, is repreſented, not only by poets and painters, but alſo by philoſophers and divines, with all the brightneſs, and delightful looks, which you have deſcribed.

D. Bleſs me!—Indeed I went to bed with my heart full of devotion, conſidering *God as truth:* and this dream now gives me inexpreſſible comfort! I hope I ſhall never forget it, nor ceaſe to love the *reality* of this *viſion!*

F. I am glad to hear you talk thus: happy we are, when we can make our *dreams* contribute to promote our virtue. You have expreſt your hatred of lying and falſehood: prepare for the trial! You will hardly paſs an hour of life, but you will feel pleaſure, or pain, as truth or falſehood make their appearance. With ſome, all is art and deſign; in other words, a *lie*. Their *life is a lie!*—Vanity or ſelf-love, pride or covetouſneſs, influence their lives to this degree! Others, free from theſe paſſions, *their* words and actions appear undiſguiſed and beautiful. Many are of characters compounded of *truth* and *falſehood*. Among the ſincereſt lovers of truth, ſome things appear in different points of light, which occaſion many conteſts; but That which is eſſential to the peace and welfare of mankind, is an object of *common-ſenſe:* and your common ſenſe of good and evil, muſt be your guide.——

D. I ſeldom converſe with any one, but I think I diſcover ſome *good* quality.

F. So far you are happy. "If *falſehood*, like *truth*, had but one face, we might no ſooner know any perſon to be a liar, than we ſhould take That for *truth*, which was the contrary to what is told us." But how, *Mary*, will you manage the CUNNING part of mankind, who *enſnare*, without telling lies. There are many, who have hardly ſenſe enough to diſtinguiſh *truth* from *falſehood*, yet are ingenious in deceit: if it were not that we are bound to keep a corner in our hearts for compaſſion towards every fellow-creature, theſe are the people I ſhould deteſt. *Prudence* is ſaid to be the *mother* of *cunning*, but *ſordid ſelfiſhneſs* is the *father*. *Cunning* wears the face of *virtue* and *wiſdom*; but it is as unworthy the compariſon with either, as an ape to a man.

It

It turns truth itſelf into deformity; and when compared with ſincerity, is as hagged,—as one of thoſe poor old creatures, who in days of ignorance, were called *witches*. Truth and ſimplicity captivate the heart; while *cunning* fires it with diſdain. It is another name for *vice:* for where *deceit* begins, *virtue* ends.

D. But cunning people ſometimes ſucceed.

F. Ay, as thoſe who put off a counterfeit coin for *real* gold: but in the iſſue they are often puniſhed as impoſtors, in this world, and are ſeverely accountable in the next.

D. Is this crime imputed moſt to *women?*

F. Men ſay it prevails moſt among women. There is ſomething beſides imputed to bad-hearted women, which is *diſſimulation:* but I have ſeen cunning women often become the dupes of their own deceit. Where there is no real grief, a counterfeit ſorrow and lamentation being put on, the man, whoſe heart is the moſt enamoured, and to whom compaſſion is therefore moſt due, is ſometimes ſo wretchedly enſnared, as even to involve himſelf in the acuteſt calamity and diſtreſs.

D. This is acting the crocodile, by the enchanting power of tears: but if the poor man is wrought upon to do a fooliſh or wicked action, is he not ſo much the more a fool?

F. Alas, my daughter, many a man, though otherwiſe poſſeſſed of a large ſhare of underſtanding, has gratified the vanity or ambition of a woman he loved, at a dreadful expence! The man, indeed, diſcovers his weakneſs, but the woman is not leſs the aggreſſor.

D. This is a kind of iniquity which is full of the devil!

F. It is like ingratitude, not always puniſhed by human laws, but reſerved for the ſharpeſt vengeance of heaven!

D. What is the proper character of a *cunning man?*

F. He is always circumſpect, and ſometimes treacherous: hardly ever ſpeaks truth for the ſake of it. He is much given to *flattery*; and watchful of all opportunities to gain his point. A *cunning* man ſometimes means an *adventurer*; and ſometimes a *clever, ingenious fellow*, without a grain of honeſty. *Cunning* is often diſcoverable in the weakeſt of mankind: you have heard of the ideot, who finding a carpenter aſleep, cut off his head with his axe, and removing it from his body, exulted by ſaying, *How fooliſh the man would look, when he waked and miſſed his head!* This was the *cunning of an ideot:* and what is theirs, who take the advantage of the innocent and unſuſpecting, practiſing the vileſt arts to deceive, without any bowels of compaſſion?

D. I perceive, that however *cunning* may triumph by the ſucceſs which often attends it, there is ſomething in it ſo baſe, unworthy, and contrary to truth, my nature ſhudders at the thought of it!—Is it much in uſe among young women ſervants?

F. It is in uſe among all ſuch women, and men too, as miſtake it for *wiſdom:*—but wicked fools are moſt addicted to it. WISDOM is expreſt by generous, manly truth, ſpoken with prudence; and it ſhines forth in ſuch worthy actions, as promote our own happineſs, and the good of others. *Cunning* is a *lie*, or a *truth* artfully inſinuated, and calculated to deceive, ſuppoſing that if the reality be diſguiſed, the purpoſe will be anſwered. I hope you will ſtudy wiſdom, and practiſe too much *honeſty*, ever to be *cunning:* obſerve, however, when others are playing off their tricks, and guard yourſelf againſt their ſtratagems.

D. I *dare* not offend God, by deceiving my neighbour to his hurt!——

F. But you will deceive Him, if you paſs for any thing you *are not:* and if you are not good, you offend Him for paſſing for what you are.—The *ignorance* of domeſtics is in nothing more deficient, than in their religious duties, except the neglect of them. This is the ſource of the evil. I hope by ſome ſignal mercy we ſhall be brought to think as we ought, and be true chriſtians. Thus may we hope the God of mercy will defend our cauſe againſt the world, the devil, and all our depraved and ſenſual appetites. If you are inſtrumental in bringing a ſinner to repentance, or preventing a ſin, you will act the part of a favourite of Heaven, being an agent of Providence for the good of mankind. This is the moſt glorious taſk you can perform; and for this you ought moſt earneſtly to pray (*a*). I truſt your *example* will ſo encourage thoſe who are

(*a*) *Imploring mercy for remarkable ſinners.*——All powerful and moſt merciful God, who haſt ſet thy glory above the heavens, I beſeech thee in thy goodneſs look down in pity from thy throne, and turn the hearts of

are not forſaken of God, that being awakened from a lethargy of ſin, you may ſee them riſe as it were to a new life: that you may live to behold the reputation of domeſtics reſtored; and together with them, prove a true and faithful ſervant to our great Lord and Maſter, who in his boundleſs mercy and compaſſion to us, came down from the manſions of everlaſting glory, to ſave us from deſtruction.

the *unrighteous* to the wiſdom of the juſt. Rebuke them, O Lord, with thy chaſtiſements, that they may be no longer entangled in the works of their own hands. Let thy fear take poſſeſſion of their hearts, that, knowing themſelves to be but *men*, they may fall down in deep humiliation before thee! Enlighten their underſtandings and regulate their wills, that they may at length conſider the *glory of thy power*, and adore thy juſtice and mercy. This I beg, O eternal Father, for his ſake who bled upon the croſs for repentant ſinners!

PART

PART III.

CONVERSATION I.

A morning's walk. Deſcription of a ſhepherd's life. Compariſon of a high ſtation, and the falſe glory of the world, and an humble life. Nature of ſleep.

F. WHAT a glorious day it promiſes! The clouds are diſperſing; the dew-drops will ſoon yield to the ſun's brighter rays. —Ah, *Mary*, where ſhall we find ſuch cheap and ſhining jewels adorning a lady's boſom?

D. It is too early to ſee them diſtinctly, the ſun is hardly peeping from beyond the hill.

F. Much earlier have I attended the field, wiſhing for day, that I might ſee the ſhepherd un-pen his fold, and give freedom and pleaſure to his ſheep.

D. I ſhould not like the life of a *ſhepherd*.

F. Why not? if he is an honeſt man, and contented; if he envieth no man's happineſs, and knows but little of the bad world, he has joy, in ſeeing how kind Nature provides for the lamb, and the ewe that ſuckles it. And what ſhall we ſay of *their* lives who follow the plough, or thraſh out the corn? Go higher up, and ſee how it fares with ſuperior ſtations: whatever the occupation be, the great diſtinction among men, is *virtue* and *vice*. This we may ſay of every child of *Adam*: his youth is ſhort, and haſtens to age: his pleaſures ſhort, for pain waits at his heels: his wiſdom ſhort, for folly and paſſion ever interpoſe at intervals, and cloud his judgment, or obſtruct his reſolutions. His life is ſhort, for he hardly learns how he ought to live, before he dies. His virtue too—

D. Not ſhort I hope!

F. It cannot be *long* in a *ſhort life*; and at the beſt it is far ſhort of the meaſure which the ſoul longs for. But it ſeems you are not in love with any ſhepherd. Ancient ſtory makes many an enamoured ſhepherdeſs. You have heard much talk of *virtuous* ſhepherds: how little tempted they are to evil! How calmly they tend their flocks, and count them over, computing the hours, as the ſun riſes, and again leaves the earth. The ſhepherd has his domeſtic comforts too: if he paſſes on from day to day in the ſame beaten round, he doth not therefore *complain*, and wiſh to die, as diſſatisfied with life, as many of the *great* have done.

D. But what can the thoughts of a ſhepherd be, who ſees ſo little variety?

F. So little variety!—Nature furniſhes very diſtinguiſhed changes from hour to hour! He thinks of hunger and refreſhment: how ſweet his water-bottle is; and how beſt he ſhall protect himſelf from the lowering ſky, and threatening thunder-ſtorm. Or when the ſun rages with burning heat, what pleaſures yield the hawthorn-buſh, in kindly ſhade, and ſweet-ſmelling bloſſoms! He thinks of *ſhearing-time*, and forgets not when it is *Chriſtmas*, or *May-day*.

D. Do you believe *ſhepherds* think much of *God?*

F. They ſee the Almighty in his works, more than the prince ſurrounded by a crowd of ſhining flatterers. And if their hearts are free from guile, (and who ſhould *they* deceive) they may rejoice from day to day, to life's lateſt hour, in hopes to find at laſt, the joys of heaven! The leſs they are in the ſociety of *men*, and only behold their ſheep, the leſs they will feel the pangs of *ingratitude*. *Love*'s darts may loſe their points, or wound the leſs; and folly and treachery be concealed from them.

D. So far they may be happy. But I ſuppoſe ſome *evil ſpirit* watches our paths in every beat of life, oppoſing the good inclinations of the heart.

F. If it were not ſo, ſhepherds would be as happy as poets have deſcribed them, in a ſtate of innocence. If he who is moſt free from the temptations

temptations of the world, is generally the leaſt wicked, a ſhepherd's is a happier calling than many others. I was acquainted with ſhepherds, in my earlieſt years. You know *my* father died, by a fall from his horſe, whilſt I was yet an infant; but my mother, whoſe tenderneſs for me was as great, as that which you experienced from your mother, gave me as good an education as a poor widow could afford. I could read, and write, and think, and pray; and from nature, and the ſight of her affliction, I learnt to weep: when I beheld diſtreſs which I could not relieve, my heart ſwelled big with ſorrow. She lived in a ſmall hamlet near a *down:* there I uſed to walk, and give the lonely ſhepherds little books of pious meditations: there I contemplated the feeding of the *harmleſs ſheep*, and the care beſtowed upon them. I remembered that our Saviour did not diſdain to compare himſelf to a ſhepherd watching his flock. This reminded me of That Providence which ruleth over all things. The ſmooth green turf, and hillock; the ſteep riſing hill, and the dale full of ſtones, which ſeemed in courſe of ages to have grown upon the hill and tumbled down; the ſolemn wood which bordered the ſheep-walk; all theſe were objects which ſtruck my fancy, whilſt they excited in my breaſt thoughts of *piety*, and *humanity*. My pleaſure, indeed, was mixed with a kind of melancholy, with which my mind was tinctured in thoſe early days.

D. This gave you a *ſerious* turn: but as to *melancholy*, I have heard the ſquire's daughter ſay, wherever it takes place, error flows from it. I am not hateful, my father; not to you at leaſt? Had you done any thing very wrong, and therefore thought Heaven frown'd upon you?

F. I do not ſay this is the caſe now. Yet much have I to lament in many an untoward thought, and word, and deed: this diſpoſition depends upon the temper and the ſtate of the blood, as well as a conſciouſneſs of guilt. We ſhould hope, indeed, that Heaven will ſmile upon us, ſo long as we *ſtrive* to be virtuous.

D. I think, in general, you have corrected the natural bent of your temper; and are *chearful*, though ſeldom merry.

F. You are in the right.—Are not theſe dew-drops fine, now that the ſun begins to ſhine upon them? And yet methinks they reſemble *tears*.

D. The fields appear to *me* as if they were ſtrewed with diamonds. Why ſhould you entertain a lively and a mournful thought together?

F. So it ſometimes happens: for nothing is ſo quick as thought. To ſay the truth, my dear *Mary*, my heart is heavy. I have been thinking of our approaching ſeparation.

D. Let us not think of it before the time. You have often told me, "Sufficient for the day are the evils thereof."

F. True: but "out of the fulneſs of the heart the mouth ſpeaketh."

D. Do you obſerve, my father, how yon lark mounts aloft, with joyful wings, ſwelling her throat as if ſhe meant to cheer the ſun?

F. She ſeems to teach us to exalt our thoughts to heaven, and praiſe our Creator, for all the benefits we receive. You, *Mary*, are not more perfect of your kind, than is that lark of her's; and if you conſider, how God is honoured in *all* his works, you will not wonder why the royal Pſalmiſt concluded his devotion by ſaying, "Let every thing that hath breath, praiſe the Lord!" conſequently this lark. You ſee in her, how far the force of inſtinct goes, without any other principle of action. What ſentiments ought *you* to entertain, who are endowed with ſo noble a faculty as *reaſon*; *you* who are formed by nature, for the *rational worſhip of God*, and taught to glorify him even by reflecting on the inſtinct of that lark?

D. I am ſenſible of the happineſs I enjoy, and of all the bleſſings beſtowed upon me, by Him who is goodneſs in perfection, whoſe works are ſo *vaſtly* great, ſo amazingly wonderful and delightful!

F. It is not for mortals to challenge the bleſſings they enjoy, but to triumph in the thought, that the great Father of men is ſo tender to his children!—You and I, *Mary*, have had many a ſerious chat by our fire-ſide: the ſeaſon now invites us to riſe with the day, to enjoy the ſweet air, and enlivening warmth of the ſun. Early hours prolong life, and render it joyful; and for the ſame reaſon that we gain ſo much time for labour, we have more leiſure for amuſement.

D. This happily anſwers both ends.

F. Virtue, as I have often ſaid, ever finds an immediate reward, as well as a pleaſure in proſpect.

D. I always thought it more joyful to go early to bed, and riſe with the ſun, than ſleep after

after it is riſen, unleſs I have been much fatigued, and then I reſt, faſt-locked in ſleep, as ſtrongly bound as any tired traveller. Sleep ſeems to be no leſs a comforter in grief; but, alas! my father, when I am ſorrowful, it forſakes me. I do remember well, when my dear brother died, my grief frightened ſleep away, and with difficulty I found relief in *drowſy forgetfulneſs*.

F. You have your *ſorrows* then.

D. Indeed I have! Some ancient people ſay, their chief deſire is *ſleep*; and that they think themſelves more happy in their cottage, than if they lay upon a "kingly couch," deprived of this balmy comforter.

F. "It is not the coſtly canopy, nor all the pomp of ſtate, can bribe or flatter *ſleep* to viſit the eyelids of the *great*:" they often watch, oppreſt with anxious wiſhes to cloſe their eyes, when the poor cottager feels no pain nor ſorrow! Sleep comes in gentle ſmiles to him, as if it meant to *ſooth* his cares, and give him earneſt of *eternal reſt!* Sleep is the image of death; and in the ſleep of death, *he* hopes to be received into happineſs, even in the boſom of his God!

D. Bleſſed is ſuch a cottager!

F. This is the ſtate of human kind, and this the happy power of *virtue* to raiſe the condition of the *lowly*. Much wiſer folks than you or I, are apt to overlook the *good* part of their ſituation: the bad they feel.

D. How are they *wiſer* then?

F. At leaſt they *know* much more. The ſleepleſs monarch vexed to the ſoul, and ſtarting with apprehenſions of ills to come; or the good clown, whoſe brain is undiſturbed by horrid images of fleeting fancies, or wild ambition; or dread of puniſhment *hereafter*: which of the two conditions do you think the moſt deſirable?

D. The queſtion is eaſily anſwered. I hope to have no ſuch conſciouſneſs of guilt to ſtartle me, in my *ſleeping* or my *waking* hours. I truſt in the mercy of God, that he will enable me to reſiſt all evil; that my ſleep may adminiſter to my ſtrength and labour, and the happineſs which attends an *honeſt mind*.

F. Ay, *Mary*: that is the point at which we *all* ſhould *aim*. We look with wonder at the kings and rulers of the earth! The deſpoilers of provinces, and the ravagers of fertile fields, are gazed at for their feats of arms. We alſo look up at the *rich*, as if *they* only could enjoy ſuch bleſſings as conſtitute the higheſt human happineſs. Alas! it is not ſo: *that honeſt mind*, which you juſt mentioned, is of more worth than all the world can give. What is the pride and pomp, the ſtate and pageantry of mortal man? *Death* makes his demand, and farewel for ever to all earthly glory! Amidſt the moſt flattering hopes *ambition* ever gave, without *the honeſt mind*, the heart will ſicken —— and what then can the mightieſt of the ſons of earth make their fond boaſt of! When wealth and beauty, power and reputation flatter, what will not the *fancy* promiſe? But fancy gilds her objects, making them fair to the eye, when they are often bitter to the taſte.—Let her play her part, and do her beſt to pleaſe us, provided we boſom up an *honeſt mind*.—There is no fault in building houſes, nor in planting fields, if the mind is not captivated by them; they are in themſelves, *innocent*: nay more, they are *uſeful* to generations yet to come: but where the owner has not an *honeſt mind*, the miſt of melancholy conceals the charms of ſuch objects; and you or I may behold them with more complacency than he can do. If ſuch things are purchaſed with the price of *flattery*, *care*, *tumult*, or *vexation*, they are *dearly bought*. If life paſſes in a *ſtorm*, and all the hours due to ſweet virtue, and rational repoſe, are ſacrificed, what can avail the poor name of *honour*, or the ſound of *titles*, *pomp* or *ſhew*? What conteſts have I beheld, between the combatants for worldly glory, when he that won his ſuit, ſeemed to be a loſer. Some became victims to dreadful *diſappointment*; ſome ſurfeited with *ſucceſs*, loſt the reliſh of their lives. Not half part of the *great*, of this tranſitory world, poſſeſs the pleaſures they purſue!——If the *honeſt mind*, of which you boaſt, dwells not in their breaſt, who can the *partner* of their pleaſure be? If the paſſions are rouſed, and *envy* or *ambition* burns within them, can the object which they ſeek give them repoſe? Can it be equal in value to the *honeſt mind*, which you lay claim to?—But if the goods acquired, are purchaſed by *violence*, by groſs injuſtice, the diſtreſs of innocence, or even miſrepreſentation and cunningly-deviſed fables: if even the blood of enemies, which might have been ſpared, is ſpilt; how *bitter* will the cup of life become! What enjoyment can exiſt under ſuch circumſtances! What would *they* give for ſweet domeſtic peace, and all the comforts and the hopes which theſe three words include,

include, *an honeſt mind!*——Mankind in humble ſtates, are more apt to look with wonder, envy, or covetous deſires, than with ſoft pity and compaſſion, on thoſe who fill the higheſt ranks in life: ignorant of the ſorrows and temptations to which ſuch perſons are expoſed, only the glittering ſide appears. That many have fallen moſt dreadful ſacrifices, hiſtory, both ſacred and prophane, gives us ample evidence. Think of thoſe *Iſraelitiſh kings*, whoſe hiſtory you have read, when they ſwerved from their obedience to the God of heaven, how miſerable was the end of many of them! In later times, in every land, we ſee numbers of the mighty and ambitious *fall*;—fall even below the ſigh or tear due to the *honeſt mind*, though in no higher ſtation than the guardian of the bleating flocks, or tiller of the earth.—Contemplate the *domeſtic* with an upright heart, diſcharging his duties as a true ſervant, to his earthly and his heavenly maſter; doth he not appear truly *reſpectable?* Is not his condition to be deſired?—Within the narrow circle of my threeſcore years, how many have I ſeen ſink into penury and contempt by *covetouſneſs:* others, blown by a hurricane of pride, or wild ambition, find no reſting-place. For what is the ſhort ſpan allotted man? To hunt and harraſs his own kind, and to acquire That, which he does not want, forfeiting the good he ſtands in need of, the *honeſt mind*, the conſcious innocence of which you boaſt. This is the glorious feaſt which Heaven preſents: this the repaſt which nouriſhes and prepares the ſoul for heaven.——Believe me, *Mary*, this is more truly valuable, in the great eſtimate of our exiſtence here and hereafter, than every other thing beſides, which this poor world can give us, whatever appearances they may put on!——Be yourſelf a judge, by conſidering what part *He* acted, who was the glorious Lord of nature, and *commanded all!* The great Redeemer of the chriſtian world, who came to teach mankind the way to heaven, held all in the balance of eternal wiſdom: he tells us evils will come, but woe to thoſe by whom they come. He commands us to ſet our affections on *things above*, which will endure *for ever*, not in the tranſient glory of this poor earth. So uncertain is our tenure here, amidſt the moſt frantic applauſe the world ever proſtituted; our ſentence may be, "Thou fool, *this night* ſhall thy ſoul be required of thee!" And how many fools, alas! are daily ſurprized by a ſudden ſummons! Then whoſe are thoſe things of which they made their boaſt? Only the *honeſt mind* will prove their faithful friend, and ſweet companion! If ſuch mind is in the poſſeſſion of the cottager, then is he bleſt beyond the boaſt of heraldry, or ſplendid pomp of wealth. If this be true, *Mary*, and *true* it ſurely is, be it your part, to cultivate the happineſs which accompanies the *honeſt mind*, and be as joyful as the day in all its glory!—

D. My dear father, I have liſtened with equal pleaſure and attention, fully perſuaded all you have ſaid, is as true, as that a great part of mankind would not regard it, were they to hear you: even were they ſure the *mountains would cover them*, if they did not attend.

F. You think ſome are ſo very perverſe!

D. Yet the many accidental and untimely deaths, of which we daily hear, as well as thoſe which complete the full ſhort life of man, are leſſons the *wiſe* can never leave unlearnt: *they* will live as if they were to die, and dying give a ſtrict account how they employed their lives.

F. Well ſaid, *Mary!* Some we ſee ſo diſtempered in mind by their paſſions, they ruſh out of life by violence committed againſt themſelves.

D. You mean ſelf-murder: but this is rare, except in the madneſs of a *fever*.

F. Too many have their fever in the heart: they are inſane, but it is the cool inſanity of pride, ſhame, or infidelity. Theſe join the unnumbered paſſengers, who hourly launch into *eternity*, by all the various roads mortality lays claim to.

D. Theſe are proofs not to be reſiſted: we cottagers know but little of what is paſſing in the great world; perhaps it is happy that it is ſo; for it can give no pleaſure to a *chriſtian* heart, to hear of men's misfortunes: and yet methinks if we knew more, we ſhould be leſs diſpoſed to repine at our condition.—I was going, my father, to obſerve to you, that I have often thought, my prayers early in the morning, were the moſt grateful to God, becauſe I performed the duties of my life beſt, and with the leaſt interruption.

F. This is no bad reaſon; but who can go into the world, at any hour, with confidence or ſatisfaction, unleſs they firſt pray for *His* countenance and protection, who made and governs it? Thoſe who by ſleeping neglect their duty to themſelves, or their neighbour, how can *they* be

be acceptable to God, who is the common friend to all! I wonder why the rich, who conſult their *pleaſure* ſo much, do not diſcover, that the more they ſleep, beyond what nature requires, the leſs time they enjoy their wealth. *Sleeping*, like *eating*, is only a preparative for *living*.

D. True: but they ſleep becauſe they are *rich!*

F. Or, if you pleaſe, they ſleep in the *morning*, becauſe they ſpend a great part of the *night* in *diverſion*; and other people provide for them the neceſſaries, conveniences, and ornaments of life, requiring only to be *paid for them*.

D. Are not riches for this reaſon much to be deſired?

F. Not if the uſe of them is carried no further: when they are the cauſe of any falſe indulgence, they are an *evil*. How many ſwallow a whole bottle of wine, when a ſingle glaſs would do much better: or if perchance they never taſted this expenſive liquor, they would riſe earlier, and enjoy more health. If they indulge themſelves in any pleaſure, which reaſon and religion do not warrant, nor experience prove to be productive of good, their wealth becomes miſchievous. Thoſe who know not how to employ their time, may as well remain in bed, till they ſicken for want of *freſh air*, as millions of rich people do, without thinking of the cauſe.—You would not believe me were I to tell you, I have been ſent with a meſſage *at noon*, and been told her *ladyſhip* was not riſen!

D. How can they ſleep ſo long? Have fine ladies nothing to do?

F. Some *few* of them do nothing,—*of any ſignificance*. As to ſleep, all that is above what nature requires, is drowſineſs and ſtupidity: it doth not deſerve the name of *ſleep*, more than over-eating can be called *refreſhment*. The rich are apt to *ſurfeit* themſelves with what *they* call *pleaſure*. There is no condition without its proper duties and employments; but whether rich or poor, thoſe who do not employ their time profitably, when they are riſen, may as well remain with their ſenſes locked up. They who continue in their beds, in the *ſummer* ſeaſon, after the ſun is riſen, exhauſt themſelves by overmuch heat; and thoſe who do not riſe before broad-day, in the *winter*, have but ſhort mornings. I have often heard my maſter ſay, it was by *riſing early*, and not *playing at cards*, nor *ſitting long at table*, that he could do more buſineſs than ſome ſcores of his acquaintance, who were otherwiſe much abler than himſelf.

D. It can be nothing but ignorance or idleneſs which keeps people in their beds, beyond the time which nature requires.

F. Falſe indulgences are but another name for idleneſs. If I remember right, we once talked of the miſuſe of time, as one of the moſt fatal evils incident to human life. Among ſervants, there cannot be a ſtronger proof of their worthleſſneſs, than ſleeping long; yet, I always obſerved, this depended on the example of the maſter or miſtreſs. My maſter uſed to remark, that a little ſleep, being found, nouriſhes; and a great deal tends to ſickneſs and decay.

D. I thank God my health keeps pace with regular reſt: I am not well when I ſit up late at night, or ſleep long in the morning: I feel myſelf ſtrengthened by labour; and my labour again adminiſters to my health. You know I eat light ſuppers, therefore am ſeldom diſturbed by any uneaſy dream. My heart is at eaſe; my ſpirits are free; and the more *uſefully* I am employed, the more ſatisfaction I feel.

F. You will continue to find it ſo: thoſe who are *buſy in doing nothing*, you may be ſure want virtue or ſenſe. Induſtry itſelf loſes its name, when it ceaſes to be profitable.

CONVERSATION II.

The power of reaſon; and confidence in God in making men happy.

F. WHEN are you to go, *Mary?*—I have yet much to ſay to you, before we part. The thought of being ſeparated from you, would not ſuffer me to ſleep laſt night! The parting of ſuch friends as you and I, reſembles death. In my youth, I was often divided from thoſe I loved: but never without ſome heart-bleeding pang: now that I am old, I have the

ſame ſenſibility. Yet we muſt prepare for That land, where all things here below are ſaid to be forgotten. If it be really ſo, there will be ſomething in its place of a more exalted kind.

D. I believe there will. If *you* feel pain in the thought of our parting, how great ſhould *mine* be, who ſtand ſo much in need of your advice and aſſiſtance.

F. It will be happy, *Mary*, if a ſeparation does not alienate our mutual affections: for this often happens among people of our condition.

D. Our condition! Have not *we* affections, as ſtrong and as good, as the greateſt of mankind? God forbid that I ſhould forget my *father*, and my *friend!* let me rather forget my bread and vital air! But do you think true friends meet in a ſtate after death?

F. The opinion that there is ſuch a meeting, is adopted by many very ſincere friends to virtue. People think of this as *happineſs*, according to their *reigning affections on earth*. My mind is bewildered, when I compare *heaven* to *earth*. I have loved ſome of my friends, even to be willing to die for them; yet have I much higher notions of the happineſs of the bleſſed, than of the higheſt friendſhip: and alas! ſo little of this falls to the lot of mortals, heaven would be thinly peopled, if none were admitted there, but thoſe who have met with no diſappointment in their friendſhips. I have ſeen friends who ſeemed to wear but one heart; and yet, one falſe conceit, or vile ſuggeſtion of ſome pampered flatterer, hath untied the ſacred knot, and quite diſſolved the union.

D. I am ſorry for it, my father; but ſurely thoſe who are beſt qualified for true friendſhip, are likewiſe the beſt qualified for heaven's joys.

F. And as far as I know, the *friendſhips of the earth may be beatified in heaven*. We may talk of this more hereafter. When I think of bliſs to come, *Mary*, whether I am fit for friendſhip on earth or not, I tremble with a conſciouſneſs how ill I deſerve the joys of heaven, whatever theſe may conſiſt in. Do you, my child, keep *your* mind *in peace*, and your hope will diſpel all fear. Cheriſh an even, pleaſant temper, let the world go as it may: this is the beſt, for preſerving your ſincerity in your commerce with the world. Reflect on what is *right* or *wrong*; and torment not your heart about things out of your power.—Be aſſured, we owe our happineſs more to the turn of our thoughts, or, in other words, to our *contentment*, than to our fortunes. To ſome people, *every thing* is eaſy and agreeable; to others, *nothing* is ſo.

D. I have often obſerved this difference. You have poſſeſſed my mind ſo thoroughly with a ſenſe of *religion*, that whatever obligations I may owe to my temper, I feel, in my own breaſt, that my truſt in God is the true ſupport of my happineſs: in this do all my hopes and wiſhes center! In Him alone do I find peace; and in his favour, I am well perſuaded, is joy everlaſting!

F. Do you think you ſhall carry this opinion into practice, if temptations ſhould aſſault you?

D. I hope I ſhall—I moſt ſtedfaſtly intend to try.

F. And may the God of mercy aſſiſt you with his grace! You talk like a reaſonable creature, who cannot, for the very cauſe that he is reaſonable, enjoy any ſolid comfort, but from *thinking well*, and *acting right*, in the ſight of that God, who is the pillar on which reaſon ſtands, and the fountain from which all happineſs flows. Men who are not drunk with *pleaſure*, nor intoxicated with cares, recollect that their *end* is approaching faſt, when they ſhall be accepted or rejected by Him, who gave them life, and made them accountable for the uſe of it.

D. This is a fearful, yet a pleaſing thought; ſo true, and ſo eaſy to underſtand, one would think it impoſſible not to be religious.

F. It ſeems to be as *natural*, as it is *reaſonable*, to be ſo. God hath framed us in ſuch a manner, that our *natural deſire* of happineſs, and the happineſs which our religion promiſes, accord with each other, and give a ſanction to our *hopes*.

D. And yet, the beſt are not always *reaſonable*.

F. Nor the worſt *always* unreaſonable. The bulk of mankind learn the *art* of ſelf-deluſion: they try if they can make themſelves believe That to be right, which agrees with their *fancy* and *opinion*, which they call their *reaſon*: but as ſoon as theſe become their guides, they are bewildered, and find no reſting-place: if they wander through all the fields of thought, they muſt take up their reſt at laſt in *religion*.

D. If any one ſhould aſk me what *reaſon* is?

F. Tell them, it is That juſt and good principle within us, which oppoſes the paſſions when they are unruly: That which favours and encourages *truth*: That which corrects prejudices, and

and tells us how to bear *evil:* That which teaches us what *real good* is, and how to enjoy it. —To act reaſonably, being inſtructed as you are, in the *chriſtian faith*, you muſt act like a *chriſtian.* This determines the point, about which ſome pretended wiſe men puzzle themſelves. Reaſon differs in men, as the ſame kind of trees, when one is pruned and dreſſed, ſo as to bring forth rich fruit; and the other left to grow wild. No one can be ſo true a friend to *reaſon* as the chriſtian, becauſe *his* religion only is true and *reaſonable.* The *myſterious* part of it, as I have told you, is indeed *above* reaſon, but not *contrary* to it; all other religions, I have heard of, abound in abſurdities and contradictions.—I uſed to read ſome of my maſter's books, and hear him talk of what he had remarked in his travels of *Paganiſm*, *Mahometaniſm*, the cuſtoms of various nations, and the deluſions of a great part of the world, which rendered people blind to *reaſon.* *You* need not do more than conſider what it is to be a *chriſtian*, and to have a *rational faith.* This is the great end of *reaſon*; this the point on which *you* ſhould always fix your eyes: remembering it is a duty to improve reaſon by *inſtruction*; for inſtruction makes religion, what in the moſt familiar language, we call, *natural* to us.

D. Though religion is of ſuch vaſt concernment, if I had not received any inſtruction, how could I have known what it meant?

F. Very true: can thoſe, whoſe parents or maſters do not ſhew them the paths of righteouſneſs, find them out? Religion is a rock on which all human happineſs is built: it is the greateſt, the moſt noble, the moſt delightful object the eye can behold; but it muſt be ſhewn to us in our early days, that we may ſee it clearly, and not turn our eyes from it: the common race of mortals can diſcern it only by *its fruits.* Our faith ſtands on no other baſis than our works. Our earneſt deſires to pleaſe God, by ſerving him according to his will, cannot fail of obtaining of Him, who is the great giver of all *good* things, ſuch happineſs in this world, as is fit for us. If it is natural to wiſh to be *happy*, it muſt be alſo natural to ſeek for happineſs; and after all our ſearches, where are we to find it, but in *Religion!*

CONVERSATION III.

The nature of the chriſtian religion. The end and advantage of prayer, and reading the ſcriptures. A declaration in conſequence of it.

D. YOU often aſk me about my prayers; are you afraid, my father, I ſhould neglect them.

F. I aſk for a very good reaſon: it is to learn what progreſs you have made in That *willingneſs* of mind to worſhip God, which I have ſo frequently endeavoured to make pleaſant to you.

D. Alas! my father, I wiſh I were *ſo willing*, and *ſo attentive*, as to be *entirely* ſatisfied with myſelf.

F. The other day you ſaid nothing diſturbed you.

D. Alas! I did not then recollect all that paſſes in my heart.

F. I ſhould have wondered if you had: we learn humility, *Mary*, from a conſciouſneſs of the imperfection of our nature: and are the more anxious for good, as we dread the evil. Nothing tends more directly to *good*, than the true worſhip of God; or to *evil*, than the *neglect* of it: therefore I enquire in relation to your *prayers:* but I have another reaſon, and that is, the obſervation I daily make of the numbers who live as *without God* in the world.

D. I have the pleaſure to tell you, I *ſtrive* to pray with equal conſtancy and attention, and think I grow the better for it every day; but I fear I *never* ſhall be perfect!

F. My dear *Mary*, where is the child of *Adam*, whom nothing diſturbs? And where is *perfection* to be found on this ſide the grave? You are not to imagine, *man* ever renders to *God* ſuch holineſs, as can poſſibly be acceptable to him, upon the foundation of *perfection*; but if you contemplate the mediation of *Chriſt*, who died for you, your faith will receive new ſtrength, new hopes will daily ſpring up in your breaſt, and your *imperfection* will at length be ſwallowed

up in *divine mercy!* Our holy religion has provided for the *imperfections* of human nature: it requires a ſpiritual, pure, and holy worſhip, and the ſtricteſt rules of honeſty in our dealings; but whilſt it ſearcheth the heart and reins, and requireth truth in the inward parts, it is fraught with all the tenderneſs and compaſſion, that can be conceived of the pureſt love, and moſt exalted friendſhip.

D. This is a reflection moſt comfortable to the *heart*.

F. And to the *head* alſo! Religion exacteth an outward obedience and conformity to its holy laws, and reſtrains every ſenſual thought of the mind, and every inordinate deſire of the heart. Theſe are the diſpoſitions required by our ſublime religion: and the promiſes of it are ſo agreeable to reaſon, and the love of God to man, that *being once informed as chriſtians*, we ceaſe to be *rational*, when we lay *chriſtianity* aſide, and act like *infidels*. So it appears to me: for let me aſk, what kind of *reaſon* hath an infidel, who hath *no hope?* It is the higheſt abſurdity for him to ſay he does not wiſh to be *happy*. He will allow, that the pleaſures of this life afford not happineſs equal to the longings of his ſoul: what world then is *he* to ſeek it in, or *how* is *he* to be happy? —You ſee that *happineſs* and *obedience*, upon chriſtian principles, wait on and attend each other.

D. Your words are a balm to my bleeding heart!

F. The blood which diſtils from your heart, in this ſenſe, may prove its cure. You will always carry in mind, that the Almighty, not to be defeated in his gracious purpoſes towards us, has provided proper remedies for every want; and the ſincerity of our efforts to pleaſe him, conſtitutes the ſtate of trial in which we now are. Whatever elſe may offend, you may be ſure that *ſincerity* is pleaſing to him. The great point is to be *ſincere*, for ſincerity will force us to exert our endeavours to pleaſe him; and as we endeavour to *pleaſe* him, we ſhall *love* him.

D. Are no other people but *chriſtians* ſincere of heart?

F. I only ſay, that *every chriſtian* muſt be ſincere: not to be ſo, is to be a *hypocrite*, and vile in the ſight of God.

D. Some people, *ſeeming* to be ſincere, differ ſtrangely from themſelves.

F. Sincerity muſt ſhew itſelf by *obedience:* it was upon the terms of obedience, that the pardon of God for the ſins of men, was brought down from heaven by *Jeſus Chriſt*, who ſealed *his* ſincerity with his blood!

D. O gracious Heaven!

F. And this merciful diſpenſation has put us under the direction of the Holy Spirit. It is this ſincerity of mind which ſo effectually helpeth our infirmities, as to prove our ſtay in proſperity, our ſupport in adverſity, and the ſweet companion of our *ſpiritual warfare*. Theſe expreſſions, *Mary*, however big with ſolid ſenſe, and ſound philoſophy, have no charms in the eyes of thoſe who *will* not ſee; nor any melody in the ears of thoſe who *will* not hear. But of this be aſſured from your dear father, and your friend, if you attend to the good emotions of your own heart, according to the inſtruction which you have received in your religion, you will be led, through *Chriſt*, to God, who is the *end* of all our hopes! Thus, he who ſitteth on the right-hand of God to make continual interceſſion for us, will *perfect your prayers*, and praiſes, before the throne of heaven; ſupply your wants, confirm your faith, ſtrengthen your virtue, and make your repentance available to the remiſſion of your ſins.

D. I am fully perſuaded of this great truth, and that if I am ſincere, and perform the conditions on *my* part, I ſhall be received into a ſtate of everlaſting glory: for I believe from my heart, that the Son of God, is at the right-hand of the Majeſty on high, ſitting as my advocate, and interceding for *me* and the reſt of mankind: that he receives and offers up my prayers; and if I diſcharge my part with ſincerity of heart, he will obtain for me the remiſſion of my ſins, having made one oblation of himſelf upon the croſs, for the ſins of the world, the memorial of which is ever in the ſight of God!

F. Can you believe this, *Mary*, and ever neglect your daily conſtant worſhip of him? My daughter, and much-loved child! I truſt in God, I ſhall always call you by theſe endearing names, whilſt That God ſhall give me breath to utter the ſentiments of my heart! I feel a joy on this occaſion, I have no words to utter!—my tears muſt ſpeak it. Were fathers merely the inſtruments of their childrens birth, whether they ſpoke like angels, or ſounded their voices like brutes, the matter were not great: but when I think how much I may be the inſtrument of making you an angel, or of your being ignorant as

as the ox, or filthy as the ſwine; methinks I owe to heaven a debt, not payable but with my utmoſt care: That care, *you* now confeſs; and make me bleſſed in the deed!—O gracious God, reward my conſtancy by my daughter's virtue! Let my loved child, obeying thy righteous laws, continue in thy favour, and time ſhall make her ſoul an offering fit for thee. Let *her* be bleſſed, that through my zeal for thy honour, I alſo may behold the glories of thy throne, through the mediation of *that* great deliverer in whom we truſt!

D. —My dear father!—

F. Mary, you have often ſeen my heart;—but never more uncovered.——Pious perſons, whoſe ſpirits are unchaſtiſed by reaſon, often degenerate into pious rants; whilſt thoſe who are cold, and diſinclined to piety, find no ſuch ſentiments in their hearts, with relation to their children. Talk to them who are not inſtructed; they are proud of their ignorance; or bewildered in their infidelity. Talk to them, I ſay, of the grace of God, and the operations of his *Holy Spirit*, influencing the mind of his faithful ſervants; they will ſmile, as if you were a ſimple girl, good in heart, yet weak in underſtanding. But *their wiſdom* is fooliſhneſs, which God will confound. Let them, whilſt their hour laſts, try to comprehend, that as the *ſpirit of man* which is in *him*, knoweth the *mind of man*, and his own perverſe inclinations; ſo by the aſſiſtance of the *Spirit of God*, man may ſurely be directed in the *ways of God*, and his righteouſneſs. —Read the ſcriptures with attention.

D. Do you approve of the uſual method of initiating young perſons into reading the ſcriptures?

F. No: taking ſcraps of the hiſtory, without confining them to the plain and inſtructive parts, and ſuch as are adapted to their comprehenſion; and neglecting to examine if they really underſtand ſo as to make an impreſſion on the mind, is, of every imaginable method, the worſt calculated for the end propoſed. To give a juſt idea of the great hiſtorical events, a child ſhould begin by reading a little tract or abridgement of the holy writings, to excite a deſire of reading the ſacred hiſtory at large (*a*).

D. Are there any grown perſons who have never read the *ſcriptures* in any ſhape?

F. Ay, *Mary:* great numbers, whoſe parents are unfortunately ignorant; others, a diſgrace to human nature, through their own neglect. I had once occaſion to queſtion a profligate girl in *London*, whether ſhe could ſay the *Lord's prayer*; ſhe anſwered, "No:" but you can ſay the *Belief*; ſhe ſtill anſwered in the negative. Whether it was from finding her ignorance ſo great, or by accident, without reaſoning with myſelf, I aſked her, "*Have you never heard of the name of God?*"—ſhe replied, "*No, Sir.*"

D. Surely, my father, That could not be true: it was a horrible *affectation of ignorance!*

F. So one would imagine; but I ſuppoſe her meaning was this: "I have never been taught to read; I was never ſent to church; my parents left me to ſtray like a dog; and I know nothing of God or religion."

D. Miſerable being!—This might be.

F. It were happy if ſuch ignorance prevailed only in *London*. But few days are paſſed ſince I aſked a country girl in our neighbourhood, whether ſhe could read, or ſay the Lord's-prayer, or the Belief. She anſwered, "I have never been taught either; nor does my mother ever ſend me to church. My father can read, but he never taught *me*." I took the firſt opportunity of expoſtulating with her father, repreſenting to him the danger *he* run, as well as his daughter, in both worlds, from ſuch groſs neglect. He confeſſed to me, that one of his ſons had lately very narrowly eſcaped being hanged; and that the judge, on the bench, reproached him for his neglect of duty, as a chriſtian, and a parent, in acting worſe than an infidel. The man was candid in acknowledging, he could give me no other reaſon, than that he had heard a *gentleman*

(*a*) There is one well digeſted by the Rev. Mr. *Sellon*. For young perſons of ſuperior condition, the method propoſed in two little volumes, addreſſed to a young lady, entitled, "Letters on the Improvement of the Mind," ſeems to deſerve great attention. This book, printed for J. Walter, Charing-Croſs, is the production of a lady's pen, in which elegance and maſculine ſenſe are moſt happily blended. As ſhe ſhews great knowledge of the heart, ſhe is not leſs acquainted with the world: and ſeems to have read the ſcriptures with attention. Her piety as a chriſtian, has taught her how to recommend the uſe of the ſcriptures in the moſt profitable manner.

tleman ſay, " it did not ſignify how ignorant the labouring part of the people were."

D. A fine ſort of a gentleman truly! and a pretty ſcholar he had!

F. There are ſome of this opinion: and I fear it occaſions the parochial clergy to be the leſs inquiſitive in relation to the ſpiritual ſtate of their pariſhioners: I accordingly find it a common complaint, that it is as eaſy to make an impreſſion on a horſe, with regard to the *immortality of the ſoul*, as upon a great part of the loweſt claſſes of the people.

D. This cannot be true. But what will not falſe notions lead people to!

F. I think the loweſt claſſes ſhould diſdain the notion of ſuch ignorance. We ſee already what *it is come to*: and if ſo many of the higheſt claſſes affect to be *above religion*, and ſo many of the lower, are truly *below it*, the middle ranks will hardly avoid the contagion, and a general diſſoluteneſs of manners enſue. It is ſaying very little againſt inſtruction, to urge, that ſome young men who have had the education which theſe poor creatures were ſtrangers to, notwithſtanding, turn *highwaymen*, or do ſome flagrant wickedneſs. This may ſuit the daring temper of too many, and it naturally creates an alarm; but what does it prove againſt reading? The ſavages of *Africa*, or *America*, I imagine, cannot read. You may perceive the miſchief goes a great way deeper, even to the groſſeſt ignorance of the *word of God*, without which man forgets the love of his kind; and, contrary to all other animals, preys on his own ſpecies.

D. You was going to mention particular paſſages in the ſacred writings.

F. I would by no means recommend the practice of thoſe, who perplex their thoughts with that which they do not underſtand; when they might proceed gradually, by learning ſuch leſſons as the meaneſt comprehend. In order to form a juſt notion of the great importance of theſe leſſons, and at the ſame time receive the deepeſt impreſſion, obſerve what evident marks they carry with them, of their divine original, from their great purity and ſimplicity: mark how admirably they are calculated in every relation, to ſupport the peace and harmony of the world, and make us all *happy!* Conſider how prince and people, huſband and wife, parents, children, and brethren, maſter and ſervant, have a certain and invariable rule to walk by, founded upon *everlaſting truth*. Human affections are variable, the paſſions unſteady, and depend on circumſtances; but a right ſenſe of *duty*, is the glory of our nature, and, if we obey it, fixed and ſolid as the earth we tread upon.

D. You mean, duty to God.

F. By duty, I mean a chriſtian principle, not to be departed from, though it ſhould coſt your life. Many of the firſt chriſtians, and others in *later* ages, have laid down their lives for their principle; or in other words, for their *religion*: eſteeming their hopes of immortality beyond a thouſand lives, had ſo many been given them.

D. What part of the ſcriptures do you recommend moſt?

F. The *fifth* chapter of St. *Matthew*: read it, and conſider what admirable leſſons it teaches! —The more they oppoſe the corruption of your heart, the more highly you ought to eſteem them. And as to the love of God, reſulting from a habit of obedience to his laws; though St. *John*, who ſeems to have been the beloved diſciple, and moſt intimate friend of our Lord, has ſome paſſages which may not be eaſy for you to underſtand; yet, you will find enough in him, which you clearly comprehend, to exalt and enrapture your ſoul with the power of love to God, and benevolence to your fellow-creatures.

D. I am ſenſible that without kindneſs and compaſſion towards my own kind, it is impoſſible for me to expreſs my love for God; for, " he that loveth not his brother, whom he hath ſeen, how can *he* love God, whom he hath not ſeen?"

F. True, *Mary*: what excellent leſſons are alſo delivered to us by St. *James*, in his epiſtle; wherein he tells us, that we deceive our own hearts, and our religion is vain, unleſs we bridle our tongues, and ſhew mercy. That to viſit the fatherleſs and the widow in their affliction, and to keep ourſelves unſpotted from the world, is the ſum and ſubſtance of religion: —That whether we be rich or poor, man is but a flower which fadeth away: —and therefore, every one, of high or low condition, ought to *rejoice*, ſeeing that we are all promiſed *immortal* happineſs. As to conteſts about *faith* and *good works*; can any thing be more injurious to the honour of God, than to imagine he intended they ſhould be ever ſeparated in our opinion? We have the clear authority of this apoſtle, when he aſks, how *can* you ſhew your *faith*, but by your *works?* This explains all the difficulties which occur in

St.

St. *Paul*, who is often misunderstood by his unlettered or opinionated readers: these, as I have told you, do not distinguish the faith of a *Jew*, and the faith of a *Christian*. Those who built their faith and expectations of happiness after death, upon the *law of Moses*, and the observance of his outward ceremonies, could not at the same time, expect the rewards of obedience to the purer, and more exalted precepts, delivered to us by the Son of God. As to the works of moral righteousness, which we find so correspondent with the dictates of conscience, they are explained to us in so clear and persuasive a manner, by the great Deliverer of mankind and his followers, to pretend to mistake them, is adding sin to sin, provoking the Almighty to vengeance.

D. I often hear people talk themselves into difficulties, as if they meant to confound the distinction of right and wrong.

F. He that shutteth his eyes, and will not see, doth in effect devote himself to destruction. Practise what you comprehend: it will rescue you out of all danger, and protect you against all the powers of darkness! For this there needs no endowment, beyond an *honest mind*, and a *plain understanding*. Consider, O my daughter, how much better it is to die in virtuous poverty, as a believer in *Christ*, than to *live* in all the splendor that ever attended on *infidelity!* What can we compare to *virtue?* What can compensate for the want of *religion?*

D. Most people seem charmed with worldly greatness: I have often thought of the precariousness of it, supposing we could be as great as we wish, seeing that it can last no longer than we remain on earth: and I have lived long enough to see many *rich* young people *die*.

F. How very short and uncertain is *life!* How much shorter the *pleasures* of it; for these depend on health, and the virtue of other people, as well as our own. Last year the 'squire's brother died, the year before, his uncle; perhaps *he* may die ere twelve months are gone. Little do *you* know, what the *great*, who are not *good christians*, suffer in their minds, especially when they come to die. *Our* condition, in regard to our *fellow-creatures*, whom we must leave in so short a time, is of little moment, provided our hearts reproach us not. We are all hastening to appear before God, and to remain in bliss or torment for ever!

D. This is a very awful thought!

F. As far as the consideration of *eternity* is more interesting than *time!* As far as happiness is preferable to misery; so far is religion the most important concern of our lives. Therefore, my daughter, think yourself happy that you *can* read the scriptures, and have a heart that prompts you *to read them*.

D. I think myself happy: indeed, every body admits your doctrine, though few are in their right minds enough to act agreeably to it.

F. If it is so universally assented to in *opinion*, and so little regarded in *practice*, may not one be induced to think that many have lost their wits?

D. Their conduct is hard to be reconciled!

CONVERSATION IV.

The general depravity and inconsistency of conduct which prevails, exemplified in several instances. True notion of repentance, and its meaning. Prayer and gratitude recommended. The danger of imposing too much service on the clergy, and of their doing too little.

F. PERVERSENESS! This is the constant subject of our complaint, and with this the *good* contend most earnestly. But observe, my daughter, whatever complaints you make of yourself, it is obvious to common-sense, that if you sincerely attend to the motions of your own heart, with regard to what you are persuaded is *good*, it is a reasonable and just foundation for *hope* and *confidence* in the glorious promises of the gospel, from which all comfort springs. If you indulge the pleasure of thinking of the happiness promised, you will find it afford much courage and satisfaction. It is by this that death is stript of all his terrors! We are all sensible, from the condition of human nature, that *absolute perfection* is not to be expected on this side the grave; but mark me well, my dear child; not to *seek* for a continual progress in improvement, is ceasing to be a candidate for that *degree* of *religious sincerity* and *practical piety* towards

towards God, to which the glories of immortal bliſs are promiſed.

D. I hope my endeavours to be *good*, which are beſt known to the Father of ſpirits; and my dutiful behaviour to *you*, will make God my friend; and this, I firmly truſt, will give life to my hopes, and calm the fears which ſometimes hang about my heart, concerning my eternal ſtate.

F. Let no day nor night paſs unhallowed!—Even a celebrated heathen (*a*), preſcribed as a conſtant rule to be obſerved by his ſcholars, not to compoſe themſelves to ſleep, till they had recollected and ſtrictly ſcrutinized what they had done the preceding day. Ever remember the great Lord of all, who hath commanded us *not to be ſorrowful* as men without hope, but to *rejoice* always. I know from ſad experience, how obſtinate and perverſe the heart often proves; but I alſo know, that the effects of *virtue* are *comfort*, *peace*, and *joy*, the joy that is delightful in the proſpect of eternity! By no means deceive yourſelf; *prayer* to God, for aſſiſtance and ſubmiſſion to his will, is as neceſſary to the ſpiritual, as *air* to the animal life: this is the true touchſtone, to try the heart, whether it be pure gold, or ſome baſe metal, which has only its *colour*. It is a melancholy truth, *Mary*, that moſt people prefer *trifling* objects of gain or mere *fancy*, the luſt of the eye, and the pride of life, to thoſe rules of conduct on which a happy eternity depends; and thus they loſe their *reliſh* for *ſpiritual objects!*

D. Alas! my father, if a *Jew* could ſay his heart wept, or the tears ran from his eyes, becauſe men kept not the law of God; what ſhould a *Chriſtian* do? I have ſtored up the leſſons you have ſo often given me, with ſuch affection, I truſt I never ſhall forget them: they are engraven on my heart: I hope to enjoy the good effects through my whole life, in the hour of death,—and in the day of judgment!

F. It is enough; my conſtant prayer ſhall be, that you *may* remember: but whilſt we are talking of the *end*, let us uſe the *means*. The plain and ſimple *means*, of *reading* and *prayer*, have ſeldom been practiſed, at any time of life, without great advantage. In the days of *youth*, they are of the higheſt importance; and when age comes on, they are the ſtrength of the ſoul, ſtanding on the verge of eternity! In worldly concerns, we count it baſe to ſhew an *unwillingneſs* to pay our debts; but when our obligations run ſo high, as the ſaving our lives, and furniſhing us with the means of living, what can we do too much? we almoſt adore ſo good a friend and benefactor: we wiſh to die for him, to gratify our ſenſe of obligation.

D. True, my father: in virtuous minds I am perſuaded it is ſo.

F. Think then on the debt of gratitude which you owe to God, for your creation and redemption; for the breath you draw, and the ſupport and comfort you receive. And what return can you make, but *repentance*, *praiſe*, and *thankſgiving?* Now, *Mary*, I beg you will take notice, that whenever I talk to you of *repentance* (*b*), I mean a *change of mind for the better* (*c*); a coming to yourſelf; or growing wiſe again.

D. I believe many talk of *repentance*, without conſidering exactly what they mean.

F. Do you not clearly perceive, that this muſt be the true meaning, becauſe it is of the moſt importance to *accountable* beings. But I can tell you, I have heard ſome of my maſter's learned friends explain this matter very clearly: that, according to the *Greek* word, which we tranſlate *repentance*, means *recovering one's wits*; or in the more common phraſe, *altering one's mind*, as to religious and moral principles and diſpoſition.

D. Then it regards the *time to come*, rather than the time paſt.

F. Moſt certainly: but it is generally underſtood to regard the *paſt*, more than the *future behaviour:* and this is apt to lead men into a great miſtake.—Thoſe who are inclined to good in a leſſer degree, are but little attentive to their *future behaviour*, provided they ſometimes ſigh and ſay, "Lord, what a ſinner I have been!" And thoſe who are more ſincere, often ſpend their time and thoughts in a *fruitleſs* manner, looking back with continual ſorrow, ſometimes to the degree of

(*a*) Pythagoras.

(*b*) *Metanoia*, as the learned inform me, is the *Greek* word uſed, which we have tranſlated *repentance*, is *amendment*; for *Metameleia* is the word as applicable to *Judas Iſcariot*, who was ſorry for what he had done, and in that ſenſe *repented*; but his repentance was not *true*, it was *deſpair*; otherwiſe he would not have hanged himſelf.

(*c*) *Reſipiſcence.*

of deſpair, inſtead of looking forward, and giving an *active* proof of their ſincerity towards God, by proceeding with vigour in a new track of *piety*, and induſtry in their ſeveral callings. The laſt is ſerving God, as well as the community, and naturally tends to bring on and encourage that *chearfulneſs*, which ought to be an ingredient or ſeaſoning of all the other ſervices we pay to God.

D. Your notion of *repentance* is more eaſy to underſtand, and more practicable than any other I have heard from the mouths of pious perſons of my acquaintance, who *mean well*, yet do not always clearly comprehend their own meaning. —But pray, my father, what do you underſtand by *communication with God*, which I have often heard ſome of my pious friends talk of?

F. Communication with God, in the *ſenſe*, or *nonſenſe* of viſionary pietiſts, as I have told you often, ſeems to imply ſomething ſuperior to the powers of mortals. Men are not angels; but they may *read* with ſuch attention to their ſubject, and *pray* with ſuch *humility* and *devotion*, their prayers may reach the throne of God. This is true communication with God: and this he requires. We who are duſt and aſhes, muſt not intrude ourſelves wantonly on the majeſty of the Almighty. If we obſerve his ſtatutes, and obey them with a contrite heart, we live *with* him: and this we may juſtly call *communication* with him.

D. The poor ſtill complain, as if the time required for the duties of religion, were beyond the meaſure which the drudgery of life will admit of.

F. Can *God* be ignorant of our temporal wants? Fantaſtical excuſes, are ſo many acts of ingratitude, and aggravations of guilt! God hath declared himſelf to be the *Father* of the poor; will he *diſtreſs* his children? Tell them they talk like fools and perverſe of heart: they ſpeak injuriouſly of their father and their God.

D. If I pray conſtantly morning and night, will it not be ſufficient?

F. It will depend upon the experiment, whether it is or not. Thoſe who pray earneſtly, with a view to keep up a due ſenſe of their dependance on God, do for the ſame reaſon *read* alſo, and *hear* the *word of God*, with cloſe attention. People who *never pray*, if ſuch there are, it ſignifies but little, in regard to *their* devotion, whether they *read* or not. If *you* aſk. What is *enough?* I alſo aſk, What is *too much*, that is *reaſonable* to be done? Can all the efforts of the human ſoul, *over-pay* our debt to God, or exceed the vaſt concerns of *eternity?* What worldly intereſt or inclination can come in competition with That which is to endure for ever? To believe in the immortality of the ſoul, and to act as if it were mortal, is of all contradictions the greateſt, and of all the diſtempers of the mind, the moſt fatal. To entertain an apprehenſion, that we can do *too much* to pleaſe God, is abſurd.

D. It is ſaid, "Be not righteous *overmuch:* why ſhouldſt thou *deſtroy* thyſelf?"

F. Why indeed? Such deſtruction can happen only from *enthuſiaſtic* devotion, not the *reaſonable* ſervice of God.—Our Saviour and his followers, who commanded us to *pray*, enjoined us alſo to *read* the ſcriptures. And is it not reaſonable to preſume, that when we read the word of God, wherein he requires the pure incenſe of our prayers, that we ſhall be the more induced to *pray?* He who knows the heart of man, cannot be ignorant of the *neceſſity* of prayer, as a means of keeping himſelf in *our thoughts*; without which, according to our notions of *juſtice*, he will not preſerve us in *his love.* It is no leſs evident, that the man who does *not* think of his Maker, can have no *religion.* The common-ſenſe of mankind teaches, that to acquire the knowledge or practice of any thing, we muſt think of it in a manner ſuitable to the object.

D. Do you conſider the *preſent* age more remiſs in religious concerns, than *former* times?

F. What will *compariſons* avail? The queſtion is, if we are very remiſs in our duty? It is a common trick for mankind to deceive themſelves, by ſaying, "*we* are no *worſe* than others were in times paſt." Alas! my daughter, *they* are gone to anſwer for *themſelves*, and *we* muſt go and anſwer for *ourſelves.*—What comfort or advantage can we derive, from conſidering the uncertain event of their lives? I ſay *uncertain*; becauſe I would not preſume to limit the mercies of Heaven, nor ſit in judgment on the depths of eternal juſtice. This, however, I can tell you, of our preſent times: although the increaſe of riches, has introduced arts, and the various embelliſhments of life, and with them more *civilized manners*; yet our *morals* do not keep pace in improvement. If our *cuſtoms* wear a *ſmoother face*,

it doth not follow, that our *hearts* are more *ſincere* towards God, or man: on the contrary, our deſires are the more let looſe, and the gratification of them has increaſed, with the means of corrupting each other. It is a difficult taſk to go into the proof of ſuch matters; but this I will be bold to ſay, that the horrible neglect of commemorating the death of *Chriſt*, and this inſtance only of *rebellion* againſt his laws, has beaten down the ſtrongeſt barrier againſt the promiſcuous commerce of the ſexes, among a great part of us, particularly in large towns. The loathſome diſeaſe, which rages in great cities, affords ſufficient ground for belief, that with all our improvements, we are *worſe* than ſome of our fathers have been.—Still we muſt hope the evil will be corrected.

D. Your knowledge of the world qualifies you to judge; but I have heard, that *drunkenneſs* and *hypocriſy* are leſs frequent than they were.

F. I believe they are; but the appearance which theſe vices make in the eyes of men, is of a very different nature; they are odious even to the libertine. The neglect of our Lord, you know, is calmly *reaſoned* upon; and for the other vice, *we* may draw a curtain over it, but we cannot hide it from the all-ſearching eye of God. As to the point in queſtion, do we *believe?* Are we candidates for ſeats in heaven? Is the favour of God, the great Lord of the univerſe, the object above all others which we ſeek?

D. I fear we rather wantonly provoke his vengeance, in many inſtances.

F. We are to look back to the purity of primitive chriſtianity, for we can never come too near the *example* of our Bleſſed Lord. The *firſt chriſtians* were in a ſtate of perſecution, which *they* converted into *good*, by making it ſerve as a monitor, to remind them of how little value this world is, compared to that which is to come. *We* are under no ſuch difficulties, and therefore ſtand in need of *ſome other admonition*; and the neceſſity of it increaſes, in proportion to the bad example which the lives of many profeſſed chriſtians preſent to our eyes.

D. Upon the whole, you conſider *reading* the word of God as neceſſary to our devotion.

F. It is a means to animate us in our warfare againſt the world; and we ſtand bound from our birth, to fight againſt, and ſubdue the world; and can any thing keep us more ſteady and reſolute in the paths of virtue, than attention to the *word of God?* What is it which, in our *youthful* days, gives us thoſe impreſſions, that generally laſt through our whole lives? I introduced ſeveral extracts of the ſacred writings in the *little book* which I gave you. It was for this reaſon, that when you have not time for more reading, it may be your *daily repaſt*; and two minutes entertainment, will cheer your ſpirits through the whole labour of the day; and in the watch of night, the remembrance will bring comfort to your ſoul. Try the *experiment*; if you find it not as I tell you, ſuppoſe the fault to be in *yourſelf:* it cannot be in the *word of God.* For heaven's ſake, let us be *conſiſtent!* Let us act reaſonably, upon the great principle of the immortality of the ſoul; and truſt in That revelation which we profeſs to believe; and not ſleep upon a precipice!—Did I ever charge you *to uſe the Book of Common-Prayer, at church?*

D. I do not remember: but if I learn to ſay my prayers without a book, why ſhould I uſe one?

F. I never met with any perſon yet, who could repeat half the liturgy without the aſſiſtance of a book: but I will tell you another obvious reaſon why you ſhould uſe it. If you really uſe it, you cannot be looking at any thing elſe. Some perſons can pray *without a book*; but, in general, it helps us to collect our thoughts, and fix them on the ſenſe of the words, whether they are to be repeated aloud, or in ſolemn ſilence, as the ſervice may require. Repetition helps recollection: our thoughts wander leaſt, when we repeat. The *meekneſs* and *humility* which are ſo amiable in themſelves, and work ſo powerfully to bring back a *wandering ſpirit* to a ſenſe of duty, are no leſs eſſential to aſſiſt our attention to our prayers.

D. I am frequently diſtreſt at church; for before I have *half* ſaid, *We beſeech thee to hear us, good Lord!* the reverend gentleman is got half way into the next petition.

F. This is a fault ſome of the clergy fall into: I hope the day will come, when they may ſtand corrected, and ſupport their own dignity, as well as the intereſt of their congregations. It is their office and obligation to endeavour to excite our devotion: if *they* are careleſs, *we* ſhall be ſo likewiſe. If too great a taſk is required of *them*, let it be *reformed.* If they do too little, let them be corrected.

corrected. If the aboliſhers of popery erred in uniting *two ſervices*, and this is found too laborious to be *well performed*, it is the buſineſs of the ruling powers to ſee ſuch evils rectified.

D. Is it not dangerous to throw in the way of the clergy, a temptation to hurry over their work, in a manner as little honourable to themſelves, as advantageous to their congregations?

F. Your queſtion deſerves a moſt ſerious anſwer. This is more the fault of the *laity*, than of the *clergy*. If we do not *attend to the ſenſe* of the words we utter, how can we be ſaid to *pray?*

D. But if one clergyman is truly devout in his office, and another throws *chaff* before the wind; ſhall we be ſatisfied with both? or complain of the injuſtice done to our ſouls by one of them?

F. Our greateſt concern is our eternal welfare; and we ſhould honour him moſt, who contributes moſt to it. Common-ſenſe, and the feelings of every heart, capable of forming any judgment, teaches us, that the want of ſolemnity and propriety of expreſſion, contributes largely towards creating an indifference to the great buſineſs of devotion. We ſee the effect, by neglecting the uſe of the Common-Prayer; by looking about careleſsly; not kneeling; making no reſponſes; in ſhort, *forgetting* what we are about. What preſumption it is to ſay, "To Thee all angels cry aloud, the heavens, and all the powers therein!" and at the ſame time, be ſo far from feeling the heart glow with heavenly fire, as not to attend to the common meaning of the words. Or, what ſhall we ſay of him who repeats, without emotion, "Thou art the King of glory, O Chriſt! Thou art the everlaſting Son of the Father!" I will ſtill add, by what name ſhall we call *indifference* to our religious worſhip, when we declare, "We believe that thou wilt come to be our judge!" *Do we believe this*, and yet attend ſo little to ſo *awful* a declaration?

D. I am aſtoniſhed at the ſtupidity I have been witneſs to. When we ſhould all anſwer, "*All the earth doth worſhip thee, the Father everlaſting!*" to ſee my neighbour's lips as much cloſed, as if he were dead, is horrible! And who can ſay, "When thou tookeſt upon thee to deliver man, thou didſt not abhor the virgin's womb," without the deepeſt ſenſe of gratitude to the Saviour of mankind?

F. True: your obſervations are very juſt. It is from the want of inſtruction, as well as a groſs neglect of the great truths of our religion, we ſee ſo much lukewarmneſs and diſregard. Be the *cauſe* what it may, we feel the *effect*; and it is high time we ſhould amend: if we deſire that the mercies of God ſhould *lighten upon us*, in the ſame degree *as our truſt is in Him*, if we do not *truſt in Him*, we do not in effect *deſire* his mercy: and *ſhall* we receive it, my dear *Mary*, whether we deſire it or not?—Can *you* form any notion of the perfections of God; and yet dare to treat him preſumptuouſly?

D. Your queſtion makes me tremble.—If the advantage of prayer conſiſts not in the *multiplicity* of the words, but in the *ſenſe* of them, we muſt have time to poſſeſs our ſpirits with a ſenſe of what we utter.—How am I to ſupply ſuch defects in *public worſhip?*

F. Do you mean other people's defects, or your own? We cannot make the world ſuch as we would have it; but we may ſupply, by our *private* devotion, whatever is *to us* defective in public worſhip.

D. What think you of thoſe who *never* pray, except when they are at church?

F. Alas! my daughter, the leſs we think of evils we cannot cure, the more eaſy will the heart be. How far thoſe that never pray at home, can be ſuppoſed to *pray* at church, is a queſtion I cannot reſolve. We are bound, by the laws of chriſtian charity, to believe the beſt we can of the ſinner, as well as of the ſaint. Whilſt you are ſollicitous for others, take care not to be yourſelf a *caſt-away*.—Now that we are upon this ſubject, *Mary*, whenever you fall upon your knees before God, in *private*, where you *can* command your own time, if perchance your thoughts ſhould wander, what remedy have you found?

D. As ſoon as I am conſcious of it, I renew my petition; or, in other words, ſay my prayers over again.

F. This is right: this will give you a habit of attention. Let your heart accompany your words, and you will find ſuch joy and pleaſure, as will abundantly repay you. Whether in youth or age, your proſpects will be bright; you will look forward to futurity, with a degree of tranſport, and ſpeak of God in the higheſt terms of praiſe and gratitude! We are all equally commanded, to make our wants known unto God, by ſupplication and prayer; and do *you* ſhew your gratitude by the expreſſion of your

thanks (*a*). He knows your heart: it is your part, not to deceive yourſelf, by any falſe ſelf-love. Be true to your own ſoul, and you will ſhew your love to God! Keep his ſtatutes, and walk before him with an upright heart; and your confidence in immortal happineſs will ſweeten your cup, in ſpite of all the bitterneſs which perchance may be thrown into it.

CONVERSATION V.

The propriety of altering the exhortations in the communion ſervice, from the falſe conſtruction made by many, of receiving the ſacrament of our Lord's ſupper unworthily, *as uſed by St.* Paul *to the* Corinthians; *and the argument in defence of the neceſſity of this alteration, that the preſent and future generations may not go on in the ſame habit of a prophane neglect of their duty.*

D. IT is very early!—

F. Yes: but we ſhall ſoon ſee full day. The ſun, in an hour or two, will diſpel the gloom that ſurrounds us.

D. I wiſh we could ſay the ſame of the ignorance of ſome of our neighbours!

F. Why, child, they will go on their own way, till ſickneſs, or ſome other calamity, happily opens their eyes to behold their danger. Let us hope for the day, when all will be bright and full of joy; let us think of it as often as the dawn of light returns, and ſtrive to ſecure the glorious gift at the hands of God!——Pray what ſucceſs have you had in recommending the ſacrament of the *Lord's Supper* to our neighbours?

D. Succeſs, my father! What did you imagine I ſhould be able to do?—My friend *Betty Churchman* ſays, with great candour and good ſenſe, that ſhe is convinced of her folly and negligence, and will receive the firſt time it is adminiſtered. I hope by her means, we ſhall go on from one to another. It is probable her lover, *William*, will follow her example.—You know, *Betty* is young and handſome, and will do more than people who are old and ugly.

F. Why ſo, my daughter?

D. *They* ſuppoſe the old are good, becauſe they muſt die ſoon.

F. A pretty argument truly! As the tenement of the aged is more decayed, more light is let in upon them, through the chinks made by time. They have more experience of themſelves and of the world: they ſee things as they are in their own nature, free from thoſe prejudices and paſſions, which are ſo apt to blind us in earlier days. Has *youth* ſuch advantages? Do you imagine, that I wiſh to be young, and live my days over again? Conſcious of all the imperfections of my nature, it ſeems to be an advantage to be near the end of life.

D. I tremble to think, how eaſily I might have been betrayed, had I not been bleſt with ſo able a monitor as you are: but the youthful will ſtill think they have the advantage.

F. They will think ſo, becauſe they are youthful. The worſt part of the ſtory is, that many ſin, in the preſumption, that as they are *young*, they may *live*; and living they *may* repent.

D. They rarely know their own meaning, except that they do not chuſe to take much thought about religion, having no *pleaſure* in it.

F. If this be their ſtate, they have lived too long. How much more deſirable are the grey locks of virtue! To have a crazy conſtitution, the effect of intemperance; to grow peeviſh with diſappointments; to loſe the honour, love, and eſteem of friends, and neither to be reconciled to this world, nor expect any good

(*a*) O Lord, I praiſe and worſhip thee, for all thy bountiful mercies to the ſons of men! Thou, gracious Father, ſendeſt rain and ſunſhine upon the earth, to preſerve our bodies, and fill our hearts with gladneſs. Angels and archangels, and all the hoſt of heaven, adore thy love to man! Thou, who didſt ſend thy Son to die for our ſins, and deliver our ſouls from the dominion of darkneſs, and unutterable woe, haſt ſhewn us the path to the brightneſs of thy preſence, that we may partake of thy triumphant joys, in the regions of the bleſſed!—To Thee I devote my heart:—my ſong ſhall be of thy righteouſneſs and truth, and my tongue ſhall tell of thy mercy!—While life remains, thy goodneſs ſhall be my theme! I will contemplate thy works, and adore thy glory and power! O God eternal, hear my vow, and hold me in thy precious fear and love, for his ſake, who bled upon the croſs to redeem the world!

good in the next, is a deplorable ſituation: yet ſuch are the effects of the careleſſneſs, on which your young acquaintance plume themſelves. The *virtue* and *religion* which I recommend to *you*, will render you happy in *youth* and *age*.

D. So I tell them; deſiring they will conſider that life is nothing, but as it improves us in virtue: and what is *death* to thoſe who are Virtue's friends? I remind them that every day *young* perſons die, whilſt *old* ones live: and that with regard to the chriſtian duty of partaking of the Lord's ſupper, they cannot poſſibly complain of want of opportunity.

F. The clergy are always ready to adminiſter the ſacrament, upon the proper occaſions: they invite; they lament the abſence of their pariſhioners; and thoſe divines who are moved by the true ſpirit of religion, give advice in private, as well as from the pulpit.

D. I remember your admonitions on this ſubject. Do you think the clergy are ſufficiently aware of the impreſſions they give, when they read the exhortations in the communion-ſervice? They repreſent on one ſide, *how divine and comfortable a thing it is to receive worthily*; and on the other, *how dangerous to preſume to receive it unworthily*.

F. Every one that receives, cannot be ſuppoſed equally good; and no one I hope is guilty of the preſumption of purpoſely receiving *unworthily*, or of receiving it ſo, as the words expreſs, *to do nothing elſe than to increaſe their damnation*. Many of the *clergy* never read the exhortations: they ſeem to think this part of the ſervice more honoured, by declining to read it, than by a ſtrict attention to the duty required. Some uſe the word *condemnation*, not *damnation*: and it is marked in the margin of our bibles, as ſignifying properly judgments (*a*); in the ſenſe that we call God's judgments, the puniſhments which he inflicts on thoſe who offend him: and that theſe were temporal judgments, is ſo very plain from the context, that any child that reads may underſtand what the apoſtle meant.

D. None are ſo ſtupid as thoſe who will not underſtand; but were it not better the clergy ſhould uſe the word moſt eaſy to the underſtanding; and which you are ſo well aſſured is the only true ſenſe.

F. That only which is eaſy, ſhould be the ſubject of the conſideration of the common people. Let others puzzle themſelves if they pleaſe. Some of the clergy omit the *firſt exhortation* and read the *ſecond*, which is equally ſtrong, and incomparably the moſt perſuaſive. Were they to extract from both, a moſt admirable addreſs might be penned. Experience proves, that *threatening* ſerves only to frighten; it can be of no uſe to thoſe who have no mind to attend to the performance of this duty; and does great diſſervice to others whoſe hearts are leſs corrupt.

D. What greater proof can we have of the impropriety of ſuch expreſſions, than the ſad effects ſeen in the neglect of the ſacrament?

F. Some miniſters read the exhortation addreſſed to the communicants, at the adminiſtration of the ſacrament. This again mentions the danger of receiving *unworthily*, even to be guilty of the body and blood of Chriſt; and that if they do not conſider the Lord's body, they eat and drink *damnation* to themſelves.—Is it to be imagined, that people will come wantonly, without knowing what they are about? I am too poor a man, *Mary*, to pretend to have an opinion, except it be as a guide for my own life; but I once took the liberty of ſpeaking to my maſter on this ſubject. I told him I could not find there was any authority in ſcripture, for uſing the word *unworthily*, which appears to have given occaſion for the moſt horrible neglect of this holy inſtitution, except in the caſe of the *Corinthians*, who were ſo ſtupid, or ſo vicious, that ſome actually gluttonized, and intoxicated themſelves with wine on the occaſion.

D. This indeed was not offering themſelves as living ſacrifices to their holy Lord and Saviour, but as if they meant to imitate *ſwine*.

F. I believe I have told you, that none but a *mad-man* could poſſibly fall into ſuch an extravagance amongſt us. I never heard of any perſon ſo prophane, as to come to the table of our Lord in contempt or ridicule. If any one were ſo horribly wicked and indecent, and gave ſuch open proof of *infidelity*, he would be moſt ſeverely reprehenſible by our laws, and not improbably ſtoned to death by the populace.

D. But what ſaid your maſter in regard to the miſtaken

(*a*) In St. *Paul's* firſt epiſtle to the *Corinthians*, chap. xi. ver. 29. the ſame word as in ver. 34. we render *damnation*; but in the margin of the Bible, properly, the *judgments of God*, as a temporal affliction.

miſtaken tranſlation of words, which ſeemed to have created ſo much miſchief!

F. He ſaid, "As a misfortune ſeldom comes unattended, thoſe who in their zeal tranſlated the word, *damnation*, which ſhould be the *judgments* or *puniſhments*, by which God calls ſinners to repent, laid the foundation of a farther unhappineſs. The firſt exhortation in the communion-ſervice, proceeds on very good ground, till it comes towards the cloſe, when it tells us, to this effect, that if *reſtitution* and *ſatisfaction* be not made for offences againſt our neighbour, and our *minds* rightly framed, to the "*uttermoſt of our power*," then we ſhall *do nothing elſe but increaſe our damnation*. This, I humbly conceive, exceeded the commiſſion theſe good men were veſted with, and are words without ideas, or with too large a latitude and exaggerated a ſenſe, in regard to the mercies of God. I grant, that we offend God, if we do not ſtrive to do juſtice, and to purify our hearts in his ſight; but then I think that one means of purification, is the ſacrament of our Lord's ſupper. A man intending to blaſpheme, cannot be ſuppoſed to trouble his head about the ſacrament. To meditate the commiſſion of adultery, and yet receive the ſacrament, is as great an abſurdity in reaſon, as it is a high offence to God; but if perchance the mind ſhould be tainted with *malice* or *envy*, and require the aid of Heaven to purge off ſuch noxious qualities, I ſhould not ſay, "*come not* to the holy table;" but be ſorrowful: contend with yourſelf: implore the mercies of Heaven: obey your dying Saviour; proſtrate yourſelf at his table, and beg his aid. Be not frightened from it, under an apprehenſion, "leſt after taking that holy ſacrament," you ſhould *poſſibly* fall into ſin. It ſeems to be a horrible conceit, that the devil ſhould enter into you, as he entered into *Judas Iſcariot*; thus intimating, that becauſe you are not in a ſinleſs ſtate, you *may be* therefore in the moſt flagitious degree ſinful. This is not talking like a man who knows the heart, or underſtands the religion of Chriſt in its genuine ſpirit of *benevolence* and *compaſſion!* You may be ſure it was well meant; but we do not find it anſwer the deſign. I think the fact proves that it does not.—As to the *ſecond* exhortation, it ſtands on better ground: it does not *threaten*, but *invite* the negligent. It repreſents the danger of *not* coming, ſuppoſing the cauſe to be chiefly in *ignorance* or *idleneſs*. Is not this more agreeable to the *reality* of things?—I wiſh to ſee the day, when the *firſt exhortation* ſhall be *new modelled*.—In regard to the tranſlation of two verſes (*a*) in St. *Paul*'s firſt epiſtle to the *Corinthians*, I have not the leaſt doubt, but that the margin of the Bible, which calls *damnation*, *judgments of God*, the latter is the true reading, which ſo far corrects the exhortation; but this has no marginal notes for the prieſt to uſe other words—and therefore ſeems to be an inconſiſtency. The *liturgy* ſhould ſurely be no more adhered to, with an error, than the tranſlation of St. *Paul*'s epiſtle to the *Corinthians*."——This was his opinion.—

D. And very juſt: but why is it not altered?

F. A *clergyman* might anſwer, "If the laity are ſo ſottiſhly ignorant and perverſe, as not to ſee the diſtinction, what will any *alterations* avail?

D. If ſuch expreſſions are acknowledged to have *frightened* many *ignorant* or *well-meaning* people from the table of our Lord, may not the alteration induce them to *come* to it? May not ſuch a ſtep prevent their children, and their children's children, from generation to generation, going on in the ſame *ſad habit* of neglect?—What will become of us at laſt?

F. I muſt confeſs, it ſeems to be rather for the *honour* of *church* and *ſtate*, to correct in ſo *clear* a point, though other parts of a doubtful kind ſhould remain as they are.—As the caſe ſtands, many, who might otherwiſe frequent the table of our Lord, are intimidated: others, being inclined to vice, with the aſſiſtance of an excuſe, which this defect furniſhes, neglect the duty of *remembering Chriſt*. Might not all theſe be brought home to the flock? Now they decline all *repentance* and *amendment*, in the general tenor of their lives.

D. How then can our paſtors anſwer to leave it as it is?

F. You ſeem to reſent it as a *misfortune* that the thing is ſo; and as a crime that it is not rectified. It is *our* part, *Mary*, to do what we think is our *duty*, and leave the reſt in the hands of Providence. The *learned* and *pious* men, who made the tranſlation, and others who compoſed theſe exhortations, certainly meant to guard the table of our Lord from prophanation; and it is rather wonderful they have erred ſo little. They certainly

(*a*) Chap. xi. ver. 27, 29.

certainly were not aware how far their words might frighten ignorant perſons, and favouring the corruptions of their hearts, bring on a certain evil to prevent an uncertain one. To this purpoſe, I remember to have been preſent at a converſation my maſter had with ſome learned divines, and other gentlemen. They took particular notice of the diſtinction of two words. You are to underſtand, *Mary*, that St. *Paul* wrote to the *Corinthians* in *Greek*, a language now underſtood by many of our ſchool boys. Theſe gentlemen dwelt on the meaning of *two words*, which from their affinity with our *Engliſh* word *crime*, I ſhall never forget.

D. What were they?

F. Krima and *Katakrima*. *Krima* ſignifying the *judgments of God*; and *Katakrima*, *damnation*.——

D. And which of theſe words does St. *Paul* uſe when *we* ſay, "*eateth* and *drinketh damnation to himſelf?*"

F. He uſes the word *Krima*.

D. Then it is moſt plain it ſhould not be *damnation to himſelf*, but the *judgments of God (a)*.

F. You will find it, as I told you, ſo explained in the margin of your Bible.

D. Surely it ſhould not ſtand in the exhortation in the communion-ſervice expreſt *damnation*.

F. It ſeems ſtrange, that the ſame authority which introduced the *marginal* explanation in the Bible itſelf, ſhould not extend to the alteration of the *exhortation!*——If any printer of a common-prayer-book, ſhould uſe the words *judgments of God*, inſtead of *damnation*, one would imagine his plea of the marginal explanation in the Bible, might be admitted in a civil or eccleſiaſtical court, and exempt him from *puniſhment*. But it is dangerous to take any liberty without authority, as it would be impoſſible to tell, to what miſchievous lengths it might be carried.

D. Having inadvertently placed *lions* round the table of our gracious Lord, the leaſt they can do is to remove them.

F. To avoid an extreme great crime on one ſide, which only *madmen* or *atheiſts* can be ſuppoſed to fall into, with regard to a prophanation of the ſupper of our Lord, by an evil intention, I apprehend theſe *pious men* have unluckily ſtumbled on ſuch ſuggeſtions, as unhappily furniſh occaſion, or rather an *excuſe*, for the abominable neglect we complain of.

D. As our bleſſed Saviour probably never meant any ſuch thing, my wonder and trouble of ſpirit is, that you never heard of the leaſt intention of altering it.

F. I have heard ſome pious, ſenſible clergymen expreſs their wiſhes to ſee this part of the liturgy altered——intimating, that as there is no *other part* exceptionable, which materially affects the piety of their congregations, it doth not follow, that every man's humour for an alteration ſhould be gratified; or that we ſhould alter a ſingle word, farther than That in queſtion. Theſe acknowledge that our Saviour, who invites us with all the tenderneſs of a merciful redeemer, a friend, a parent, and a guide, could never countenance ſuch over-zealous efforts to defend his commemorative ſacrifice, as defeat the end for which he inſtituted this memorial.——He who died invoking Heaven to forgive his *enemies*, could never mean to preſent an object of terror to the weak minds of perſons, who might otherwiſe become his *friends*.

D. Is not the misfortune the greater, that any circumſtance ſhould be neglected, by which ſo many millions of mankind, in the progreſs of *time*, may be ſhut out of heaven's gates, when they might be brought to a right ſenſe of their duty, and practiſe it with equal attention? Indeed, my father, my heart bleeds when I think, that *any means* ſhould be neglected, which may reſtore the *negligent*, the *unwary*, the *ignorant*, or thoſe who ſhut their eyes on the brink of a precipice, to the true path of eternal life.

F. Your zeal, my dear child, gives me much pleaſure: but conſider, that *cuſtom* is a *tyrant*; and that we are *ſlaves* to it in many inſtances: that *novelty* ſometimes proves treacherous; and that good men are reluctant to begin to make *any* change in religious concerns, leſt it ſhould ſhew an example that may be abuſed; and attempts be made to change on, till the ſubſtance be loſt in *novelty:* of this there are ſome inſtances in the world. I am ſenſible this apprehenſion has its dangers alſo. There is a degree of *imperfection* in every thing: happy when we can ſhoot the evil as it flies! In this land, where every man is free to think and act, provided he does not offend

(*a*) Firſt Epiſtle of St. *Paul* to the *Corinthians*, chap. xi. ver. 29.

offend againſt peace and good order, every one may *correct himſelf* in whatever he finds amiſs.

D. But every one cannot *think* ſo well for himſelf, as others may think for him.

F. Such errors ſhould be rectified by the *law* of the land: but perhaps this is one of the things, which the church thinks belongs to the *goſpel:* and between church and ſtate, neither moves for a reform; and thus the object being ſo tender, is not meddled with.

D. So tender as not to be meddled with! How can this be? If they apply, in *general*, the words which St. *Paul* applied in a peculiar caſe, and have not rightly tranſlated a particular word, the *tenderneſs* is on the ſide of the neceſſity of altering this part of the *tranſlation* and *liturgy*, at leaſt of the latter, which has no marginal note to correct it. Why ſhould we hobble on, in ſuch a wretched path, and endanger the ſouls of men tumbling into the pit of death, by *one* kind of negligence and falſe fear, in ſupport of *another*.

F. Have you no reſpect for *learned* men?

D. I have a great reſpect for *good ones*; but ſuppoſing them both *good* and *learned*, you will allow they are *fallible:* and why ſhould not a particular honeſt miſtake in *their* work be corrected, as well as *other people's* errors?—Our church, in general, never pretended to *infallibility*.

F. Both church and ſtate are intereſted in the care of our ſouls: and in good truth, *Mary*, I believe, if there were ten men in both houſes of parliament, who thought of this matter *exactly* as you and I do, whether we are right or wrong, and having the *ſame zeal*, we ſhould not be long without a *new exhortation*; expunging the old one, as founded on the miſtaken tranſlation of a word of ſuch importance.—

CONVERSATION VI.

The ſtrange abſurdity of declining to receive the ſacrament, on the pretence of the tranſlation of the words of St. Paul *to the* Corinthians. *The ſuppoſed ſpeech of St.* Paul, *were he to viſit the world, and addreſs the common people of* England *on the ſubject of their neglecting the table of our Lord.*

D. I HAVE been thinking very ſeriouſly of our diſcourſe of yeſterday: but is there *really* no authority in ſcripture for the expreſſion *unworthily receiving?*

F. None; except what St. *Paul* ſays to the *Corinthians*, on account of the extravagant and prophane practice thoſe people fell into.

D. They miſtook and miſuſed the inſtitution.

F. Very ſtrangely: of all the errors in the chriſtian church, there is hardly one which, in any age, has been ſo abſurd or unrighteous. Our *omiſſion* alſo, is of a nature very horrible: What the apoſtle would ſay to us, were he to return to the earth, is not very difficult to be imagined.

D. Do you believe, that were he to know his declaration to the *Corinthians*, with regard to their *gluttony* and *drunkenneſs*, has been ſo ſtrangely miſconſtrued by the *Engliſh*, he would exclaim in the bitterneſs of his ſoul, that our *omiſſion*, in point of guilt, partook of the extravagance of their ſinfulneſs in the *commiſſion* or performance of the duty? Their intemperance immediately preceding, or *at*, the celebration of our Lord's ſupper, which the apoſtle condemns, is not a ſin *we* can fall into.

F. Perhaps he might reproach us ſtill more than he did them, in this reſpect, that we have *many preachers* of the true goſpel always attendant on us.

D. You do not imagine he would approve of the *firſt exhortation* in the liturgy. The falſe impreſſions, on the minds of the people, would induce him to make a change.

F. So one would imagine. It always appeared to me a glaring abſurdity, for the miniſter to invite his congregation to come to the table of our Lord, and at the ſame time threaten them with *damnation* if they did come to it, ſhould they not partake of his ſupper *worthily*. It would be good common-ſenſe, if a clergyman were to ſay to his congregation, "If any of you perſecute or defraud your neighbour, or practiſe uncleanneſs, drunkenneſs, ſwearing, or lying, and intend to go on in the ſame courſe, you cannot expect any good

good from the ſacrament: if you come to the table of our Lord with ſuch intentions, you are guilty of mockery, and add this ſin to your other iniquities; but if you only *fear*, that you may hereafter offend in any ſuch inſtance, and therefore decline this duty, as if the devil would certainly enter into you on account of your *receiving*, you reverſe all the rules of common-ſenſe, and are the moſt unhappy fools upon earth. The devil may, with great propriety, be ſaid to be *in* you, if you do *not* receive, *becauſe you do not receive*. Awe and reverence, with fear not to offend, are proofs of ſincerity: but there cannot be a ſtronger evidence, that the *devil* prevails in your hearts, ſo far as men are *bewitched* by their ſins, than the very reaſon you give for *not* accepting the invitation to come to the *ſupper of our bleſſed Lord*. The moſt ſovereign remedy againſt ſuch deviliſh witchcraft, is a ſincere participation of this commemorative ſacrifice, in remembrance of the death of That Saviour, who expired on the croſs, to make atonement for your ſins, if you ſincerely repent of them, and amend your lives!"—In ſuch terms as theſe, might a worthy clergyman addreſs his congregation.

D. This declaration would be *glorious*, and might force the people to lay down their prejudices, and falſe apprehenſions, with regard to this important article.

F. We muſt not wonder that many do not underſtand the true nature of the ſacrament, whether puzzled by falſe tranſlations, or learned diſtinctions. Conſider what a ſtrange piece of work the *papiſts* have made, by a *literal* conſtruction of the words of our Saviour, converting, as they pretend, *bread* and *wine* into *fleſh* and *blood*, for no purpoſe comprehenſible to common-ſenſe, except the rank iniquity of *prieſtcraft*. Since the *Reformation*, and purging off ſuch deadly humours, ſome very learned men have exerciſed their talents, by diſtinctions which have by no means anſwered the end of making us *wiſer* or *better*.

D. Let us then come back again to the exerciſe of common ſenſe, and common honeſty, and do what *Chriſt* hath commanded us.

F. The *miſtakes* of the learned ſhould be corrected by the *experience* of the *wiſe*: knowledge drawn from experience, is a better guide than *learning*. My maſter uſed to ſay, "that the higheſt pitch of learning, ſerves chiefly to teach us modeſty, and keep us humble: that the beſt uſe of it, is to ſpeak plainly to all the world, and to tell our thoughts of things freely;—to lead the blind, and inſtruct the ignorant:—that a ſincere confeſſion of ignorance, is one of the faireſt and ſureſt teſtimonies of judgment:—that men are apt to loſe themſelves in depths of learning, which no human underſtanding can fathom:—that the reaſon of things lies in a narrow compaſs, common-ſenſe being ten times more uſeful than any other ſenſe."

D. This is an admirable leſſon indeed! Still you ſay they were very *pious* men, who fell into ſome miſtakes.

F. I make no doubt but they were; and I think we are under great obligations to them; not for the miſtakes, for if there are really no ſuch words in the ſcriptures, as unworthy receiving, except thoſe applied by St. *Paul* to the *Corinthians*, it ſeems to be a misfortune, that theſe ſhould ever have been ſo applied as to cauſe as great miſchief to *us*, as he meant to guard the people of *Corinth* againſt; *they* tranſgreſſing by doing the thing improperly, and *we* by not doing it at all: I mean with reſpect to the generality of the people of our national church. Our liturgy, with very few exceptions, is a moſt excellent, pious, and ſcriptural compoſition: but if it hath happened in proceſs of time, through the power of *example*, and the neglect of *precept*, that miſtaken opinions have been adopted; and ſome clear, ſtrong, new exhortation in the communion ſervice, is become neceſſary to be made, in place of the *old* one, to be repeated, line by line, and ſabbath-day after ſabbath-day, till the clergy ſhall bring back their loſt ſheep to the fold, I hope it will be done!

D. We have the liberty, you ſay, of uſing our own underſtandings, in the concerns of the next world, as well as in relation to this: I hope it will be exerciſed by the *great* who rule us.

F. The *word of God*, and the *reaſon of man*, ſtand upon the ſame foundation as they did *eighteen hundred years ago:* and if St. *Paul* were to viſit this world again, it is reaſonable to ſuppoſe he would admoniſh us.

D. In what words do you imagine he would addreſs us?

F. He might perhaps ſpeak to this effect: "O ye ſlow of heart to believe the great truths of your religion! Ye perverſe deceivers of yourſelves, againſt your own ſouls! I am amazed to ſee what pains you take to forfeit your title to

eternal life, by neglecting the plaineſt leſſons which ye yourſelves teach your children, when their hearts are uncorrupted by the world. Ye miſconſtrue what I ſaid to the *Corinthians*; or determining to loſe no part of my ſenſe, ye have gone beyond it: and yet ye have not *religious courage* enough to rectify it. I wrote in *Greek*, and uſed a word (*a*) which ſignifies the *judgments* of God, not *damnation*, which is a very different word (*b*). Ye teach your children very properly, "that the Lord's ſupper was ordained, for the *continual remembrance* of the ſacrifice of the death of Chriſt, and of the benefits which ye receive by it." "Ye acknowledge that our Lord hath commanded, that *bread* and *wine* ſhall be received as the *outward part*, or ſign of his ſupper; and as theſe ſtrengthen and refreſh your bodies, your ſouls may be refreſhed by the celebration of the memorial of ſo great a benefactor." Ye acknowledge, that "the *preparation* neceſſary, is to examine yourſelves, whether ye repent truly of your former ſins, and ſtedfaſtly purpoſe to lead a *new life*, having a lively faith in God's mercies through *Chriſt*, with a thankful remembrance of his death, being in charity with all men."——Thus far I ſpeak for your honour and true belief: and can any thing be more *plain* and *ſimple*, more eaſy to underſtand in your own mother tongue? Why, ye children of Providence, will ye indulge an affected ſpirit of ignorance, and a *real* hypocriſy and diſregard to the religion of your country? For whom did the Son of God die? Was it not for mankind? Did he die for you, if he is not to be remembered by you? And how can ye remember him, if ye do not obey him? Hath he not commanded, in what manner ye ſhall give proof of your remembrance of him? Ye ſay, that out of reſpect to his memory, and for fear of offending him, you abſent yourſelves from his ſervice. Is this any teſtimony of your *belief*, that he *died*, or that he commanded you to remember his death till his coming again? How then are ye *followers of Chriſt?* And if not followers of Chriſt, how can you expect that great and mighty reward which he hath promiſed to his *faithful* ſervants? Are ye *faithful?* rather, are ye not a *faithleſs* generation, ungrateful, full of fraud, and ripening yourſelves for the dreadful deſtruction which now hangs over your heads? Ye keep from the table of our Lord, out of *reſpect to him:*—what, when he invites ye to come, with all the kindneſs of a friend, the compaſſion of a father, and the mercies of your Saviour and your God? This is treating him with *ſcorn*. Tremble, O ye children of vanity and lies, when I tell ye, he will viſit ye for your ſins, either in this world, or in That which is to come. He who knoweth the heart of man, knoweth that ye lie unto him, and excuſe yourſelves from accepting his gracious invitation to his table, not out of reſpect, but that ye may accept the invitation of your ſins, and become the ſervants of the world, the fleſh, and the devil, with the leſs compunction. This is at the bottom of your *hearts*; and in ſpite of your diſguiſe, your *outward* behaviour proclaims it. Ye ſay ye are not prepared for the firſt and moſt important duty of *life?* Are ye prepared for *death?* Ye muſt die!—As well may ye attempt to reverſe the decree of the Almighty, for the tranſgreſſion of the *firſt Adam*, whoſe ſin brought death into the world, and all our woe—as the command of the *ſecond Adam*, whoſe righteouſneſs reſtored man to the favour of his God, on condition of his obedience.—Will ye then continue to be the children of *diſobedience*, and forfeit eternal bliſs, ſeeing that ye muſt paſs through the paſſage of the grave to everlaſting happineſs, or eternal torments?—Did God give ye *reaſon* to caſt it to *ſwine*, as if ye knew not the diſtinction of *man*, and the *beaſt* that periſhes. Has ſin ſo far obſcured the light of your minds, that ye cannot ſee the precipice before ye?—How often do ye viſit the habitations of ſin, and the tables of iniquity, indulging yourſelves in things forbidden, yet turning your back on the table of our Lord!—And do you *excuſe* yourſelves on account of what I ſaid to the *Corinthians?* The ordinances of your church, guard ye againſt the moral poſſibility of any ſuch ſin, as ſome of them committed. Ye affect to be *prudent* in your iniquity: do you not read that I told the *Corinthians* in general terms, "It is written, I will deſtroy the wiſdom of the wiſe, and will bring to nothing the underſtanding of the *prudent* (*c*)." If this is true, in reſpect to thoſe who deſpiſe the goſpel of *Chriſt*, by an affectation of ſuperior knowledge or prudence, what muſt it be with you who acknowledge the *command* to be clear, yet reaſon yourſelves into a belief, as if it were *prudent* not to obey it!—O God of my fathers, and thou bleſſed

(*a*) Krima. (*b*) Katakrima. (*c*) Firſt Epiſtle, chap. i. ver. 9.

bleſſed Redeemer of the world, to whoſe ſervice I am devoted, bring theſe miſerable beings to behold the things which belong to their peace, before they are hid from their eyes for ever!—I implore the Almighty to forgive ye. Will ye reſolve to turn a deaf ear to the dying words of our bleſſed Lord? I told the *Corinthians*, "According to the grace of God which is given unto me, as a wiſe maſter builder, I have laid the foundation, and *another buildeth* thereon. But let every one take heed *how* he buildeth thereupon (*a*)." What a ſtrange ſuppoſition have ye made, that becauſe I admoniſhed the *Corinthians* for a ſin *actually* committed, ye will not *perform your duty*, leſt you ſhould do evil after ye have done good. Ye ſhould do good that ye may avoid evil. Your principle operates againſt all acts of virtue: and all obedience to laws divine and human. Of him who ever does evil, of him evil may be expected. By not acting right, or not doing good, ye do evil, and evil will return into your own boſoms. The *omiſſion* of good, is the *commiſſion* of evil.—Ye fooliſh reaſoners: did God give you the power of judgment and underſtanding, to be thus blown like chaff before the wind?—No one of the apoſtles, except myſelf, has uſed the words, *unworthy receiving:* no one of them had the ſame reaſon for uſing them.—I told the *Corinthians*, that their "coming together in one place, was not to eat the Lord's ſupper (*b*)." To meet in a *religious* aſſembly, and there to eat and drink as at a common meal, and thus gluttonouſly, and without regard to thoſe who are perhaps periſhing by hunger, is confounding the moſt obvious diſtinction, and ſeverely reprehenſible.—Wherefore, when I ſaid, "whoſoever ſhall eat this bread, and drink this cup of the Lord *unworthily*, ſhall be guilty of the body and blood of the Lord (*c*);" I meant, that he who eats this bread, and drinks this cup of the Lord, in an unworthy manner, not ſuitable to the end and deſign of this ſacred inſtitution, is guilty of a miſuſe of the body and blood of the Lord. I added, "but let a man examine himſelf, and *ſo* let him eat of that bread, and drink of that cup (*d*)." I ſpent two years at *Corinth*, and planted this church. I was abſent about *five* years before I wrote this epiſtle, during which time, a faction was formed againſt me, by buſy men, very dangerous to the goſpel. The celebration of the paſſover, amongſt my anceſtors the *Jews*, was eating a *meal*, diſtinguiſhed from other ordinary meals, by ſeveral peculiar ceremonies, two of which were eating of bread broken, and drinking a cup of wine, called the *cup of bleſſing*. Our Saviour thought fit to transfer theſe two into the *chriſtian church*, to be uſed in their aſſemblies, for a commemoration of his death and ſufferings. In celebrating this *pure*, *exalted*, and *divine* inſtitution of our Saviour, the *judaizing Corinthians*, in my abſence, had followed too much the *Jewiſh* cuſtom of eating their *paſſover*; and they eat the *Lord's ſupper*, as a part of their meal, bringing their proviſions into the aſſembly; where they eat, divided into diſtinct companies, ſome feaſting to exceſs, whilſt others, ill-provided, were in *want*. Neither did they wait for each other: and it is plain that the plenty and exceſs of ſome, ſhamed the penury and want of others. Nothing could be more abſurd in itſelf, nor more offenſive to the ſacred celebration of our *Lord's ſupper*. I could not but reprehend them in ſevere terms. I informed them of the danger of ſuch miſtakes, which were carried to a criminal height; for they did not diſtinguiſh between the *Lord's ſupper*, and their *common food:* and it muſt be very apparent to you, that he that ate and drank *irreverently*, and without regard to the deſign of the inſtitution, was guilty of a prophanation, and affronted the ſacred elements. And what did I ſay in conſequence of this conduct?—"He that eateth and drinketh unworthily, eateth and drinking *God's judgment* (*e*) on himſelf, not diſcerning the Lord's body." Unluckily your tranſlation calls it *damnation:* but then it is explained in the margin, to be meant the *judgments of God*, which is what I ſaid, and meant; *that is*, that the offender takes the readieſt way to bring down ſuch judgments on his head. And it is evident, from what follows, "that for this cauſe many are *weak* and *ſickly* among ye; and many ſleep (*f*)."

(*a*) Firſt Epiſtle to the *Corinthians*, chap. iii. ver. 10.

(*b*) Firſt Epiſtle to the *Corinthians*, chap. xi. ver. 20. (*c*) Ver. 27. (*d*) Ver. 28.

(*e*) *Damnation*, by which our tranſlation renders *krima*, (in ver. 29.) is vulgarly taken for eternal damnation in the other world; whereas, *krima* here ſignifies *puniſhment* of another nature, as appears by ver. 30, 32.

(*f*) 1 Cor. xi. 30.

Ye properly enough conſider this verſe to ſignify, *various diſeaſes and ſundry kinds of death* (*a*). In confirmation of this, I told them, " when ye are judged, ye are chaſtened of the Lord, *that ye ſhould not be condemned with the world* (*b*). Wherefore, my brethren, when ye come together *to eat*, tarry one for another (*c*). Thus I reproved them for their not aſſembling as they ought, and for their groſs error, with reſpect to the true celebration of our Lord's ſupper. *They* degraded their characters as reaſonable beings, and believers in Chriſt, by an abſurd and irreverent *practice*; and *ye* are guilty of an abſurd and *wicked neglect*. Were the people of *Corinth*, or are the common people of *England*, duly attentive to the commands of our great Lord and Maſter? They converted this ſpiritual ſacrifice of devotion of *ſoul* and *body*, this heavenly feaſt, intended to nouriſh the ſpirit for everlaſting life, into an occaſion of gluttony and drunkenneſs.—Is it to avoid ſo groſs an *abuſe*, that ye *abſent yourſelves* from the ſupper of our Lord? Have you no candour nor underſtanding? Have ye no truth nor ſincerity of heart to confeſs, that the ordinances of your church will not admit of any ſuch abuſe. The moral impoſſibility of your erring in this reſpect, ſhews how very little ye *deſire* to acquit yourſelves as *chriſtians*. I warn ye of your danger, and of the *judgments* or *puniſhments* which hang over the heads of thoſe who perſiſt in ſuch fooliſh, diſgraceful, and wicked practices. I warn ye *Engliſh*, as ye expect redemption by the blood of the Son of God; as ye hope to eſcape the flames of hell, to deſiſt from *your fooliſh, diſgraceful, and wicked cuſtom of abſenting yourſelves* from the table of our Lord, as ſo many of you do; that ye may return in purity and ſimplicity of heart, and obey his *command*. Conſider the laſt command of your dying friend and ſaviour, *Jeſus Chriſt* the righteous; even the Son of God, who has left this ſacred pledge of our remembering him, through every ſucceſſion of generations, which may paſs till he returns again to be our *judge!*—Behold him arrayed in the tremendous majeſty of that *terrible day!* Terrible it will be to ſinners, who violate *truth*, abuſe their reaſon; and by ſuch an *habitual neglect* as yours, ſubject themſelves to almighty vengeance!—Ye are not ignorant, my brethren, that I ought to be deemed one of the leaſt of the apoſtles; for in the blindneſs of my zeal for the law of *Moſes*, the religion of my fathers, I perſecuted the church of *Chriſt*; and was even inſtrumental to the deaths of many who called on his name; till the Lord, in mercy to my ignorance and blindneſs, wrought a *miracle* for my converſion, by a light ſhining from heaven, which ſtruck me to the earth! Can ye, who have been nurtured from your infancy in the knowledge of Chriſt, pretend to be ignorant? Will ye preſumptuouſly add ſin to ſin, by aſking a *miracle*, to induce you to frequent the table of our Lord? Are ye not ſurrounded with *light*, yet ſeek darkneſs and the ſhadow of death? The miniſters of the goſpel invite ye to come to the table of our Lord: they admoniſh ye for your neglect: they explain my meaning, with reſpect to what I have ſaid of the *Corinthians*. Ceaſe then from the error of your ways, and return unto the Lord your God, with true repentance and amendment of life, obeying the commands of our bleſſed Saviour, that by remembering *him*, with true ſubmiſſion to his will, *he* may remember *you*, on that day, in which the beſt of the children of men will ſtand in ſo much need of *mercy!*"

D. My dear father, I have liſtened with ſuch a reſpect for St. *Paul*, as a meſſenger from the great Father of mankind; and to you, my natural father, I hope I ſhall not forget your words. I wiſh they were engraven on copper, that the impreſſion might be poſted on the windows and doors of thoſe fooliſh men and women, who take ſo *much pains to deceive* themſelves, with relation to *unworthily* receiving, and think not of their *unworthineſs, and rank iniquity in not receiving*.

F. Alas! my child, I only ſuppoſe, what this great apoſtle might with juſtice ſay on the occaſion, in correcting all falſe notions concerning that paſſage in his writings, the only one where *unworthily receiving* is mentioned. The common-ſenſe of the thing, as well as the chriſtian faith, as delivered to us, is agreeable to what I have preſumed to ſay in the character of the apoſtle. To decline the duty, on the pretence commonly made, is as much below the reaſon and dignity of a man, as it is repugnant to the profeſſion of a chriſtian.

CON-

(*a*) Communion-ſervice.—Such deaths might be frequent, as if, in a more peculiar manner, intended by a divine interpoſition for the puniſhment of ſins. Intemperance is often followed by an unripe death.

(*b*) 1 Cor. xi. 32. (*c*) Ver. 33.

CONVERSATION VI.

The unreaſonableneſs of declining the duty of receiving the Lord's ſupper. Nature of the preparation for it. In what various ways the judgments of God may overtake thoſe who are negligent and diſobedient to the commands of our bleſſed Saviour.

D. MY dear father, the information you gave me in our yeſterday's walk, has left no ſhadow of doubt in my breaſt, how much our neighbours are in the wrong for their extreme negligence.

F. Every *chriſtian* in his right mind, muſt be ſenſible, that this part of our religion is as neceſſary as any other: and the excuſes which fooliſh people think to avail themſelves of, may with as much reaſon be applied to any moral or religious obligation, which the fancy or corruption of the heart may not be pleaſed with. Let us reaſon ever ſo long on this intereſting ſubject, it is abſurd to adopt a principle and practice, as if they could prove that the elements conſecrated to the greateſt and moſt important purpoſe, will make their condition the *worſe*; for if they *really* think their condition is *bad*, they are abſurd in their concluſion, if they do not *receive*, in hopes to make it *better*. If their condition is very bad; why do they not *mend* it? If this is a *means* of mending it, why do they not uſe it?

D. They ſeem to endeavour to find out reaſons for plunging themſelves into guilt and miſery.—They are *frightened* in regard to *this* part of the *chriſtian worſhip*: but do they perform any other part as they ought?

F. One might aſk them.. Is *prayer* offered up at the throne of God, leſs ſacred? Is not the the celebration of the Lord's ſupper performed by *prayer*, as well as *breaking of bread?* Whither will their folly carry them?

D. I mentioned to you ſeveral of my acquaintance, who are in this ſituation, without reaſon, or directly *contrary* to it; for though they declare their fears and apprehenſions, yet in the ſame breath they acknowledge, they truly and earneſtly repent of their ſins, and are in love and charity with their neighbours, and *intend* to lead a new life, and follow the commandments of God?

F. What then are they afraid of? It is upon theſe terms that the miniſter bids them draw near with *faith*, and take the holy ſacrament *to their comfort*, making their humble confeſſion to Almighty God.

D. One would not imagine that any perſon in this temper of mind, could have ſuch ſcruples; but *ſtill* they ſay they are *afraid of receiving unworthily!*

F. This is their *misfortune*, or their *crime!* Will they *read the ſcriptures?* If they ſeek, and do not find a ſingle ſyllable of *unworthy receiving*, except in the caſe of the *Corinthians*, will their minds be *ſo far at reſt?* Will *they* receive as others do? Is there ſo vaſt a difference between one man and another, neither being remarkably *good*, nor remarkably *evil!* If the *intention* is good, can there be nay ſuch thing as *unworthy receiving*, except in the inſtance of groſs ignorance of the nature and deſign of the ſacrament? In this caſe, though the perſon receiving cannot be ſaid to receive *worthily*, yet the mercy of God may extend to the pure intention. We have ſeen that the complaint in the ſcriptures, made by St. *Paul*, the apoſtle himſelf hath ſufficiently explained. You have read the opinion and inſtruction of the learned and pious archbiſhop (*a*), to the many frivolous excuſes uſually made, for not receiving the ſacrament. Excuſes will not avail: the Almighty Father knoweth the heart: he hath commanded, by his Son *Jeſus Chriſt*, and he will be *obeyed*, or he will *puniſh!*—As you muſt be ſenſible, that this part of your religion is at leaſt as neceſſary as any other part; and what part is not *neceſſary?* you will therefore conſider this inſtitution, as preparatory to That good life, which all people aſpire at, who are not given up to work wickedneſs: but it is not the perfection of a good life: no: it is That which proves us to be chriſtians in heart and intention: but it influences life only, as other parts of religion do. It is the moſt

(*a*) Dr. *Synge*, Archbiſhop of *Tuam*, page 28.

moſt ſolemn part, indeed, as generally received; but every part is *ſolemn*. Our Saviour ſays, "Come unto me, all ye that labour and are heavy laden, and I will give you reſt." A very tender and perſuaſive invitation! A very great and important offer! Where is the child of man who is not in want of relief? The ſacrament of our Lord's ſupper, cannot fail of affording relief; but it is abſurd to imagine, there are any marvellous qualities in it inexplicable. The good muſt ſpring from pious intentions, and a good heart, reminded of the end and deſign of the ſufferings of a bleeding Saviour!—Theſe *ungrateful people* ſay, they muſt not receive *unworthily*:—To be *worthy* to receive any marks of divine favour, is true only as we refer ourſelves to the merits of *Chriſt*: but to be afraid leſt we ſhould receive *unworthily*, in the ſenſe which theſe unhappy people apprehend, is folly and madneſs!—Do you not perceive, that the *neglect* is criminal, and draws on all the conſequences dreaded?

D. It is ſinning, as it were, for the ſake of ſinning.

F. One would imagine ſo: nothing can prove a man more fooliſh, than the bringing on ruin for fear of being *undone*. O *Mary*, they may apply a balm to their ſouls, but the conſciouſneſs of neglect, ought to ſting the boſom with a ſcorpion's point! The fierce winds that blow; the loud thunder-ſtorm; and the lightening's blaſting fire, all reproach in dreadful terms, "*Thou haſt forgotten thy friend, thy Saviour and thy God! Go, ſhameleſs man; and if thou feeleſt no torture in thy boſom, thou art the more undone!*"

D. O my father, who can hear this, and live in a careleſs neglect of this duty!

F. I hope that you and I, ſhould rather bear a poniard in our boſoms! He who brought redemption unto mankind, and commanded this covenant to be kept, with the holineſs and reverence due to his name, what can we think of the breach of it? If thoſe have a good underſtanding, who act agreeably to the *fear of the Lord*, and delight in his commandments, and their ſeed ſhall be mighty on the earth; if the *bleſſings* of heaven ſhall be ſhowered on *their* heads, and *their* days paſs in heavenly peace and comfort; what will happen to thoſe, who ſo far from having any delight, ſeek for the moſt *frivolous* excuſes, to evade the performance of their duty! Well may *they* be afraid of evil tidings, for their hearts cannot ſtand faſt; nor do I think they can be ſaid to *believe*.

D. At leaſt they do not think that God is a *conſuming fire*, otherwiſe they would ſtand in awe and tremble.

F. So the Almighty is repreſented, probably from the appearance he made when he promulgated the law to the *Iſraelites*, from mount *Sinai*. *They* ſaw and trembled; and well might they *fear*, ſince it was evident, if they did not *obey*, That tremendous Being, whoſe voice they heard, and ſaw the flame from which it *ſeemed* to iſſue, *could deſtroy* as well as *ſave*, and by one blaſt deprive them all of That life, which they were bound to devote to his ſervice. O think, my daughter, when the *apoſtle* propoſed to our Saviour to build three tabernacles, one for *Him*, one for *Moſes*, and one for *Elias*, a voice iſſued from a *cloud*, "*This* is my beloved Son, *hear him!*"——Alas, *Mary*, do thoſe *hear him*, who will not regard even the dying words of their merciful Saviour, their Redeemer, and their God? "Do this in remembrance of me."—No! they *reject* the command!—they refuſe to comply!—they *reaſon* upon their *diſobedience*; and pretend to find good cauſe for it.—And what do they expect will be the conſequence of ſo fooliſh and horrible a preſumption? This is no *ſpeculative* opinion; it is a ſimple queſtion, *whether they will, or will not, break bread, and drink wine, in remembrance of Chriſt, according to his ſacred inſtitution?*

D. So much have I ſeen and heard of the negligence of our friends and neighbours, and of the friends and acquaintance of other people, in regard to this part of the chriſtian worſhip, I cannot too much, nor too often lament their fatal behaviour. You never laid your commands on *me*, with regard to the ſacrament.

F. No, child; nor will your miſtreſs *lay her commands* upon you. She will ſuppoſe you know that you are commanded by your great Lord and Maſter. If it were in the power of any mortal to oblige others to be religious, the world would be very differently conſtituted from what it is. Do you not perceive, that the great Lord of all, by his good providence, inclines our actions; he does not controul the will. He has, in all ages, by prophets and ſaints, and by his Son, the great prophet of the chriſtian world; and now by his miniſters, warned, admoniſhed, and adviſed: if this will *not* do, we are told, that "neither

" neither would they be perſuaded, though one were to riſe from the dead." What, alas! can I; what can your miſtreſs do more? She will warn, admoniſh, and adviſe; and if her ſervants will *not* attend, the greater will their condemnation be: ſhe will have diſcharged *her duty*, they muſt look to their own obligations.

D. Is there no danger of the ſacrament being prophaned by too familiar a uſe?

F. Do you aſk this queſtion from its being ſo much *neglected?* It would be a more proper queſtion, if it were univerſally obſerved. Do you not perceive, that your queſtion comes round to the ſame point, not to do a right thing for fear wrong ſhould follow. Perhaps I uſe more familiar words, than ſome *divines* are wont to uſe in diſcourſe on this ſubject.

D. But you meet with many of your opinion.

F. I believe the greateſt part think nearly as I do. If it is an eſſential part of the *chriſtian worſhip*, agreeable to the concurrent teſtimony of the earlieſt times, continued down to us through a ſucceſſion of ages, with all the reverence of belief in the religion of *Chriſt*, what ſtronger proof can be given of our *falling* off in *England*, by ſo many deſerting the banners of the great Captain of our ſalvation? Whilſt falſe fears, puerile negligence, ungenerous want of candour, and ſinful reſerves prevail ſo much; can we call ourſelves more than *half*, or *quarter chriſtians?* Our *morality*, granting that much ſtill remains, is no proof, or but a ſlender teſtimony, of our belief in *Chriſt*; but the neglect of this part of his worſhip, is attended by great *immorality*. Obedience, in this inſtance, is a touchſtone. Do we not prove ourſelves allayed with very baſe metal? What would a *primitive chriſtian* ſay, were he to riſe from the grave? The *firſt chriſtians* made the ſacrament of the Lord's ſupper a part of their conſtant public worſhip *every week*; and ſo it continued for ſome ages (*a*), till the errors of popery ſullied the luſtre of chriſtianity. Neglecting the beautiful ſimplicity of this ſacred inſtitution of the ſacrament, they uſed it as a *charm* in the hands of the prieſt, who made the fooliſh people believe the power was veſted in him, to convert bread and wine into fleſh and blood; and conſequently, that he could work *miracles*; dating from thence that ſcene of iniquity, which we have ſeen exhibited on the theatre of the earth, in the groſs corruption of chriſtianity, till one part of mankind could bear it no longer. They revolted from the falſe church, by the *reformation*—and *we* now ſeem to be revolting from the true, and deſert the rock on which the church of Chriſt is built. Inſtead of ſhewing a *thankful remembrance* of the death of our Redeemer, and bleſſing God for an opportunity of expreſſing our *gratitude* to the greateſt and beſt of friends, we *neglect* this part of his worſhip: we *turn our backs upon his altar: we make frivolous excuſes of unworthineſs*, and even renounce our common-ſenſe and candour! O ſhame!—Shame and diſhonour!—And what is *really* at the bottom of this? *Indolence*, *bad habits*, and *a ſecret reſerve*, as if we might ſin at *any time* with the leſs danger, becauſe at a particular time we did not perform a duty, which from its nature is one of the beſt preſervatives againſt ſin in *general*. I remember a young man in livery, who uſed to receive the ſacrament, in the country, decline it in *London*: his reaſon was, that when he was in the company of other footmen attending their maſters, and heard them ſwear, he alſo was tempted to *ſwear*. I had ſome reaſon to ſuſpect his religion forſook him; or rather he forſook his religion, and gave himſelf up to *vice*: but this was the reaſon he gave; and it might be true, ſo fatal is *temptation* and *example*.

D. His receiving the ſacrament would probably have proved a powerful check; and he ſhould have admoniſhed thoſe who took God's name in vain, and not have followed ſo dreadful an example!

F. Moſt certainly: this amounted to little more than a trial, how a man can deceive himſelf.——You will the more eaſily diſcern the monſtrous abſurdity and ingratitude of thoſe, who thus refuſe to come to the table of our Lord. When you conſider further, what they profeſs to believe, I ſay *profeſs to believe*, for they are ſenſible, that upon the ſame authority they believe that Chriſt came upon the earth, died for the ſins of men, and roſe again; aſcended into heaven, and ſitteth on the right hand of God, and will be the judge of the living and the dead, they are required to commemorate his death.

(*a*) 107 years after Chriſt, it appears by an epiſtle of *Pliny* to *Trajan*, that the chriſtians of his time, conſtantly commemorated the death of Chriſt every week in their public worſhip.

death. To *ſay* then, they *believe* in theſe articles, and not *do*, That which is required to be done, as a *proof of their belief!*—Good God, how can their conduct be reconciled! It is offenſive to *common-ſenſe*. Is there not cauſe to ſuſpect the declaration of their belief, is ſo far *mockery*, that they repeat *words* without attending to the *ſenſe* of them?

D. They learn their *belief* when they are *children*, at a time when they can but ill comprehend what it is *to believe*; and they ſeem contented to remain children, and nothing but children, during their whole lives.

F. There is ſome truth in your remark, with this difference, that the fallen ſpirits are ſaid to believe and tremble: there are but few of theſe negligent nominal *chriſtians*, when arrived at years of maturity, but are conſcious of ſin, by their omiſſion of this duty.

D. What a dreadful ſituation then do they put themſelves in! To *live comfortleſs*, as it were, *to die comfortleſs*; and have their *hope* in the happineſs of the life to come, clouded over with the darkneſs of a conſcious ſin, in which perhaps they have paſſed through their whole lives.

F. Even ſo, *Mary:* I have no comprehenſion how it is, that being commanded to do a thing, which I *ought* to do, becauſe it is commanded even by God himſelf, I can *poſſibly* neglect doing ſuch thing, and yet not be troubled in mind for my negligence. Can the pleaſures of ſin compenſate for ſuch pain, even were there no after-reckoning?

D. Amidſt all the arguments which reaſon and common-ſenſe ſuggeſt, none can be a fuller evidence of the guilt.

F. It is the buſineſs of the *clergy* to combat ſuch prejudices, by endeavouring to induce them to make uſe of their *reaſon*. Were I a preacher of the goſpel of *Chriſt*, I would never ceaſe recommending the neceſſity of a duty, in which the voice of *gratitude* and *ſelf-love* unite their utmoſt force, with the calls of Heaven itſelf, to ſave us *miſerable ſinners!* Methinks I would not ceaſe from the firſt to the laſt day of the revolving year, to urge the neceſſity of this duty. I would be *faithful* to my Lord and Maſter; ſure at leaſt not to forget his dying words. I would plead *That cauſe*, without which all profeſſions of *chriſtianity* are vain attempts to bargain and make a *partial compromiſe*, which can hardly be ſuppoſed to enter the mind of a child.——To think of *trifling* with Heaven, can be the effect only of an abominable corruption of the heart!

D. If ſuch meaſures were purſued as you mention, do you think they would prevail?——

F. Example being united with precept, it is all that can be done towards the eſtabliſhment of this neceſſary duty.——I am ſure it would be *my* duty to *try*—my conſcience would reproach me if I did not try.—As it is, I feel myſelf armed in the cauſe of Heaven; and truſt that *He*, who ſubdued all the powers of darkneſs, will defend me, were I expoſed naked to the compleateſt armour that ever graced a ſoldier's breaſt. This is the firſt great leſſon of chriſtianity: think yourſelf bound in obedience to your ſovereign Benefactor, *never* to give up this point, whilſt your mind can diſcern truth, your eye the light, or the warm blood flows in your veins. Pray that you may ever live mindful of this duty (*a*).

D. My argument always is, "*Chriſt* hath commanded you to *remember* him, by a certain token; *can* you remember him, and diſregard ſuch token? Shall he ſay, "It is my pleaſure to be remembered *thus*;" and will you preſume to anſwer, "No: if I remember you, it ſhall be in my own way."

F. This is *fair reaſoning:* but their conduct is *unfair:* the tale is ſo lamentable, it wounds the heart of every real friend to God and men! Judge you of this, when I tell you, I remember well to have heard my maſter ſay, of *fourſcore* young men, whom he examined at different times, in order to chuſe a ſervant, educated in reading and writing well, and conſequently higher

(*a*) *For the Lord's ſupper.*——O God, I beſeech thee ſo to prepare my mind, that I may devoutly obey the commands of my bleſſed Lord! Let not the ſnares of the devil encompaſs me, nor fooliſh fears, nor wicked pretences tempt me to evade the ſtrict injunction of my *bleſſed Saviour* to remember him! Let his memorial be to me as a ſweet-ſmelling ſavour, diffuſing comfort to my ſoul, and arming my heart with ſtrength to obey all his righteous laws; that when my feet ſhall ſlip, it may uphold me! Grant, O merciful God, that I may ſo devote my heart to thee, as not to fall into ſin, or falling recover to a remembrance of the love thou haſt ſhewn me in *Jeſus Chriſt*; and my eternal obligations to righteouſneſs: that finally by commemorating his meritorious death and ſufferings, I may obtain admiſſion into thy kingdom, where everlaſting peace, pleaſure, and *glory* reign!

higher than the common run of domeſtics; upon the queſtion being aſked, not *two* of them were *Chriſtians, in this ordinance of remembering Chriſt.*

D. Not two in fourſcore!

F. No: there was but *one*; and he had not received the ſacrament for three years before!

D. Good God! Was this in *London?* I hope the *women* ſervants are not ſo wicked and careleſs!

F. I believe not quite ſo bad; in general, one finds *five* women, at the communion-table, to *two* men.

D. Are you ſure it is not the notion of a *preparation*, which deters ſo many?—What do *you* think is neceſſary in regard to this part, beyond what is mentioned in the *catechiſm?*

F. I know not of any thing more, that is neceſſary. I have ſuppoſed, what St. *Paul*'s reproach would be, for our neglect of the very thing we teach our children, in their earlieſt years, when we mean to give them juſt impreſſions during their lives. We ſhould at all times examine the ſtate of our minds, but more eſpecially on this occaſion: we ſhould renew our reſolutions of acting in obedience to the laws of God. But what of this? Is not prayer and the exerciſe of charity, at all times neceſſary? The occaſion, at which it is *neceſſary* to appear at the table of our Lord, will lead us to recollect our ſcattered thoughts, and direct them to the object of our devotion? Then we ſhould reflect with the warmer gratitude on the mercies received from that gracious Redeemer, through his agonizing paſſion and bitter death, and all the benefits we reap by his ſufferings. This is the object we mean to commemorate. The *exact* meaſure of the attention to it, is impoſſible to be adjuſted in this, more than in the common concerns of life: it will differ with the attention of the mind, and as one man differs from another, or every man from himſelf at different times. And if the heart ſhould happen to be under any peculiar circumſtance, which may divide or diſtract the thoughts, God, who made the heart, will compaſſionate our infirmities.

D. I am not always the ſame perſon in reſpect to my power of attention.

F. No perſon is: in the progreſs of your life, you will meet with ſome people, who treat the notion of *preparation* as totally unneceſſary. Strictly ſpeaking, it is the ordinary practice and tenor of our lives, directed by the rules of virtue and religion, which conſtitute the true preparation. But mind my words: if it is obvious beyond all contradiction, that we ought at all times to war againſt every ſenſual deſire, evil paſſion, or worldly care, which may obſtruct the freedom of our ſpirits, and tye them down to this poor earth: we ought at leaſt to *exert* ourſelves, when we make ſo diſtinguiſhed an offering of the ſoul to the Son of God! And what is there in all this, more than ariſes from the occaſions which occur continually in common life, with reſpect to temporal advantages, or the preſervation of the body? You remember what I told you of Sir *Thomas Friendly.* There are ſome who never turn their backs upon the communion-table, though they knew not, when they entered the church, that the ſacrament of the Lord's ſupper was to be adminiſtered there at that time.

D. I clearly perceive from what you have ſaid, that the capital evil ariſes from the making light of the *neglect* of this inſtitution; and the taking pains to cheriſh a miſtaken opinion, as if of two evils, the duty were better let alone, than performed without the greateſt imaginable purity of mind.

F. True: but hence ſhoots forth another abſurdity. Form to yourſelf an opinion, how ſeldom *ſuch purity* can be acquired! Or if it is *ever* acquired by the majority of our fellow-creatures! Is this a reaſon for not partaking of the holy ordinance? Let us conſider what the conſequence is, of the neglect. We remain with the ſame impurity we were afraid of; we *confirm* ourſelves impure and profligate; and leave the ſoul expoſed to the terrors of almighty vengeance!

D. If we were more conſiderate in this inſtance, we ſhould not ſee ſo many profligate perſons.

F. Nor ſo many lukewarm chriſtians.

CONVERSATION VII.

Obedience with reſpect to the ſacrament of our Lord's ſupper, the life and energy of the chriſtian religion. The beauty of piety, exemplified in ſeveral inſtances drawn from the contemplation of the face of nature.

D. DEEPLY affected as I am with the important ſubject of our laſt converſation, methinks I ſtill wiſh to hear it, if any further argument occurs to your mind.

F. This, like other duties of religion, muſt be conducted in ſpirit and in truth!—It is obvious, that if temporal life is ſo dear to the children of men, that they part with every thing on earth for the ſake of it; *life eternal* being ſo incomparably a greater object, they ſhould do the ſame for this alſo. Whatever pretenſions they may make to *wiſdom*, the worſt people are certainly the greateſt fools, for themſelves; and the greateſt enemies to the peace and good order of the reſt of the world.

D. Do you think that the many murders, robberies, and violences committed, may be aſcribed to the neglect of the *ſacrament?*

F. There can be no doubt, but that the want of *religion*, is the general cauſe of *immoral* actions. Thoſe who neglect the ſacrament, do for the ſame reaſon, generally neglect *prayer*; and thoſe that neglect prayer, live as without God in the world. Such as have parents, who in violation of the moſt ſacred obligations, have neglected giving them chriſtian inſtruction, but ſhewed a wicked example; as ſoon as a young perſon contracts a habit of idleneſs, or an immoderate love of amuſement, and reduces himſelf to great ſtreights, what monſtrous lengths will he not go? Being bold and daring, he often proceeds, till the gallows cuts the thread of his abominable life! Are they not ſad ſtories with which our news-papers abound, of the number of young men, and women alſo, who end their days on the gallows?

D. Sad indeed! It is not to be imagined, that many of theſe have appeared at the table of our Lord, or ever uſed the name of *Chriſt*,—except in prophane ſwearing!——Did I tell you, when we laſt talked on this ſubject, that ſome of my acquaintance are ſo fooliſh, as to imagine, becauſe they fall ſhort of the perfection they ſuppoſe a chriſtian may arrive at; therefore it is *in vain* for them to think of any improvement, beyond common honeſty; and with regard to this, it does not appear they chuſe to be under *much awe!*

F. I fear not! Take away the awe of religion, the gallows is the only ſecurity.

D. Shame may influence ſome.

F. With regard to ſpiritual improvement, the abſurdity of theſe people ſurpaſſes deſcription. What would you think of me, were I to ſay, "I am not ſure of the beſt crop, it is poſſible for my grounds to produce, therefore I will not ſow my land?" Theſe people make their lazineſs and pretence to humility, the foundation of folly; and run into deſtruction, under a notion of avoiding it.

D. They appear ſo very ſhort-ſighted, one would imagine they were not in their right minds.

F. Conſider how *this* caſe ſtands. "I have an ague, and fever: my phyſician is a very able man: I depend upon him; he orders me to take the *bark:* he pronounces that my life is loſt if I will not take it: I am ſatisfied that he means to preſerve my life, and aſſured that his preſcription is the beſt in the world. I tell him, that I am convinced it is ſo; but that I will *not* follow it, *becauſe* I am afraid it will make my ſickneſs worſe than it was before."—Would you not think this was contradicting myſelf, ſetting up my opinion againſt reaſon, and murdering myſelf with my own hands?

D. The leaſt I could think, would be, that you was *delirious.*

F. By not obeying the commands of *Chriſt*, they ſhut themſelves out of his doors; and ſo far from courting his protection, they do not allow themſelves to be commonly courteous to him. Inſtead of ſeeking an opportunity of making their peace with him, they ſeek a reaſon to avoid his preſence.—View it in whatever light you will, it comes to this at laſt, that *Chriſt* hath commanded

manded all his followers to commemorate his death by breaking of bread, and drinking wine, until his coming again in triumphant majeſty, ſurrounded by the hoſt of heaven, to judge both the living and the dead! What appearance, *Mary*, will theſe children of diſobedience *then* make?—What excuſes will avail them in That hour? Will the infinitely wiſe and juſt Judge of the whole earth, accept of a plea, which you in the ſimplicity of your heart, and the dictates of your conſcience, cannot allow to have *any* weight? If I had diſobeyed *my* maſter, and told him, I diſobeyed him, becauſe I was a *frail creature*, and honoured him highly, and was therefore afraid my obedience would be imperfect, and offend him: what do you think he would have ſaid?

D. That you was a fool, or a mad man, or a wicked, deſigning fellow, who meant him no good.

F. What leſs could he think? One or the other of theſe opinions he muſt have entertained. To act upon a principle of diſobedience, becauſe of our *frailty*, is deſtroying all diſtinctions of good and evil. Whether our *reaſon* and *common-ſenſe* are pleaded; or our *faith* ſupported by reaſon and common-ſenſe, we muſt ſtand by our *obedience*, or fall by our *diſobedience*. St. *John* ſays, "This is the record that God hath given unto us eternal life:"—but where is it to be found? He ſays, by the ſame authority, "This life is in his Son: he that hath the *Son* hath *life*; and he that hath *not* the Son, hath *not life*." And what is meant by having the Son, but having *faith* in him, and *obeying* him?

D. This is a cloſe argument. What evil ſpirit lurks in the mind, which thus deceives the ſouls of theſe negligent children of the world?

F. The evil ſpirit is a habit of vice and diſſoluteneſs. This makes ſo many ingenious in cheating themſelves, againſt the cleareſt conviction. If they do *not* know the word of God, it muſt be their own fault; and if they *do* know what chriſtians believe to be the word of God, and will not remember their *Saviour*, they *do not* in effect acknowledge him as a ſaviour. Can you tell me then, what religion they are of? I ſay, they are not *chriſtians*. The difficulty in this caſe, is in the *will*, not in the *action* itſelf, for this is of the moſt familiar kind.

D. The ſentence of the impenitent is, "*Go, ye curſed, into everlaſting fire!*"

F. Doth not *diſobedience* imply *impenitence?*

D. Sober perſons ever complain of immorality and irreligion.

F. And how have they judged, but from *apparent diſobedience?* By obedience only can we give proof of our ſincerity: every real chriſtian that thinketh *he ſtandeth, takes heed not to fall*; and he that is fallen, riſes again, and graſps the feet of his bleſſed Lord, who was ever ready to receive the penitent.

D. You mean where repentance comes in time.

F. He that *delayeth*, forgetteth that there is no repentance in the grave. How little do we know of ourſelves! When our Saviour queſtioned St. *Peter*, "*Simon Bar Jonas*, loveſt thou me?" he anſwered, "Lord, thou knoweſt that I love thee:" and there is good reaſon to believe he did: but upon the trial, a miſtaken ſelf-love tempted this good man to tranſgreſs.

D. Happy is he who returneth ſo truly to his duty, as St. *Peter* did!

F. Thrice happy was this apoſtle, who gave ſuch ſhining proof of zeal for his Maſter, by his *obedience* even unto death! After the example of our Saviour, he died in defence of the truth. In comparing the workings of the human heart, there is an amazing likeneſs in *good* things, as well as in *bad*. Have you obſerved, how naturally we ſeek opportunities of obliging thoſe whom we love? How glad we are to receive their commands; and how we delight in ſerving them? Conſider how ſweet and pleaſant obedience is to the heart! As a friend, a parent, a maſter, as well as a prince, we all delight in it; not as tyrants to exact the baſe ſervitude of ſlaves, but the reaſonable ſervice and duty of a friend, a child, a ſervant, or a ſubject.

D. The world cannot ſubſiſt without it. In common life the ſervant who does not obey,—what is he good for?

F. Neither the ſervant, nor the child, can do themſelves honour in their reſpective ſtations, but as they are obedient, and act towards others, as they would think it right to be done by, in the ſame ſituation. In temporal concerns, we are obedient to laws, and act as ſubjects to an earthly prince. If in heavenly duties, we are all the children of one common Father, let us poſſeſs our minds with a real filial piety, reverence, and love! If we are ſervants to one great Lord and Maſter, even That Saviour, for whoſe honour

we are now pleading, let us conſider what fidelity we owe to him: let us act, as if we knew what belongs to a man and a chriſtian! If we do not pay the *obedience* due to *Him*, we do neither more nor leſs, in effect, than renounce our religion. If we conſider, that when our ſpirits are ſtubborn and diſobedient, as they certainly are when we diſobey, we find the fire of reſentment burns in the breaſt of him who is juſtly provoked; ought we not to conclude, that the *Almighty Vengeance* is preparing? We are taught by the word of God, that the *children of diſobedience* are the objects of his wrath. O my daughter, learn from the things of this world, where reaſon guides, what to expect in the world to come. Though the fleſh decays, the ſpirit is not extinguiſhed. Were this lawn to burſt under us, and yon ſtately oaks be removed into this valley; yet, if *we* ſtand immoveable in our *obedience*, the earth may melt with heat, or be hurled into the ſea, we ſhall be happy in the iſſue! Carry in your heart and conduct, the ſweet offering of *obedience*, and *peace* will attend your ſteps: but if you ſhould be deprived of all worldly comfort, you will be the more a gainer. You may die by violence; but you will die a martyr: you will finiſh your courſe in the great cauſe of *Truth*, which is the cauſe of Heaven. Truth is the repreſentative of the Almighty! You will engage his favour, who is the fountain of everlaſting happineſs!—

D. I wiſh they could hear you talk of *obedience*; and conſider how they treſpaſs by *diſobedience!*

F. Obedience, in this inſtance of the ſupper of our Lord, I conſider as the touchſtone, to try what manner of ſpirit we are of: if in this caſe we do not obey, what proof can we give of ſubmiſſion to the diſpenſations of Providence, or obedience to divine laws, in any other inſtance? Love, as ſhewn by *obedience*, is fulfilling the law and the goſpel. How can we obey the moral precepts of *chriſtianity*, without obedience to the *laws* of Chriſt? A partial obedience; an obedience without remembering of him, is a palpable contradiction.—

D. If theſe fooliſh people would conſider this argument, they would alter their rule of conduct.

F. If we ſo directly diſobey the great Founder of chriſtianity, in an inſtance ſo immediately reſpecting his own perſon, how can we be ſaid to be of *his* religion? If he is our law-giver, our ſovereign, the mighty prince of peace, and eternal judge!—can we *diſobey* him, and be *at peace!*

CONVERSATION VIII.

The true nature of fear of offending God. The duty of remembering Chriſt *inſiſted on, as the foundation of our hopes in the merits of* Chriſt.

D. STILL, my dear father, do I long to know, if *any means* can be deviſed, for the recovery of our neighbours to a ſenſe of their condition. They ſay they fear God!

F. They have reaſon to tremble at his frowns: but their fear is not accompanied with love: it is rather *inſulting* and *daring*, like that of ſlaves, who whilſt they cringe, are repugnant to obey as good and *faithful* ſervants. The ſame merciful Saviour, who now ſitteth at the right hand of God, when he appeared in human nature upon the earth, once dined with a *phariſee*. A woman, who had been a grievous ſinner, conſcious of her guilt, came with diſhevelled locks, according to the cuſtom of *Jewiſh* penitents, to the table of this phariſee, to implore the mercy of our Lord. The *Jews* generally went bare-footed, except the ſandals which they wore, and theſe they threw off within doors. You will eaſily imagine, that it was their cuſtom to waſh their feet often. The phariſee whom our bleſſed Lord honoured with his company, did not receive him as the *Meſſiah*: but the woman, with all her ſins and imperfections on her head, had juſter notions of him, as well as a truer conſciouſneſs of her own guilt. In theſe circumſtances, tears flowing in ſtreams from her eyes, ſhe bedewed our Saviour's feet; and as a token of her extreme humiliation, ſhe wiped them with her hair. Such was the effect of

of her contrition! As a mark of her high reſpect, agreeable to the cuſtom of the country, of pouring or dropping oil on the head, ſhe went further, and anointed his feet with a precious ointment. He who ſees the hearts of men, could not be ignorant of hers, and bid her be comforted, for that her ſins were forgiven her. The maſter of the houſe was offended within himſelf at this expreſſion. Our Saviour, no leſs acquainted with *his* heart, with equal courteſy and tenderneſs, propoſed a queſtion to him: Who might be ſuppoſed to ſhew moſt gratitude, the debtor who ſhould be forgiven *five hundred*, or he who owing but *fifty pence*, ſhould alſo be forgiven the debt? This was an irreſiſtible appeal to his heart, and no leſs a perſuaſive to repentance. However unbelieving the *phariſee* might be, it is a moſt inſtructive leſſon to *us*; for if our Lord ſhewed ſuch great tenderneſs on occaſion of dining with a man, not then a *chriſtian*, can we ſuppoſe that he will relax in his tenderneſs to *us*, who believe in him, if we obey him as faithful ſervants, and partake of his ſupper? But can we renounce our *reaſon*, and retain our *religion?* Look round you, my daughter! See how nature obeys the laws of her God and governor! Theſe ſluggiſh cows, and harmleſs ſheep; the ſporting lambkin, or the proud majeſtic horſe, are they not all under laws in their reſpective kinds? Behold the ant, and all theſe creeping things; the millions that feed upon theſe leaves; the birds of the air; and the little fiſh that ſport in this rivulet: every thing that the earth produces, and the earth itſelf, our common parent, do they not move in obedience to the great Lord of all? Caſt your eyes up to the firmament, and conſider how the ſun, moon, and ſtars, and all the hoſts of heaven, obey the laws of God!—Shall we, who are more noble than theſe, degrade ourſelves by *diſobedience?*—Doth not the heart ſhudder at the thought of offering ſo unreaſonable an offence to Him who gave us reaſon, and made us capable of underſtanding his will?

D. Indeed it is moſt wonderful, that people ſhould ſo degrade themſelves. Do they think it a *diſhonour* to obey the *Almighty?*

F. Conſider the conduct of thoſe who diſobey *Him*, by whom the worlds were made, the expreſs image of the eternal Father! He requires the reaſonable ſervice of men, to *remember him*, and *his love* for them: can gratitude withhold ſo reaſonable an homage?

D. My heart chills at the thought!

F. What doth he ſay?—"Do this in remembrance of me:" obſerve this my laſt injunction; break bread and drink wine, as a token of your remembrance of me. And what ought *we* all to ſay in anſwer? Remember thee! Whom *ſhould* we remember? Thou art the Chriſt, the Son of the living God!—As long as memory ſhall hold her ſeat: as long as I ſhall breathe the vital air, let my rememberance of thee be ſtamped on my heart; and when the grave ſhall open wide her jaws, to receive my body, let my ſpirit aſcend to him that gave it: for thou, O *Chriſt*, art the hope of the ends of the earth, and every knee ſhould bow when thou art named!

D. Such ſhould be the declaration of every ſober chriſtian.

F. Can any thing be more natural, than to do honour to the memory of our departed friends? The virtues of your dear mother, ſtill render her moſt grateful to my heart: ſhall I feel leſs honour for him, who was my mighty deliverer, and my friend, who ſhed his blood for my ſake, that I might not periſh for ever! Shall the affections which are given us by *God*, be exerciſed only for *man?* He hath commanded us to *love him!* Shall we withhold our love!

D. O God of heaven, where doth thy mercy end!

F. His *mercy*, *Mary*, is boundleſs as eternity; and as eternity is his *juſtice* too!——O *gratitude*, to what diſtant region art thou fled, that *man* ſhould forget his *God!*

D. Indeed, my father, when I think of thoſe important words, "*Do this in remembrance of me*," as coming from the mouth of the Son of God, I feel myſelf *honoured*, as well as *obliged* in the higheſt degree.

F. So you may. The occaſion and circumſtances of his death, the time, the place, the friendſhip in which he lived with mankind; the vaſt and important ſervices done them; do not all theſe call for the warmeſt remembrance? Bring him before the eyes of your underſtanding, and indulge the ſenſibility of your heart: ſurvey his mild and heavenly countenance, inviting the children of men to happineſs eternal! Then place before him a ſtubborn and perverſe generation: behold his awful brow and indignation!! See tears of ſorrow flow from his majeſtic eyes! Hear him repeat theſe tender, mournful words:

"*Did*

" *Did you but know what belongs to your peace; but alas! you have hid it from your eyes!*"—*you ſeek your own deſtruction!*

D. O my father, I wiſh our neighbours would think of this argument: if they heard you talk, would they ſtill entertain a fond notion, that their *negligence*, *will* be received as a mark of *awful reſpect?*

F. Let them ſtand aghaſt at ſuch mockery. Will not ſuch conduct be received as a mark of ingratitude and rebellion? Indeed, it appears as if they had renounced their *reaſon*, as well as their *religion.*

D. Surely they will no longer treat ſo *true* a friend, and ſo great a benefactor, with *mockery*; or *hazard his wrath*, by ſaying, that they mean to *appeaſe* it.

F. As well may they preſent the poor with ſtones, and ſay they mean to relieve their hunger, as treat him with ſuch mock regard. Indeed, *Mary*, their conduct is abſurd: it is monſtrous! If he preſerved us from the effects of ſin and death eternal, upon condition of *repentance*, to what ſhelter ſhall *they* betake themſelves? Where can they ſeek for ſuccour on any other terms?

D. I hope they will go, and ſin no more, leſt the wrath of Heaven ſhould be their portion!

F. If diſobedience, in this caſe, is not *ſin*, obedience is not *righteouſneſs*; truth is not *truth*; all diſtinctions are loſt, and man no better or nobler a creature than a beaſt.

D. But give me leave to ſay, they do not carry things ſo far.

F. I know they do not in *word*; but in *deed* they make themſelves worſe than infidels; for he who does not believe in the religion of *Chriſt*, cannot be expected to perform any duty relating to it: but to acknowledge the infinite debt of gratitude which we owe to the Son of God, and not to comply with the *ten-fold obligation* ariſing from it, to do a much greater thing had he required it, ſeems to render ſuch perſons more ſtupid than the beaſt that periſhes. Ten-fold obligation, did I ſay! Our gratitude ſhould be proportioned, as far as our powers of mind extend, to the exalted happineſs which he hath promiſed in return! O *Mary*, there is an impious lazineſs and indifference at the bottom of this ſtory, which is horrible beyond deſcription!

D. It ſeems moſt abſurd to talk of danger at a diſtance, and not ſee it at their doors; to be reſerved, by pretending that they mean to avoid offence; and by That reſerve offend ſo highly.

F. This argument ſtill reverts to the mind; and comprehends moſt others. One would imagine them in the circumſtances of a man, who ſeeing ſhould inſiſt that he is blind, and as a proof of it, run his head againſt a wall.

D. The proverb ſays, " No one is *ſo* blind as him who *will* not ſee."

F. This is the very caſe. The reaſons are ſo ſtrong and numerous, they confound all gainſayers. Their beſt plea is, that they are *confounded.*—But they muſt ſtill acknowledge, that God requires of them to uſe their *reaſon*, or how are they to maintain the prerogatives of men, and judge of any thing? They do not chuſe to rank with their oxen, and be put in ſtalls like thoſe animals. Will they ſay, let us die for fear of dying, if ſo it happens? If our fears betray the ſuccours which our *reaſon* might afford, we ſhall become the victims of fear: but ſtill we do not mean to offend. To this I anſwer, " Yes, my friends; you ſuppoſe *fear* to be your prevailing motive, yet are you deaf to the means of preſerving yourſelves from the greateſt danger. You miſtake your object: whilſt you pretend to *fear* to offend, you *dare* offend. In common life, it is eaſy for a man to die, by the force of the fear of dying: ſo far he is a weak and pitiable creature; but in this caſe, your *diſobedience*, which you call *fear*, may be *death eternal.* That it is poſſible for people to neglect the plaineſt duty, is apparent, by ſo many of you neglecting this *pleaſing*, *dread* command of your Saviour and your God: but that it ariſes *only* from the fear of offending, the utmoſt ſtretch of your pretended weakneſs cannot convince me. It is a plea not to be admitted by any rational being—the only reaſonable anſwer which can be made to you in this enlightened age is this—Do not deceive yourſelves, nor let your hearts give you the lie. Look into your own boſoms with the leaſt degree of candour: there you will find, that you are not ſo much afraid of offending God by *receiving the ſacrament of our Lord's ſupper*, as you are ſecretly *inclined* or *intentioned* to offend, or hazard your offending him in the gratification of ſome favourite paſſion or bad habit. Whether you lean moſt to the ſide of the knave and perverſe, or the fool and abſurd, I am not able to prove; though every individual may eaſily diſcover it in himſelf.—I uſe hard arguments; if harſh words fall from me in

in a concern of ſuch moment, I uſe them from a very ſad neceſſity. You have taken ſo much pains to deceive yourſelves, I ſhould ſtand condemned at the tribunal of my own mind, if I did not endeavour to prove that you are falſe to your own reaſon.—Judge you, if *my* mind is bound in the chains of prejudice, or enchanted by the ſin of rebellion againſt God. Give me credit for what I ſay with regard to your preſervation. Think, O my countrymen, my neighbours, and my friends, that God is no reſpecter of perſons; that you are born to the ſame hopes, and are to acquire happineſs by the ſame means as the great and learned. Think, O think *in time*, what is required of you; and turn not a deaf ear to the gracious calls of Heaven! Hear the words of Him who made the world, and in his human nature bled to preſerve it from deſtruction. *Remember me*; remember me by certain tokens, till I ſhall come in all my glory to judge the world, that I may then *remember you*, and receive you into my glory."—Alas, my child, theſe people do not read the ſcriptures, and therefore know not what is contained in them! This is the ſpring from whence ſuch foul ſtreams of folly and iniquity flow. The doctrine in queſtion, is ſo plain, they might read it running if they pleaſed. It is very apparent, that theſe careleſs people, in order, as they pretend, to avoid a great ſin, which there ſeems to be no greater danger of, than of committing any notorious crime, do really fall into a high offence, and ſubject themſelves to the puniſhment of it. If a man were to perform the office of a hangman on himſelf, for a crime which he preſumed he might hereafter commit, if he did not hang himſelf; could the *inqueſt* poſſibly do leſs than bring him in *lunatic?* The caſe ſeems to have a ſtrong likeneſs. Does it not make your heart bleed to think, *Mary*, that light ſhould be preſented to a fellow-chriſtian, and he ſhould chuſe darkneſs? That heaven ſhould be ſet before his eyes, and he ſhould blind himſelf, as if he meant to plunge into hell!

D. O my father! if my tears could avail, they would flow in plenty! It is a dreadful thing indeed to draw back from the commands of *Chriſt*, for fear of being ſubject to the wrath of God; and by thus drawing back, become an object of Almighty Vengeance!

F. Truly dreadful is their ſtate, who blindly miſtake, or wilfully neglect the means of grace and piety, and forfeit the happineſs which is promiſed! What can we do more than pray (*a*), that they may be converted and *live?*

D. My heart glows within me whilſt we are talking of remembering the Saviour of the world! (*b*)

F. How did the hearts of the *diſciples* glow, when they firſt converſed with him after his reſurrection, upon occaſion of their meeting him upon the road! What ſenſe of gratitude can we entertain, which is not due to him;—or what praiſes can we offer, which he has not a title to?

D. His goodneſs, greatneſs, and mercy, ſhould ever be the ſubject of our praiſe!

F. Can you view this azure ſky, and yon milky clouds; theſe verdant fields; or the ſweet ſhade which the lofty trees afford, without thinking of the hand that made them? Here reigns a ſolemn ſilence! All is huſh as the grave, except the tinkling of ſheep-bells; the ſinging of birds; —the murmuring of this gentle brook, and our own voices: yet, to your ear of reaſon, and eye of faith, do not theſe objects, and this bright canopy of the heavens, proclaim aloud, that there is a God who made and upholdeth them?

Can

(*a*) O bleſſed *Jeſus*, whoſe blood was ſhed in agonizing pain, turn the ſteps of the ungodly to thy righteous paths, that they may no longer walk in the ways of rebellion! *Turn their hearts, O Lord*, and let them behold the things which belong to their peace, before they are hid from their eyes for ever! O *Chriſt*, thou Son of the living God, bring the ignorant, the unwary, and perverſe, to a right ſenſe of their condition! Strengthen ſuch as do ſtand; comfort and help the weak-hearted; raiſe up them that fall, and let not thy blood be ſpilt in vain for them!

(*b*) Hear me, *O Father*, for his ſake, who ſits at thy right hand, the Lamb that was ſlain for the ſins of the world, that I may hold him in perpetual remembrance! Let me ſing thy praiſes, O Lord, for the mighty act of the redemption of mankind! Suffer not the world, the fleſh, or the devil, to ſtain the memory of thy merciful kindneſs to my ſoul, or prevent my obedience to the commands of thy bleſſed Son! Let me ſhow forth my thanks in a conſtant commemoration of them; and let my offering of gratitude at thy altar, be accepted as the pure incenſe of my heart! Grant this, O Father Almighty, for the ſake of the ſame *Jeſus Chriſt*, who died upon the croſs for the ſins of the world!

Can we ſurvey ſuch glories, and not feel the warmeſt gratitude? Do they not all appear as made expreſly for your uſe and mine: for what, indeed, "hath the owner, ſave the beholding thereof?" They are ours at leaſt with reſpect to the ſolid pleaſures they afford us: and let us view them with gratitude and praiſe!

D. Theſe woods, methinks, ſtand in awful ſilence, as if they liſtened to our diſcourſe. I never found myſelf more deeply, or more pleaſingly affected.

F. There are happy moments of pure delight, which the contemplation of the goodneſs of God, and the wonders of his works afford, beyond all other pleaſures the heart of man can boaſt of! It is a glorious thing to enjoy all the advantages which the fields, in fine weather, furniſh to perſons of reflexion! If the works which we behold with our eyes, do not proclaim the Being and goodneſs of God! If theſe do not teach us how to think of the things which we ſee with the *eye of faith*, what is the boaſted ſuperiority of man?

D. As God hath made every thing, his will muſt be the law to every thing.

F. And yet you ſee that man, the nobleſt production, whoſe excellency conſiſts in being free, abuſes his freedom, even to revolt, and diſobeys Him, by whom the worlds are made, when he *commands* us to *remember him.*

D. O *Jeſus Chriſt* my *Saviour*, forgive them, for they know not what they do!

F. Amen! for the *forgiving part*; but I cannot ſay, they know not what they do; but that they *will* not do what they know they ought, though it may be ſo very eaſily done. The heart cannot conceive the wonderful excellence of the works of the Creator now before us; yet, how much more wonderful is his love in the redemption of mankind, which provides for us ſuch unutterable happineſs in the vaſt circuit of eternity!

D. Alas! my father, I am afraid we ſhall never act right, ſo long as the wiſe and wealthy are negligent in their duty!

F. Wiſe, *Mary!* he only is wiſe, who is *religious.* Example hath ever been more prevalent than precept; but it is not riches, nor poverty, which conſtitutes the difference in queſtion: a conviction of what we ought to do, is ſtronger than either. But if the authority of ſcripture is not our guide, we are left to wander: if we *believe* it not, who ſhall *conduct* us? If we *obſerve* it not, in whom ſhall we *truſt?* Though the Almighty *would* not that the *wicked* ſhould periſh, he *cannot* alter his nature, and be infinitely merciful, wiſe, and *juſt*, and yet not exerciſe his *juſtice*, as well as his wiſdom and *mercy?* Were theſe unthinking people, to conſider what they have at ſtake, they could not be ſuch ſluggards, cowards, or fools! It is not money, houſes, nor land, nor wives, nor children; it is happineſs or miſery eternal which is in queſtion! Indolence in religion, like lazineſs in buſineſs, muſt be productive of miſery! And ſurely in this inſtance of not remembering *Chriſt*, as much, if not more than in any other.

D. Did you ever talk to the 'ſquire in regard to our *poor* neighbours, who thus deceive themſelves?

F. Alas, *Mary*, I am ſorry to tell you, there are but few 'ſquires who give themſelves much trouble in ſuch caſes! Sir *George* is the only perſon here, who endeavours to check the progreſs of this groſs iniquity. He ſays, if the rich would more generally exert themſelves among the *parochial clergy*, much might be done towards the reformation of this abuſe. If the clergy were to exhort in private, as well as from the pulpit; and gentlemen would by *example*, as well as *precept*, employ their influence over their domeſtics, they could not fail of ſucceſs.

D. If more were ſaid of the danger of *not receiving*, there would be but little occaſion for ſaying ſo much about the danger of *receiving unworthily.*

F. And if the word *unworthily*, were omitted in the communion-ſervice, the *diſuſe* would do more honour to its *real ſignification*, than the *uſe* of it can do in our preſent circumſtances. And if the matter were fairly examined, for one to whom the *threatening* has done ſervice, an hundred, perhaps I may ſay, a thouſand have been left in extreme difficulties. Have you not heard of ſome of theſe poor people, whoſe ignorance and perverſeneſs having induced them to neglect the ſacrament during their whole lives, deſire to receive it when they are upon the bed of death? Is their reaſon ſo much more enlightened, when the flame of life hangs quivering on a point, juſt ready to expire? What ſhould this mean, "I have neglected you for many years; you will now be pleaſed to accept of an hour. Indeed I have but *one poor hour to give you*, before I launch into *eternity!*"

D. Theſe

D. Theſe are dreadful ſounds! and this but a terrible account of life!

F. How the reckoning will ſtand hereafter, God only knows!

D. Have you heard what was the reſult of the reverend gentleman's diſcourſe laſt *Sunday*, which you praiſed ſo much? I remember ſeveral of the congregation, who did not ſtay to communicate, retired with viſible marks of ſhame in their faces.

F. The 'ſquire's daughter, with great affability, aſked me, my opinion of the ſermon: I anſwered her enquiry without reſerve; and ſhe as candidly told me, ſhe was moſt *heartily aſhamed of turning her back on the communion-table*; adding, that ſhe had taken a reſolution, whether her parents ſhould remind her of it or not, to *receive* the very next ſacrament-day.

D. She is younger by a year than myſelf, being not quite ſixteen.

F. I think this age is ripe enough to underſtand this ſacred memorial, ſometimes called a *myſtery*; but why, I know not, unleſs it be on the general principle of the exalted nature of the ſoul, the *incomprehenſibility* of God, and his goodneſs, which is *infinite:* but this is a myſtery common to religion in general.

D. She hath ſo much good ſenſe, and is in every other reſpect ſo amiable, I wonder ſhe never received *before.* I dare ſay ſhe will be as good as her word.

F. Unleſs ſhe ſhould go to *London*, and *forget* it, as the footman did.

D. Why forget there, more than here?

F. The gay world live more in a ſtate of diſſipation; and by what I could ever diſcover, do not think ſo much either of the death of *Chriſt*, or of their own approaching death, as they ſhould do; and this you will believe, when I ſhall inform you, how extravagantly they purſue their *amuſements.* Such is the extreme into which they fall! At the ſame time, it muſt be confeſſed, that the *wealthy* do not neglect this duty near ſo much as the *poor*, who live from hand to mouth. For although theſe are more particularly the children of Providence, you ſee what numbers of them are diſobedient children, even to the diſobedience of the expreſs command of their great Lord and Maſter!

D. O may their hearts be turned, that they may obey the command of their Saviour and their God, — and be ſaved from the deſtruction which hangeth over their heads!

PART IV.

CONVERSATION I.

The force of inſtruction on good minds. How life is ordinarily employed. Deſcription of the employment of time, and the application of it to eternity.

F. ALAS, *Mary*, in what terms ſhall I repreſent to you the vanity of human life, and yet keep your heart inclined to do every one all the good you can? You muſt expect to find a great part of the world acting occaſionally as if they had loſt their wits; and in nothing more than by their neglect of the things which make moſt for our *peace:* theſe are ſo little the objects of our *attention*, compared to this tranſient world, it is amazing! We live in a ſtate of intercourſe as ſocial beings, for each other's protection and preſervation; but we do not aſſiſt each other, with reſpect to a *future ſtate*, as the great Lord of Nature intended we ſhould.

D. It is but a ſmall portion of our time that we ſpend in converſation on *heavenly things*.

F. Yet the living words of a ſenſible pious friend, make much deeper impreſſions than thoſe of a dead or abſent author, whoſe book we read. My maſter uſed to repeat a *Perſian* proverb, *The converſation of a friend brightens the eyes*. It is the exchange of thoughts by which the heart is tried.

D. The familiar diſcourſe of a virtuous perſon, whether it be very lively or not, ſeems by far the moſt valuable towards promoting the *great* ends of life.

F. But mankind rather ſeek to be *amuſed* than *inſtructed*; and to be put *out* of mind of ſerious things, than to be put *in* mind of them.

D. The converſation which guides us into the paths of everlaſting life, can come only from the good, the pious, and the wiſe.

F. Thoſe only deſerve the name of *friends*, with whom we may venture to paſs any conſiderable portion of our time; who are not only true to their own hearts, but in the whole of their conduct diſplay the power of religion: perſons of a different turn may do us kindneſſes, and be agreeable companions, but they go no further. The conſideration which ought always to be uppermoſt in a man's thoughts, with regard to his *company* or his *time*, is *the end of his being*; and next to this, *how* to attain that end. It is eaſy to comprehend, that whatever tends to promote the cauſe of religion, contributes in the ſame degree to the attainment of the *true end of life*. Some of the zealous, and ſome of the enthuſiaſtical part of mankind, talk occaſionally of *religion*; but for want of diſtinguiſhing true *zeal* from *enthuſiaſm*, which are as different as light from darkneſs, too many are apt to draw one common concluſion, namely, that thoſe who love to ſpeak of *piety*, are not pious, in the ſenſe that piety is allowed to be amiable, good, and worthy of praiſe.

D. Is not this a ſtrange kind of concluſion?

F. It is ſtrange indeed, but the reaſon is obvious: if our minds are not bent on *heavenly things*, we ſhall rarely think they are mentioned in *proper terms*.—

D. Or that any terms can be proper.

F. This is too much the caſe: however, comfort yourſelf! there are many ſerious-minded, as well as fooliſh people in the world. Be not diſcouraged at any negligence which you may obſerve: we muſt make the beſt we can of the world as we find it, and not complain of other people's *coldneſs*, when we ſhould be learning how to cheriſh our own *zeal*. Let us promote virtue and religion, by an habitual attention, reproving where we *can*, lamenting where we *cannot* be of ſervice, remembering that our habits often ariſe from education, and the *company* we keep.

D. Perhaps I might have been equally cold and indifferent to religion; and my heart as much a ſtranger to God, had I not been bleſſed with

with parents who took delight in communicating their pious ſentiments during my tender years.

F. I was always of opinion, that good inſtructions ſhould be inſtilled into the mind while it is tender and ſuſceptible of impreſſion; and have happily experienced the fruits of ſuch a practice with reſpect to you; for I thank heaven you have conſtantly repaid the affectionate care of your kind mother and myſelf, by an earneſt attention and a diligent improvement.

D. Oft have I liſtened to your diſcourſe, and perceived my underſtanding enlarged; and my heart corrected: nor was my mother leſs attentive to my welfare, for ſhe began, almoſt while I hanged on her breaſt, to pour tender words of advice into my heart. Frequently have I found her on her knees, with eyes ſtreaming in tears. I once aſked her the reaſon of her weeping; ſhe ſaid, "You are the ſubject of my prayers; I was entreating the *Almighty Parent* to pity your poverty and ſex, and ſhield your perſon from the mercileſs hands of the vile deſtroyers of female innocence, and from all the various calamities to which life is ſubject." As well as I can remember, theſe were her words.

F. She was very good, and loved you much. You are now arrived at years of diſcretion, and know your own danger, therefore be on your guard: exert your own ſtrength, and call down new aſſiſtance from heaven; and be aſſured, if you pray to your Almighty Father with real devotion, you will be ſtrengthened againſt every temptation; and he who heareth in *ſecret*, will reward you *openly*. All depends on the proper uſe of *time*, for this is the only means of preparing us for *eternity!*

D. I have been often told, even from the *ploughman*'s mouth, that thoſe who are moſt fit to *live*, are beſt prepared to *die*.

F. The way to judge how fit we are to die, is by obſerving how we ſpend our time; for this diſcovers to us whether our inclinations are moſt prone to *good* or *evil*. The firſt maxim is to entertain an entire averſion to *ſloth* and *idleneſs*; and whatever the duties of our ſtation call on us to do, to perform it with *ſpirit* and *alacrity*, never putting off till to-morrow, what we can do to-day.

D. This is an excellent rule!

F. You may obſerve, with regard to the brute creation, that they are entirely employed in *labour* or *reſt*; they are active to obtain their food, and as ready to refreſh themſelves; and they go no further. The greater part of the human ſpecies ſpend much time alſo in labour and reſt, without which, they could not find the means of their own ſupport: but the *ſeventh day*, however, is ſet apart to be free from labour; and *every* day and *every* hour furniſhes to *man*, employment for his rational mind. He muſt conſider how to *live*, as an *accountable* being, that he may learn how to *die*, not as the *beaſt* that periſhes, but as the *heir* of immortality!

D. There needs no reaſoning to mark out the diſtinction, though we often call a man a *beaſt*, if he lives contrary to his *reaſon*. As to mere living, is *man* longer lived than all other creatures?

F. I never heard of any exact compariſon: there are but few animals that live above twenty or thirty years. But in the great view of the *immortality* of man, it is not of any moment, if his life be extended to *twenty*, or to an *hundred* years: the part which is paſt, or that which is preſent, in the computation of our exiſtence is the ſame.

D. And that which is to come, will, I fear, fly away as ſpeedily, and as little to be recalled as the paſt!

F. Good heaven! You make me think of an event which happened twelve years ago. I was then out of order with a flux; a friend deſired me to go twenty miles, and give my vote at a controverted election. My obligation to him counterballanced all other conſiderations, and I went. The difficulties I met with are ſo freſh on my mind, it ſeems to be as yeſterday. Good Lord of eternity! where ſhall I be twelve years hence?

D. You may yet be in the land of the living, and in good health.—

F. Land of the living! He that believeth in *Chriſt*, though he were dead, yet ſhall *he* live, in the true land of life, where *death* hath no dominion.—In the mean time, conſider, my daughter, what *time* is! how reverential! how lovely! how adorable! But when abuſed and ſquandered, how miſerable! how hateful! So abhorred it is by ſome, that inſtead of wiſhing ſtill to live, they curſe the *hour* in which they were born!

D. I am ſenſible there can be no advantage in *living*, but as we *improve our time*.

F. We ought to reckon thoſe days as loſt, in which we neither do, nor think any *good*; and worſe than loſt when we do *evil*.

D. You have explained to me how every one, though no higher than myſelf in condition, may do good.

F. Every one ſhould conſider it as a duty he owes to himſelf, to exerciſe his *underſtanding* and his *heart*, in acquiring ſuch habits of thinking, that the greateſt dangers may not terrify, nor the worſt examples corrupt: and do you conſider it as no leſs ſtrong an obligation to keep yourſelf *out of danger?* We muſt always endeavour to act up to our own principles, though we ſhould often fail. Make a covenant with your eyes, not to behold any object, or follow any example, contrary to your underſtanding, and keep the purity of your mind unſullied.

D. This is noble advice, my father; but how can we live in the world, and follow it?

F. Would you ſay to me, "Phyſician, cure thyſelf:" we all flatter *ourſelves*, as well as others; but if we duly reflect on the cauſe of the diſtreſſes which we lament in our *preſent* ſtate, and the miſeries which the wicked dread in a *life to come*; we ſhall be compelled to go on from one ſtage of amendment to another; and learn to *hate* things which are attended with ſuch terrible effects, and *tremble* at the thought of guilt. We may cheat ourſelves, *Mary*, but depend on this; whatever we hate, *That* we ſhall ſhun; and for the very reaſon that we prefer *health* to *ſickneſs*, and *eaſe* to *pain*, we ought to prefer *virtue* to *vice*, and conſequently turn our eyes from beholding wickedneſs. I have often told you, the only *ſure* way to prevent *evil*, is to do *good*; and therefore uſeful induſtry is the moſt faithful out-guard of virtue.

D. What do you think of thoſe who ſpend their lives in *amuſements*; and who, if they are not purſuing ſome diverſion, are at a loſs how to employ themſelves, and complain that the hours hang heavily on their hands?

F. Thoſe who ſeek for ſuch entertainment, not as a *recreation*, or a relief from the buſy cares of the world, but with a view, as it is often termed, *to kill time*, conſider but little what a ſad compliment they make to a gueſt, who, although we were to court him with all the ſmiles of *love*, and all the tenderneſs and reſpect of *friendſhip*, he is ever on the wing. There is no occaſion to *murder* him to get quit of him. It is our *intereſt* to ſhew him the higheſt *reſpect*. To-day you and I *aroſe to new life*; and now we are about to *die* again. How quickly do hours glide on from morn to noon, and from noon to night; when we fall into the arms of ſleep, which is the image of death! Nothing is more true, than that *yeſterday* is already *dead*; and *to-morrow* not yet *born*; what have we then except *to-day?* And ſhall one *poor day*, and this not *certain*, create ſuch diſtreſs, as to make us think of *murdering* it? Shall the fond *children of plenty*, to whom the hand of heaven is ſo indulgent, act as if they meant to ſhed the blood of their friend, whom they ought to reverence? *Time* is the repreſentative of *immortality*, with regard to our preſent ſtate, and the guide to *eternity!* O *Time*, *how awful*, *how adorable thou art! how precious to mortal man!*—What is *life*, *Mary*, but *time?* And what the various ways of ſpending it, but ſo many proofs of our inclinations to *wiſdom* or *folly*; while they ſerve as a *vane* to point to happineſs or miſery in the life to come! In every condition, pray for the proper uſe of time (*a*); and the moſt wholeſome maxim is, that *innocence* and *idleneſs* cannot exiſt in the ſame perſon. If you would be really happy, ſeek conſtantly to be employed. *Induſtry* in things uſeful and innocent, lead to things pious and important. Piety is an induſtrious habit of reverence and duty to That God, whoſe *active hand* and *vigilant care*, perpetually extends over all his works!

D. Indeed, my father, I agree with you entirely; and I find it as much my *pleaſure* as it is my *intereſt*, to be always employed. I have obſerved, that thoſe who are by inclination *idle*, ſuffer

(*a*) *For the uſe of time in a good life and a happy death.*——O Lord and Father of my life, teach me to conſider my days as paſſing away like a ſhadow! I beſeech thee to ſhed thy influence on my heart, that I may improve the remainder of *my time*, and recover the *precious hours* which I have loſt! Inſtruct me, O God of wiſdom, how to prepare myſelf for that hour, when I ſhall appear before thy judgment-ſeat! that being full of the hopes of a bliſsful immortality, I may rather *deſire* than *dread* my diſſolution. Thy eternal decree is paſt; but few are the days which thou haſt allotted me. O teach me ſo to employ my time, that I may meet the king of terrors without diſmay: teach me to embrace him as a welcome meſſenger; and whether early or late, let me joyfully obey thy ſummons! This I beg, for Jeſus Chriſt his ſake.

ſuffer more pain in the indulgence, than it would coſt them in doing their duty. How many are more perplexed in the *buſineſs* of *trifling* away their time, than the induſtrious poor are troubled, on account of the hardeſt labour they are obliged to perform!

F. Your remark is exceedingly juſt; and much to the *honour of induſtry!* But it goes much further: it proves the gracious deſign of Providence by putting the *rich* and *poor* more upon an equality, than either of them generally imagine. The *poor* fill up their day with *work*, ſuch as is uſeful to themſelves and the reſt of mankind; and the rich, who are of an idle and ſlothful temper, or not employed in uſeful occupations, are perpetually contriving what to do with *to-morrow*, or labouring in thought how they ſhall *fill up* their time *to-day*: they think they have a vaſt ſuperfluity, becauſe they cannot tell what to do with it. But they often repent the loſs of it, as many a prodigal hath done, who has ſquandered away a large fortune, and been reduced to poverty and diſtreſs! Thoſe who underſtand the *value* of time, treat it as prudent people do their money, inſtead of ſquandering it upon things *of no uſe*, they make a little go a great way in what is *neceſſary*. The right uſe and application of time makes life both *long* and *pleaſant*; and every one having this in his power, how ſhocking it is to hear people complain, that their *hours* move *heavily*, when they ſhould be working with *their hands*, or performing an act of *charity*, or reading ſome *pious* or uſeful book, or doing ſomething which will make *themſelves* or *others* wiſer, better, and happier than they were before?

D. Would to God they would bring *the day which muſt come*, home to their breaſt at once; and while they have an opportunity, do that *grand neceſſary buſineſs*, upon which their *eternal* happineſs depends, and for the accompliſhment of which perhaps *not another day* may be given?

F. In this very thing conſiſts the great folly and madneſs of thoſe who abuſe *time*, or devote their hours to wickedneſs. The firſt is what we call *putting off the evil day*; the laſt is making the day *evil*. It is remarkable, that thoſe who make the beſt uſe of their time, have no notion of being at a loſs at any time what to do with it: They find none of that *liſtleſsneſs* which invades others of a different character. Some, for want of diſtinguiſhing what is uſeful and important, are extremely *idle*, when they think themſelves *buſy*. Have you never obſerved, that people of buſineſs who are induſtrious, and arrange their hours, find time for offices of humanity as well as piety; whilſt thoſe, who are much addicted to *pleaſure*, find no leiſure for *ſuch duties?*

D. I have obſerved, that if any good is to be done, they excuſe themſelves on account of engagements; or without a ſhadow of truth, complain of their want of time.

F. Such is the force of *habit*; and ſuch the folly of a *wicked*, or a *childiſh* abuſe of time.—— We are, at all ſeaſons, *enjoying good*, or *ſuffering evil:* every *word* and *deed*, nay every *thought*, has a good or evil tendency: There is hardly ſuch a thing as total indifference. It is the good or bad temper of the mind which gives a tincture to our conduct, while the exerciſe of *gratitude*—the *practice of moderation* in good fortune—patience and reſignation under adverſity—are as ſo many offices of life, which require time for the performance of them: and happy it is when we can *recollect the time* which we ſpend in making the mind its own object, or contemplating the good thoughts which have paſſed in our hearts. There is a complacency that naturally attends us, when we are *active* and *do well*, far exceeding the higheſt joys which are to be found in indolence.

D. True, my father; I have made an alliance of ſtrict friendſhip with *time*. I conſider the favours he ſhews me, as ſuch an honour, I look on myſelf accountable for every hour. I conſider alſo that every one hath a ſoul, and if he will look after it carefully, he will find full employment for his time. I am ſenſible that there are many inclinations in *my* heart which I muſt watch over; many temptations which I muſt reſiſt; many corruptions which I muſt mortify. And as to graces and good habits, I wiſh for *time* to improve them, and make up for the days which I have loſt.

F. This is the very caſe; and glad I am that you who are ſo young, comprehend it ſo well. If we believe the wiſe man, "To every thing "there is a ſeaſon, and a time for every purpoſe "under heaven." But the "time preſent is the "only time we have to *repent* in; to *ſerve God*; "to *do good* to men; to *improve our knowledge*; "to *exerciſe our graces*; and to prepare for a "*bleſſed immortality!*"

D. If *time* be a treaſure of ſuch vaſt value, and the

the means whereby we acquire immortal happineſs, we ſhould guard it as the apple of the eye, and ſee that it ſuffers no injury!

F. Well obſerved, *Mary*; if we do it any violence, it will recoil on our own boſoms: *Time* will be revenged on all who treat him ill, and many a bitter tear hath fallen on his account.

CONVERSATION II.

The advantages of Inſtruction, particularly by the Clergy: the honour due to them. The Trial of Sincerity made by Conſtantine the Great, *the firſt Chriſtian* Roman *Emperor.*

D. STRANGE, that in general mankind do not learn more, either from experience or *inſtruction?*

F. The advantages of *education*, are obvious: in all *chriſtian* countries, and perhaps in all others, where any notion of *religion* prevails, there are perſons appointed to inſtruct. Theſe are carefully brought up in the ſtudy of divine things; and in ſome countries, as for inſtance in this, they are learned and pious; their time is devoted to the care of the ſouls of men; they continually preach the doctrine of immortality, and warn us of the wrath of heaven, if we live impenitently.

D. When I ſhall be ſeparated from you, and no longer enjoy the advantage of your converſation, I ſhall be at a loſs for help in my *ſpiritual warfare.*

F. You give a proper name to the condition of life with regard to a future ſtate; for indeed it is a warfare, and requires much courage to defend ourſelves againſt the temptations of the preſent world: but you ſhould not fear.

D. The ſincerity of our hearts is proved by *afflictive* trials.

F. Our whole life is a trial, *Mary*; but we ſhould take care not to act the part of the devil, by throwing temptations in each other's way, upon the abſurd notion of *ſinning*, in order to repent, or that *grace* may abound. On ſome great occaſions, great trials have been made for good purpoſes. My maſter uſed to talk of *Conſtantine the Great*, the firſt *Chriſtian Roman emperor*, whom I have mentioned.

D. Where did he reſide?

F. In *Conſtantinople*, which city he began to build 328 years after Chriſt. In 330, he dedicated this city and fixed his reſidence there, never after returning to *Rome*. In 337, he was taken ill, and was baptized, and died on Whitſunday, aged 63, after a reign of 30 years. He was buried at *Conſtantinople*, in the *church of the Apoſtles*. It is ſaid of him, that in order to know the hearts of ſome of his miniſters, whether they believed in the *immortality of the ſoul, as revealed by Chriſt*, and acknowledged him as the *Meſſiah*, he pretended to favour his *heathen* ſubjects, inviting the profeſſed chriſtians to declare, whether they choſe to hold their offices under him, by worſhipping the *heathen gods*, or to give them up, and adhere to their *chriſtian* principles. By this means he diſcovered who were *really chriſtians*; for theſe, he knew, would not regard any thing which *he* could give them, in compariſon of their *religion*: he accordingly honoured thoſe who, upon the trial, declined temporal advantages on ſuch terms, with the higheſt marks of his favour; believing that ſuch a conduct proceeded from a ſtrong perſuaſion of the great truths of chriſtianity, and juſtly concluding that he might truſt, not only his *government* but his *life* alſo, in the hands of men actuated by ſuch principles.

D. Surely he might have diſcovered this without ſuch an experiment.

F. Perhaps not. However, he made it. Whatever complaints we may make, with regard to thoſe defects in government which ſeem extremely difficult, in our corrupt ſtate, to remedy, we know from experience, that the eſtabliſhment of the *regular clergy*, as an order of men devoted to religion, is attended with many and great advantages.

D. What ſhould *we* do, who have no learning, if we had *no paſtors and guides* to direct us?

F. What indeed? It is to be hoped, that the clergy are as *willing* as they are *able* to do their duty, and will not ceaſe to labour for the preſervation of our ſouls. Your regular attendance on divine ſervice, and the ſermons which you will hear

hear at your pariſh church, improved by your meditations and reading good books at home, on fit occaſions, will enlighten your underſtanding, and direct your *general* conduct: and if any *particular* diſtreſs ſhould affect your mind, have recourſe to the miniſter, who will give you full ſatisfaction, and guide you into the paths of comfort and peace. When the character of a clergyman is properly ſupported, it is the object of honour and eſteem; and you will find, that the higher ſenſe you entertain of your duty to *God*, the more reſpect you will have for his miniſters, as the teachers of godlineſs; and your veneration for them will help you forward in the ways of righteouſneſs: as one mark of your regard, I charge you to pray for them, and for the ſucceſs of their miniſtry *(a)*.

D. I have always eſteemed a miniſter of the goſpel, being a good man, as entitled to a peculiar reſpect, and have often thought that the neglect of religion, and the contempt of the clergy, go hand in hand together.

F. Thoſe are generally the moſt abandoned people who affect to deſpiſe the clergy. Some of our divines may not be ſo reſpectable in all inſtances as we could wiſh: alas, where ſhall we find perfection in every member of any great body! But this important order of men in our nation, is more ſober and more learned, than the clergy of moſt other countries: and I believe *they* would be ſtill more diligent in *their* duty, if *we* attended more to *ours*.

D. What is required of *us* on this head?

F. The inſtruction handed down to us for above two thouſand years by the *Royal Preacher*, is expreſt in the cleareſt terms. He ſays, "Fear "the Lord with all thy ſoul, and *reverence* his "*prieſts:* love him that made thee, with all thy "ſtrength, and *forſake* not his *miniſters*."

D. I now recollect this paſſage; there are others to the ſame effect; and it is moſt natural to preſume, that thoſe who *fear God* will reſpect his *immediate ſervants*.

F. The *wiſe man* ſeems to conſider it as a trial whether we love God or not, by our *reverencing* or *forſaking* his miniſters. And I appeal to your heart, if it was not natural for a wiſe man to draw this concluſion, becauſe in common life, in proportion as we love the *maſter*, we ſhew a proper regard to his ſervants? As you love God, I charge you to reſpect his miniſters; and the more they are reſpected by others, the more honour themſelves will have for the livery they wear, and attend the more to their own duty.

CONVERSATION III.

The Nature, Duty, and Neceſſity of Repentance exemplified.

F. "CAN *repentance* be ſhewn without amendment of life?" No, child; it is impoſſible. The meaning of the word we call *repentance* ſhould be amendment. It is deluſion to imagine that a *ſigh* or a *word*, though the heart be deeply concerned at the time, is an offering fit to be preſented to an all-wiſe and perfect Being, but as it is accompanied by the evidence of *amendment*.

D. Time being of ſo vaſt a value in every concern of life, and moſt of all in the great buſineſs of *repentance*, how comes it, my father, that ſo few ſeem to conſider this, and their everlaſting happineſs or miſery, as inſeparably connected?

F. They do not think of the *reaſon* why *time* is given them; but I am willing to ſuppoſe that many more repent than appear to do ſo: if they do it not ſo effectually as they ought, yet ſtill they look back with ſorrow on the faults and ſins they

(a) For the Clergy.——Moſt gracious Lord and Father of the human race, protect, I beſeech thee, thy miniſters and ſtewards of thy goſpel; give them the true knowledge and underſtanding of thy word, that we may enjoy the pure religion which is eſtabliſhed amongſt us. Grant that they may lead their lives according to the bleſſed hopes whereunto they are called; that by their perſuaſive eloquence and pious example, their zeal and benevolence, in ſowing the ſeeds of thy word in our hearts, we may bring forth the fruits of holineſs, and at length reap the glorious harveſt of immortal joy. This I beg, O merciful God, for the ſake of the great High Prieſt, Chriſt, the Saviour of the world!

they have committed; and I hope they endeavour to make their peace with heaven by their amendment. It is true, that conſidering how noble and excellent a creature man is, if we did not ſee it with our eyes, we ſhould not believe it to be poſſible he could think of *immortality*, and remain careleſs to the neceſſary concerns of his *ſoul!*

D. Are not the conſiderations of *death* and *repentance* generally conſidered as united?

F. As the moſt part of mankind are apt to confine their thoughts to this world, and deceive themſelves with regard to the probable *diſtance* of their death, ſo the buſineſs of *repentance* is as often deferred. Prove to yourſelf that you love God, by praying to him *(a)*; and take notice how the wiſe correct *their* faults, by obſerving wherein *others* are defective: remembering, that thoſe who intend to deal honeſtly by themſelves, and do not practice *ſelf-denial* in many inſtances, act abſurdly: it is the moſt difficult part; but it is eſſential to us as *chriſtians*, and it becomes familiar by habit. Pray to God that you may lay ſuch wholeſome reſtraints on yourſelf, as are neceſſary to your ſafety *(b)*.

D. I have often heard people talk of *repentance*, who I had too much reaſon to believe, did not know what it meant.

F. The moſt memorable parabolical ſtory, is that of the prodigal ſon, related by no leſs a perſon than the Meſſiah; and intended to explain to us, how grateful repentance and a return to a ſenſe of duty, and a petition for forgiveneſs, is to the great Father of mankind. In this we ſee how vice creates miſery in the extreme degree. A young man takes to evil courſes; ſquanders his fortune; injures his health; ruins his reputation. No perſon will truſt him. He is hardly admitted to *the meaneſt offices*.

D. How many become deſperate, and commit crimes for which they fall victims to the laws!

F. And ſometimes proudly diſdaining the condition they have brought themſelves into, they become their own executioners, or they mourn in ſecret, and die of grief.

D. The laſt caſe, however, implies remorſe and contrition.

F. In this ſituation was the young man when he returned home loaded with miſery. The good old father might have ſaid—"Son, thou haſt acted moſt unworthily of me, and of thyſelf, of thy reaſon, thy religion, and all that is ſacred and lovely in the life of man—and *now* behold thou art deeply diſtreſſed, and periſhing in want of food and raiment, thou comeſt to *me*!" This is the common language of the world; but even the worldly man might add, "but ſtill I am thy *father*, and I will try thee once more upon thy profeſſion of behaving well."—But this ſtory was meant for the great and important purpoſe of conveying a ſenſe of the juſtice and mercy of God, in determining the final ſtate of man. The ſon is ſuppoſed to be *ſincere*; and the father to know his heart, ſenſible that the young man was conſcious he deſerved no better reception than to be ranked among the meaneſt of his ſervants, and that even this he eſteemed as a high favour. His ſincerity pleaded for a parent's mercy. The father acting in character, his bowels yearned towards his ſon; he embraced him with tenderneſs; he acknowledged him as his ſon; he bid his family rejoice, that the young man was returned to his *right mind*; declaring to this effect, "I thank thee, O Father and God of my life, that the choiceſt bleſſing thou hadſt given me, and which I thought was *loſt*, is *found* again! I rejoice, as I know the angels

(a) For the Love of God.——O Lord, who never faileſt to help and ſupport thoſe who are ſtedfaſt in thy fear and love, give me thy grace, that I may ſhew forth my love by my obedience. Keep me, I beſeech thee, under the protection of thy good providence, and make me to have ſuch a perpetual fear and zealous awe of thy holy name, that I may ever live without offending thee, and finally be received into thy glory, through Jeſus Chriſt my Lord and Saviour.

(b) For Mortification and Self-denial.——O merciful Lord and ſupreme Director of all things in heaven and earth, who in thine infinite wiſdom haſt appointed laws to preſerve all thy creatures in their ſeveral kinds; I beſeech thee to give me thy aid, that I may mortify and ſubdue my luſts and irregular affections; and ſo *die* unto ſin, that I may *live* unto righteouſneſs. Let no ſelf-indulgence prevent my attention to ſuch objects as are pleaſing to thee; but make me an inſtrument of thy providence, in promoting the happineſs of my fellow-ſubjects and mankind. Grant me, O Lord, ſo to live on earth, that in thy good time, I may be removed into thoſe manſions, where *ſin* cannot approach, and *death* ſhall no more have dominion over me. This I beg, O Lord of mercy, through the merits of Jeſus Chriſt, whoſe life on earth was a ſcene of ſuffering, and who at length died an ignominious death, to redeem a ſinful world!

angels in heaven rejoice, that thou great Lord of the univerſe, haſt ſo directed by the eternal order of thy ſovereign decrees, that the mercy which in thee is infinite, I ſhall imitate as my ſupreme good. The nature which thou haſt given me, when moſt purged from its corruption, then prompts me moſt to *forgiveneſs*. If I, who am duſt and aſhes, feel what I owe to thee, and if I give good things to my child, how much more wilt thou, great Father of angels and men, give good things to mankind who aſk them at thy hands in truth and ſincerity of heart!—Though juſtly provoked by repeated wilful miſdeeds, thou Lord art gracious and merciful to thoſe, who with contrite hearts turn unto thee. I with a father's eyes behold the tears of my ſon ſtreaming down his cheeks. He *may* deceive me: I believe him to be ſincere—But thou, omniſcient Lord, cannot be deceived. Thou, who ſitteſt on thy throne, beholding the courſe of nature, the ſun and moon, and all the hoſt of heaven! Thou, who deigneſt to look down on this lower world, and ſeeſt the minuteſt workings of the heart of man, how grateful is amendment in thy ſight. Thou, who wouldſt not that any of thy creatures ſhould periſh, look down from thy glory, and behold me who now forgive my ſon, as I hope *thou* wilt forgive *my* great offences againſt thee!"——

D. I feel in my heart the father's yearnings, and the contrition of his ſon—But in the view of God's forgiveneſs of men, the ſtory is awful. You ſay this parable was intended to convey a ſenſe of the rule of conduct of the great Judge at *the laſt day!*——

F. I have heard that learned divines are of this opinion; and it ſeems reaſonable to believe it, the narrative being founded on the *ſincerity* of the *prodigal*, whoſe ſins had brought him into ſuch miſery.—Being commanded *to be merciful*, in the degree our nature will admit, *as our father in heaven is merciful*, incomprehenſibly to us, becauſe the mercy of God is infinite; and it is reaſonable to ſuppoſe our gracious Redeemer was pleaſed to exemplify the conduct of the divine mercy in the tenderneſs expreſt by the *good father* of the *penitent ſon*. Were our offences more numerous than the grains of ſand upon the ocean's ſhores, yet can *infinite mercy* extend itſelf to them all—You find in the comparative view, how the conſcious guilt which ſmote the breaſt of the *publican*, and drew from him a pious petition, "Lord be merciful to me a ſinner;" though it was ſo ſhort and tranſient, it was accepted rather than the oſtentatious declaration of the phariſee. *True virtue is humble*—It knows itſelf—It ſees its own imperfections—It acknowledges that human nature is in a fallen ſtate, and cannot be ſelf-juſtified. The *publican* is repreſented, not as doubting of the Divine Goodneſs, but as not preſuming even to *lift up his eyes to heaven*, ſo deeply conſcious was he of his own unworthineſs—yet did he beg,—*Lord be merciful to me a ſinner!*

D. The phariſee *muſt* be ſuppoſed to have had ſome notion of *ſorrow* and *amendment*, though not a due conſciouſneſs of his guilt, nor a perfect knowledge *how* he ought to repent. Yet one would not imagine there is much difficulty in making the trial.

F. More difficulty, *Mary*, than you ſeem to be aware of! Not ariſing from the thing itſelf, but from *careleſſneſs*, diſſipation of mind, want of recollecting what particular ſins we have been guilty of; and in what degree we have treſpaſſed on the laws of God. Many are ignorant of their own condition, whoſe want of knowledge proceeds from their perverſeneſs and want of thought; and they are *criminal*, in having been perverſe and careleſs. It is equally evident that thoſe who are not of a *penitential* diſpoſition, are deficient as *chriſtians*, impenitency being a manifeſt violation of the chriſtian law, which requires *repentance* as the *condition* of pardon. In the caſe of the publican, he was humble, and without humility there can be no amendment.

D. Does not a *general repentance*, in which we include all our ſins, operate as ſtrongly on the mind, as the recollection of *particular ſins*, or habitual offences?

F. I do not comprehend how we can *lump our ſins* in this way: if we repent at all, we muſt diſtinguiſh ſins, as we diſtinguiſh *ſinners*. *All men are ſinners*; yet upon the compariſon, St. *Paul* ſays, that the *law is not made for a righteous man*; *(for againſt ſuch there is no law) but for the lawleſs and diſobedient, the unholy and profane—for manſlayers—for whoremongers—for liars—for perjured perſons,—and if there be any other thing that is contrary to ſound doctrine (a)*. As for ſuch as love truth, act righteouſly, and fear God, though they are encompaſſed with many infirmities, the ſcripture ſpeaks of them *as walking in all the commandments of the Lord blameleſs*;

(a) Gal. v. 23.

leſs; and it was not ſuch as theſe our Saviour came into the world to call to repentance.

D. But are there any ſo perfect as to need *no repentance?*

F. I may ſafely pronounce there are none: I only ſpeak of the *diſtinctions* which ariſe both from reaſon and ſcripture, comparing the beſt men with the worſt, inſomuch that ſome are called *righteous*, and others wicked. *All men* being made rational creatures, are obliged to obey the laws of their Maker, and there can be no excuſe for tranſgreſſing them; but in our preſent ſtate, our *underſtandings* are ſo ſubject to error and deluſion; our *wills* to corruption; our *paſſions* to become *blind and head-ſtrong*; and the temptations that ſurround us are ſo numerous and powerful, we have the ſame divine authority for this ſad truth, that *there is no man liveth and ſinneth not.*

D. I apprehend, that without ſuch authority, we might eaſily believe it: but upon what foundation do *you*, my Father, entertain the comfortable hopes of pardon at the hands of God?

F. I keep up in my mind a ſenſe of my *paſt guilt*, and am ſorrowful when I think of it: I ſee the *unreaſonableneſs* of ſin in its own nature, and am fearful of the diſpleaſure of the Almighty. Thus I prepare myſelf for *repentance:* and in proportion as I *amend*, I hope for pardon at the merciful hands of God!—It is very obvious, that thoſe will be moſt apt to repent, whoſe diſpoſitions are in general the *beſt*, and whoſe habits of vice are of the ſhorteſt duration, and the leaſt obſtinate and inveterate: ſtill it is the conſideration of the *goodneſs* and *mercy* of God, which affords us the reaſonable hopes, that our repentance and amendment will avail.

D. How will it fare with others more obſtinate?

F. God only knows the heart: the greater the ſin, the greater ſhould the repentance be.

D. How are we to conquer our doubts, if any ariſe upon this occaſion?

F. By uſing our *reaſon*; by exerciſing our *faith*; by humbly referring ourſelves to that very goodneſs and mercy which I have juſt mentioned: and can any thing be more agreeable than this to the *common ſenſe of mankind?* You are as able to judge as the moſt learned.—When we look back into the hiſtory of men, we ſee how bright the mercies of *heaven* have ſhined upon the earth. You have read the *Old Teſtament*, though perhaps not in ſuch a manner as to remark, that the Almighty was pleaſed, after various trials of the *Jews*, his then *choſen people*, to remove their doubts, and confirm their hopes and expectations by the promiſe of his mercy, appointing certain ſacrifices and oblations, as the emblems of ſatisfaction for ſuch ſins as were not of the moſt *preſumptuous* kind. Afterwards, he ſignified by his *prophets*, that if they would forſake their ſins, and amend their lives, he would accept the ſacrifice of a *broken ſpirit*, and would not deſpiſe a *contrite* heart. At length he ſent the *mighty Prophet* and Saviour of the world! *His* commiſſion was to preach repentance and remiſſion of ſins *to all* the nations of the earth; declaring that it was not the *will of God* that *any* ſhould periſh, but that *all* ſhould come to *repentance:* adding moreover, that there is more *joy in heaven* over *one ſinner that repenteth, than over ninety and nine juſt perſons*, ſuch as I have been ſpeaking of, who, (in the comparative view of mankind) *need no repentance.*

D. The *prodigal ſon*, we have been talking of, whoſe miſeries moved the *compaſſion* of his *Father*, excited the *jealouſy* of his virtuous *brother.*

F. As this is a beautiful repreſentation of the mercies of God, it ſhews us the folly and iniquity which often perverts the heart, even among thoſe men who think themſelves *righteous.* This young man did not conſider that the innocence which needs no repentance, is incomparably more valuable than the deepeſt contrition which guilt can produce. If I had eſcaped from any great danger, would it not give you the moſt ſenſible pleaſure? And would you not ſhudder at the thought of *my putting myſelf again in the ſame ſituation?*

D. This is true, and it explains the doctrine in queſtion. Since there are ſo many infirmities which cleave to our imperfect nature, of which we are conſcious witneſſes, where can we go for relief but to our *heavenly* Father; and whoſe interceſſion can we implore, except *his* who is the great Mediator for mankind?—But all ſins are not equally heinous.

F. No: the authority which requires obedience in one caſe, extends to all caſes; and we muſt take care not to deceive burſelves by any partial obedience.

D. Still you ſay there is a *difference* as to the *degree* of offences.

F. With-

F. Without doubt: *Envy*, which ſeems to have been the crime of the prodigal's brother, is a ſubject of *repentance*, though not equal to *malice* which proceeds to action: In the ſame manner, violence, by which our neighbour is deprived of his goods, is not ſo highly criminal as *murder*. Deceit calculated for a leſs pernicious purpoſe, does not ſeem to be ſo bad, as actual fraud whereby another is plunged into poverty and diſtreſs. He who looks at his neighbour's wife or daughter, with covetous or impure thoughts, without any intention of *evil*, the ſin cannot be equal to the *actual* violation of his bed, or the ſeduction of his child.—By fixing our penitential thoughts on the immediate object of our guilt *paſt*, or to *prevent the ſin which moſt eaſily beſets us*, we ſhall with the leſs difficulty diſcover, whether we are *ſincere* or not, and if we repent to any good purpoſe. The greater our lamentation is, for our immediate offences, the fairer the proſpect that our prayers will be accepted of by the Almighty.

D. I think that the *beſt* part we can act, is to be watchful *not to ſin*, that we may ſhed the fewer tears, and ſuffer the leſs bitterneſs of ſoul!

F. True: but when our conſcioufneſs excites our *ſorrow*, the deeper the humiliation of the heart, the more acceptable will be the incenſe of our prayers.

D. Many ſin, in *confidence* that they ſhall *live to repent*.

F. Very few of us do evil, without a conſcioufneſs of it: and I fear that what you ſay is a common crime, whilſt it proves what a ſad bargain they make with themſelves who thus tranſgreſs: this is evident, not only from the *uncertainty of life*, but that their offence is aggravated by their *preſumption*.

D. You was ſpeaking of the little attention commonly ſhewn, in aſſiſting each other in the great buſineſs of *repentance*.

F. It is certain, that inſtead of giving the *moſt* aſſiſtance that is practicable to thoſe who need it, we generally give the *leaſt* that can be imagined, whether it be wanted or not—and yet it is confeſſed that we ought to love each other to the laſt breath; to ſtand firm in all extremities, and manfully to bear the thoughts and condition of mortality.

D. It ſeems as if we had not *courage* to act up to the dictates of our *reaſon* and *conſcience*.

F. This depends very much on the cuſtoms of the world: let us thank God that there are ſome exceptions to general practices. I have often heard it remarked, that when our *manners* were leſs *poliſhed*, we were more open and communicative, and ſpoke the language of truth, right reaſon, and ſimplicity, more than we do now. We all learn to be *brave*, like ſoldiers, by habit; and it is obvious, that if people of ability were to talk in a *manly ſtrain* upon pious ſubjects, and awful occaſions, it would intimidate many a libertine, and probably rouſe the ſpirits of thoſe who are ſupine and negligent; and in ſome caſes of *ſickneſs*, arreſt the arm of death, and make his dart leſs painful. If friends and relations were to endeavour by *prayer*, *diſcourſe*, and *reading*, to inſpire each other with juſt ſentiments, we ſhould learn by *cuſtom* to be more *manly* in religion, more *devoutly penitent*, and better qualified to try the adventurous voyage of death.

D. Is it a rare thing for ſpiritual aſſiſtance to be given, even by thoſe who profeſs themſelves friends?

F. But few, I believe, receive much help from friends or acquaintance, to brighten their hopes of happineſs hereafter!

D. I am ſorry for it: *good men* might be as *angels of comfort*, to waft the ſoul to everlaſting reſt!

F. We are not uſed to things of this kind: many do not comprehend what generous actions the human heart is capable of; nor how the houſe of *mourning* can be better than the houſe of *feaſting*. No act of generoſity can excel That of giving aſſiſtance to a *friend*, at the laſt *ſad parting* of ſoul and body: and the remembrance of ſuch a *manly*, *pious behaviour* at ſuch a time, would afford the higheſt ſatisfaction in That hour when we ourſelves come to try the ſame experiment.

D. Do we not always recommend *late repentance* rather than *none*; and repentance on a *deathbed*, when we can have no other?

F. Yes: but whether *repentance* come *late* or *early*, according to the ordinary cuſtom of the world, it is ſuppoſed to reſt entirely on the ſick perſon's *will* and inclination: and where we wiſh to ſee *contrition* prevail, we often find it not.—Learn, O my daughter, to ſhun and reject the folly of thoſe who *hope* they ſhall repent, though they know not *when*, nor *where*, nor *how*. They are only ſure they ſhall *die*, ſome time or other; they obſerve that people uſually die in beds;

and thence conclude *they* ſhall have a *death-bed repentance*; but what this generally is, they do not think of. Such is the ſituation of this matter, which is more eaſily felt than deſcribed.

D. It is commonly ſuppoſed, that it will anſwer no *good* purpoſe, to ſpeak of *repentance* to one on a ſick-bed, unleſs the patient be an abandoned wicked perſon.

F. We generally ſuppoſe this, and that in ſuch caſes it can anſwer no end: in ſhort, if the *very good* need no aſſiſtance, and it is ſuppoſed to be beſtowed in vain on the *very bad*; and if thoſe alſo who are in the middle ranks of virtue, are left to themſelves on this occaſion, I leave you to judge of the reſt!—Make the beſt uſe you can of what I am ſaying, and immediately, and without delay, pray for *repentance* and the *pardon of your ſins* (*a*). Be aſſured, that the offerings which we make in health, as they are the moſt free, they are the moſt pleaſing and acceptable to God; the moſt *ſatisfactory* to ourſelves; the moſt exemplary, and probably the moſt efficacious to others. Whatever concluſions *we* may draw concerning the circumſtances of any one in the act of dying, the hour of death may differ very little, in the ſight of God, from any hour in life. With reſpect to us, it fixes the bounds, for there is no repentance in the grave. —The *good* generally die in peace; and many not good, go off ſeemingly inſenſible of danger. Whether we have opportunities of knowing the thoughts of dying perſons or not, if we mean to form any judgment which may be of uſe to us, we ſhould conclude that every day ſpent in the exerciſe of reaſon and obedience to God, during our *health and ſpirits*, muſt be acceptable to him. —I hope that what I am ſaying will put you on your guard, that you may not expect more than *neighbour's fare*, nor *fondly* truſt to any help from others, when you know that it is not uſual for any to be given.

D. I hope I ſhall not be deceived by others, nor deceive myſelf.

F. Liſten not to your own heart, by entertaining fond hopes of *diſtant good*, in the amendment of your life, unleſs you *inſtantly* apply for remedies to heal the wounds which ſin and folly make in your ſoul. Leave falſe hopes to thoſe who not content to walk in the plain beaten track of *piety* and *ſolid ſenſe*, ſeek their own deluſion. The *knowledge* of *Chriſt*, is a brilliant light, and cheers the heart with comfort and with joy!——The more you know, within the meaſure that your mind can well contain, and truly comprehend, the more you will diſcern the *goodneſs* of God which ſhines forth, bleſſing us mortals with peace, and the hopes of everlaſting joy!

D. My dear father, my heart is comforted as well as delighted by the thoughts which you communicate; and however gradual my own advances in piety may be, the ſatisfaction which ſprings up in my mind is a pleaſing proof of the ſincerity of it; and as I do not mean to truſt to a *death-bed repentance*, I conſtantly pray for That *peace of God* which the world cannot give (*b*).

F. If this be your reſolution, act conſiſtently with yourſelf, and *live prepared for death*; not truſting to you know not what, in a concern of ſuch moment. Be zealous and attentive, that *every hour* of your life be ſpent in ſuch a manner, as may pleaſe your Maker, ſo that all may go well with you in the end.—Remember, if you put off till to-morrow, what you would do to-day, if you were about to die, you are not only guilty of *preſumption*, but it is highly probable you will *never* do it. *To-morrow* and *to-morrow*, creep on, in a ſtealing pace, to the end of our days. *To-morrow* can never be *to-day*: wa

never

(*a*) *For repentance and pardon of ſin*——O God, behold thy ſinful creature proſtrate before thy ſacred throne; in deep humiliation of heart, imploring thy mercy and forgiveneſs! Break not the *bruiſed reed*, O Lord, nor *quench the ſmoaking flax!* Shut not up thy tender mercies in diſpleaſure, but let the *bones* which thou haſt broken rejoice! Deliver me, O my Father, from all the numerous ſins I have been guilty of, and ſuffer not the enemies of my ſoul to triumph over me. Lift up the light of thy countenance upon me, and give me *thy peace*, O God, for the ſake of Jeſus Chriſt, who died upon the croſs for the ſins of the world.

(*b*) *For peace of conſcience.*——Almighty and everlaſting God, who governeſt all things in heaven and earth, mercifully hear my ſupplication! O grant that I may live in conſtant remembrance of my duty to thee, and never dare to offend againſt thy holy laws. Make me vigilant to obey thee in all things, that I may enjoy *thy peace all the days of my life*, through Jeſus Chriſt my bleſſed Lord and Redeemer.

never can be *ſure* of thinking *to-morrow* as we do *to-day:* but in this caſe if we *ſhould* think to-morrow exactly as we do to-day, we ſtill ſhall continue to think only of *to-morrow*, or a time to come: the *time preſent* is conſtantly flying away, and the *buſineſs remains undone.*

D. Your words, I fear, correſpond too well with experience; they pierce *my* heart: they carry with them the force of conviction, and prove how wretched thoſe poor mortals are, who will not attend to leſſons in which they are ſo much intereſted!

F. The lamp of life is burning out, though behind the curtain; and when the oil is ſpent, the light will be extinguiſhed. So it is with the *light of life!* And *wiſdom* ſhines brighteſt when our attention is moſt enlivened.

D. It ſhall be my conſtant care ſo to reſtrain my paſſions, that I may guide them right, and by the mercy of God keep myſelf unſpotted.

F. Love *God* as your *father* and your *friend*; —obey *him* as your *Lord*;—adore him for his *mercy*;—fall down before him as your *judge*;—and remember, O my daughter, that his *juſtice* is as great as his *mercy!*—Do this, and you will live and die acceptably in *his* ſight, whoſe *loving-kindneſs* is better than *life itſelf!* Be not *flattered* with vain conceits, for he will reward or puniſh agreeably to his *wiſdom* and his *juſtice*, as well as his *mercy.*

D. I will endeavour to keep in my mind a due ſenſe of what is to come hereafter: I will think of thoſe glories which ſhall one day be revealed, and pray to the Almighty that I may partake of them (*a*). For this purpoſe I will ſtrive to keep my conſcience void of offence, that I may have but little buſineſs on my hands, at the laſt hour, whenever it ſhall come!

F. Fear not, my daughter: reſolution will make you ſtrong, and your ſtrength will be your happineſs. *Repentance* and a *good life* are to the ſoul, what *health* is to the body: they preſerve the peace of the mind, and more than countervail all the evils which can befal us. The wonderous things of the righteous judgments of God, are *ſweeter* to the *heart*, than honey to the *mouth.* Every thing being ſo tranſitory and periſhing, the *greateſt wiſdom* is to think of *eternity*; and the *beſt leſſon* we can be inſtructed in, is a preparation for it. Whatever the events of your life ſhall prove, behave as one to whom immortal happineſs is promiſed. Be *reſolved*, I ſay, in reſiſting evil, and patient under croſs accidents. If at any time your miſery ſhould be great, for great miſery is ſometimes the lot of the *virtuous*, ſtill conſider that it will not laſt long. You will make an *end of it*, or it will make an *end of you. Death*, the great finiſher of human ſorrows, will at length terminate the conflict, and give you reſt, and joy unſpeakable!

D. It is very obvious, that if I act *reaſonably* I muſt act *religiouſly.*

F. I think, my daughter, we have gone through *all that I can teach*, or explain to you, concerning a *future ſtate* of rewards and puniſhments: and perhaps it is full as much *as you need to know.* We now ſtand before our everlaſting Father, and the ſovereign Lord of the univerſe, on a great and ſolemn occaſion!——very great to *ourſelves*, whatever it may be to the world. As a *father*, I *command* you; as a *friend*, I *entreat* you, to live a virtuous and a religious life. Pray conſtantly and uniformly every morning and every night. This will render the conſideration of the *immortality* preſented to your view, moſt familiar to you, whilſt the recollection that you are *mortal* in body, will reſtrain and keep you in awe. *Remember thy end*, and thou wilt not do amiſs. Tremble at the thought of offering any violence to your *ſoul.* Be on your guard, *Mary*, for *my* ſake as well as *your own*, that you may never give my heart a ſtab, and bring theſe grey locks with ſorrow to the grave. If you follow your *religion*, as the guide of life, and obey the precepts which I have given you, though we ſhould be viſited by the iron hand of *adverſity*, yet our lives will be *comfortable*; and our *deaths*, when Heaven ſhall call us hence, will open to us a paſſage to a joyful, and a glorious eternity!

CON-

(*a*) *For a juſt ſenſe of duty towards God.*——O eternal God, who inhabiteſt the heaven of heavens, I beſeech thee in thy goodneſs, to give me ſuch a ſenſe of the exceeding great and inconceivable glories of the regions of the bleſſed, that my affections may be weaned from an inordinate love of this world. Teach me, O Almighty Father, ſo to diſcipline my imagination, and reſtrain my deſires, that my repentance and amendment may be true and conſtant; my ſpirit free from all wandering and diſtracted thoughts; and my converſation in all things agreeable to thy righteous laws! Grant this, O merciful God! and finally by thine infinite goodneſs and compaſſion receive me into everlaſting glory, for the ſake of my bleſſed Lord and Redeemer, who died upon the croſs for repentant ſinners!

CONVERSATION IV.

The nature and properties of charity, and the duties of it, particularly to diſtreſſed travellers. The ſuperſtitious doctrine of evil eyes. Deſcription of old age, in the perſon of a poor old woman ſuſpected of witchcraft. Force of credulity and falſe impreſſions. The ordinary cauſes of ſelf-murder.

D. FORGIVE me, my dear father, if I have done amiſs.

F. What *have* you done, child?

D. After you went out, I met a poor woman and three fine children; the eldeſt ſo much reſembles my little brother a few months before he died, I could have waſhed his face with my tears! They were all ſo cleanly dreſt, and the woman pleaded ſo ſtrongly for relief, I could not reſiſt her importunity.

F. I dare ſay your offence is of a very pardonable kind. You know, *Mary*, the ſentiments which I have always delivered. The ſervices which we do the *unfortunate*, are one kind of ſecurity, that in caſe of need, we ſhall receive the *mercy* we have ſhewn; and he that can behold the miſery of a fellow-creature with indifference, hardly deſerves the name of a *man*. If I am not much miſtaken, I have ſeen brutes ſhed ſomething like tears in beholding the diſtreſſes of another of their kind. But pray, what did this poor woman ſay?

D. Her ſtory was this. "My huſband was a ſhoemaker in *Somerſetſhire*, and lately died: I was a ſervant in a great family, and diſobliged my miſtreſs by marrying him, though he was a ſober man, of an excellent character, very comely in perſon, and affable in temper. He found it difficult to live and maintain theſe three children as he wiſhed; for unhappily he was too genteel in his notions; and That which ſhould have kept him ſober, was the cauſe of his taking to drink! Unhappy man—I loved him with all his infirmities, and ſtrove to make him ſenſible of the danger to which he expoſed me and himſelf, with theſe *poor children!* Such reflexions diſquieted his mind, and he drank the more, as if he imagined it would prove a remedy. When he died, he left me in extreme diſtreſs. My relations are but labouring people, and live ſo far diſtant, I have not been able to get any relief from them. There is a *great family* in the neighbourhood where I lived, to whom I am well known, and the 'ſquire and his lady uſed to give me aſſiſtance: they often expreſſed their compaſſion for me, but being gone to *Scarborough* upon a party of pleaſure, I could only write to them." Alas, my good Madam! *you* may not know that letters from poor people to the wealthy, ſometimes make but a faint impreſſion: and whether they have received mine, I know not. I have had no anſwer to the melancholy account which I gave of myſelf!——I found that I could get moſt by ſpinning, and to this I applied my whole ſtrength; but I ſoon diſcovered that I could not ſupport myſelf and theſe unhappy babes. The pariſh would not give me any relief, the officers alledging, that my huſband was a *certificate man*. In theſe circumſtances, I took the reſolution of travelling home, and laid out *five ſhillings*, all my remaining ſtock, in garterings, and ſuch articles; hoping to gain ſo much by the ſale, as might ſupport me and theſe children. Being much fatigued, we ſat down on the road ſide and fell aſleep; and ſome *gypſies*, as I ſuſpect, have robbed me. I am now ſo entirely deſtitute, I muſt beg or periſh, together with theſe children." She then wept, and entreated me to relieve her with ſome *ſmall matter* of food. The children alſo cried, and ſaid they were *very hungry!*"

F. And what did you ſay to all this?

D. I bid them be comforted; and conſider that God was *their* father, and if they would be *good*, he would not ſuffer them to periſh.

F. Was this all?

D. No; I told her I hoped ſhe ſpoke the truth; and though my father was but a poor farmer, he was a *good man*. The woman anſwered, not in the cant of a common beggar, "Then I am ſure he will relieve *me*.—The wealthy who give largely are not always ſo charitable as thoſe who have but little. It is my comfort I am in a *chriſtian* land, and that *chriſtian duties* are not ſo neglected, as to endanger my periſhing for want. The time was when

when I could relieve the diſtreſſed: but it ſo pleaſes divine Providence, I am now a *beggar* in my turn."

F. Where are theſe *poor people?*

D. In the barn: perſuaded of your goodneſs, I gave them a warm meſs of milk-porridge. Had you ſeen their tears of joy for this *ſmall* relief, you would have wept with pleaſure and compaſſion. I am ſure you would, my father! I am perſuaded her tale is true.

F. Well, *Mary*, I commend your mercy, and hope you are not impoſed on. There is nothing ſo like truth as falſehood; but the circumſtances of this ſtory are not improbable. *Drunkenneſs* among ſome who are poor, and *careleſſneſs* among others who are rich, joined to the occaſional wrong judgment of pariſh officers, with ſome *defects* in our *poors-laws*, often expoſe the indigent to great miſery. It is not enough that the earth brings forth abundance for us all; there muſt be piety and ſkill in the diſtribution of it. Perhaps this woman might be *too impatient:* but how ſhe could ſtay at home and ſee her children periſh for want, I know not! There can be no doubt of their *preſent* miſery, and therefore, my dear *Mary*, you have judged well.

D. I could not *paſs by on the other ſide* without violence on my compaſſion.

F. So far you acted like a humane girl, and as God intended:—Yet, ſtrictly ſpeaking, there was no religion in this, *Mary*, unleſs you conſidered that ſuch a deed of mercy, was required by the laws of *Chriſt*.

D. I did conſider that it is: therefore I ſaid I could not paſs by on the other ſide; yet I cannot ſay that *compaſſion*, was not my chief motive.

F. Compaſſion in ſuch circumſtances, only proves how agreeable the laws of God are to our beſt affections; and how theſe, as well as the underſtanding, prompt us to obey thoſe laws, on which temporal and eternal happineſs depend.

D. Compaſſion then is but another word for humanity; and the recollection of what we are *commanded* to do: and *doing* it, is religion.

F. When we do good, and intend to obey God, we act religiouſly. Thoſe who, in ſuch a caſe, doubt of their ſincerity, abſurd themſelves.

D. But pray, my father, are there many impoſtors who go about in *this manner?*

F. I fear there are too many: and prudent people are cautious not to repoſe confidence without *enquiry*, leſt mercy ſhould contribute to crafty theft, or baſe ingratitude.

D. I am ſorry there ſhould be any one ſo vile, as to abuſe *humanity*, and impoſe in ſuch a manner on good chriſtians! This may deſtroy all confidence, and render the *beſt*, cold and inſenſible to the real diſtreſſes of their fellow-creatures.

F. Not the *beſt*, *Mary!* When we conſider what complicated miſery there is in the world, and how utterly incapable the *aged* and the *infant* are to get their bread, the ſafeſt error, is on the ſide of *humanity*. We hear of inſtances of groſs impoſitions, but the ſame ſtory told different ways, multiplies the number of ſuppoſed facts: and therefore I am well perſuaded, in *many inſtances* we take part with *cruelty*, inſtead of *mercy*. I am rejoiced to find *you do as you would be done by:* this is the law and the prophets: by this inclination the human race is united, and receives the glorious mark of *rational* and *religious* diſtinction. It was for this the Redeemer of mankind came into the world: he taught us the glorious leſſon, what *man ſhould be to man*, that "righteouſneſs and truth might kiſs each other." Nothing is more agreeable to our nature than *mercy*; it is the higheſt mark of That true greatneſs, which is maintained by *chriſtian* principles, ſo far above the tenets of all other religions. I hope you will never be wanting in a careful diſcharge of ſuch duties, to the utmoſt of your power, be it ever ſo ſmall.

D. I hope I ſhall not.—I had rather die than forget my duty.

F. Let us walk on to Sir *George Friendly*'s, and tell him the ſtory. He thinks that diſtreſs is entitled to commiſeration, let the cauſe be what it may, diſtinguiſhing the qualities of perſons, and the occaſion of their miſery: he never throws out any taunts or reproaches *at a venture:* if he doth not *relieve*, it is becauſe he does not *believe* the ſtory; or that his fortune or intereſt do not reach to the ſuccour of it. His advice and admonition are frequently more valuable, than the liberality of thoſe, who forgetting what charity means, inſult you whilſt they give.

D. I remember the account given of *Job*; thoſe about him who called themſelves *his friends*, accuſed him of crimes he was not guilty of, and ſuppoſed his misfortunes to be puniſhments for his ſins, inſtead of trials of his virtue: he calmly anſwered, "If your ſoul were in my ſoul's ſtead, I could heap up words *againſt you*, and ſhake my head at *you*."

F. They certainly deſerved ill for reproaching him:

him: but behold the difference! He being a man that feared God, would not reproach where he thought accuſation could be of no ſervice; nor act from any ſpirit of reſentment. On the contrary, he ſays, "I would ſtrengthen you with my mouth; and the moving of my lips ſhould aſſwage your grief."

D. I think this ſtory is related of a good man long before the coming of *Chriſt*; but how exactly it correſponds with the chriſtian doctrines.

F. You know that *Chriſt* declares he came not to deſtroy, but to fulfil the law; meaning the law of *moral* obligations, and the duties of *humanity*; explaining them farther than the *Jews* had any notion of; for our *Saviour* requires us to do as *Job* did, return *good* for *evil*.

D. We need not go ſo far back as *Job:* we have very near us, a ſtriking inſtance of ſubmiſſion under the ſharpeſt kind of miſery in old age.

F. You mean dame *Tempeſt:* I ſaw her yeſterday: her caſe is bad; but ſhe doth not complain of much pain.

D. Poor old woman! ſhe is decrepid, and ſo haggard, ſhe looks like a *witch*, as ſome of our neighbours imagine her to be. I have heard people ſay there are witches; but I never rightly underſtood why an old woman ſhould ſell herſelf to the devil, for no other purpoſe than to do other people miſchief; or to entertain herſelf with a ride in the air on a broomſtick; and at the ſame time be deprived of every comfort of life, except her *hopes in death*.

F. Hopes in death! If there were a compact with the devil, death would give him full poſſeſſion of the party! Be aſſured, that *witches* are nothing but the children of a ſick brain. To imagine that the Lord of nature ſhould impower the Prince of darkneſs to make a poor old woman the inſtrument, "to untie the winds, to fight againſt churches, to ſwallow up ſhips in the waves; to lodge the bladed corn, or blow down trees, is very ſtrange and wonderful! That human nature, in its laſt ſtages of miſery, ſhould ever be imagined to invoke the devil, becauſe ſome favourite child, neglected by the nurſe, has fallen into a *well*; or having refuſed a *farthing* to a poor old woman, ſhould ſoon after be taken with a fever and die. It is true, I have heard my maſter ſay, that in *Portugal*, in his time, he had been witneſs to the burning of people, probably inſane perſons, for having ſuppoſed commerce with the *devil*; or being led to *do miſchief* by an evil inſtigation, which they call the *Demonio*.

D. How came this folly ever to reign?

F. Superſtition hath been the cauſe of every kind of miſchief: for this is the *Demonio* with whom they accuſed others of converſing.

D. Perhaps the devil inſtigated the *accuſer* with cruelty.

F. You ſee this poor *dame Tempeſt:* her eyes are covered with a dreadful ſalt and burning rheum; ſhe trembles in ſpeech; her hearing is much impaired; her garb is the emblem of poverty, compoſed of various colours, being patches with which induſtry and miſery have loaded them. The variety of her wretchedneſs makes fooliſh people believe ſhe is in the *pay of the devil:* and very bad pay it would be.

D. If a ſuppoſed commerce with the devil is witchcraft, is there not more reaſon to believe, that young men or women enjoying plenty, and living in vice, communicate with the evil ſpirit?

F. True: I have ſeen this poor old creature picking dry ſticks for fuel to warm her ſhivering limbs, trembling at once with age and the palſy; whilſt ſhe mumbled over her prayers to God, that he would be pleaſed to take her from ſuch a load of calamity!

D. Is there any thing in what they call an *evil eye?*

F. My maſter once told me, he was the innocent cauſe of frightening a number of women and poor peaſants in *Perſia*, upon his walking near the huts, where they kept their *ſilk-worms*, leſt, as they ſaid, he ſhould have an *evil eye*. If I look at ſcarlet, it makes my eye *evil*, ſo far as it pains me. Angry or laſcivious eyes communicate impreſſions, and ſo do weeping ones: if this be witchcraft, you or any one may fall under the power of it. And if a miſerable old woman has an appearance of rheumy eyes that frighten the unwary, it may make ſome evil impreſſion on a *childiſh* or a *ſickly fancy*.—Among birds and beaſts I have heard ſtrange things; as that a *ſquirrel*'s eye meeting a *dog*'s, he has dropt from the tree and become a prey to the *dog*.—A *partridge*, it is ſaid, is bewildered on meeting the eye of a crouching *ſetting-dog*.—A *mouſe* fixing his eye on that of a *ſnake*, has run round him crying, and, contracting his circle, at length leapt into the mouth of the *ſnake*, which

was

was opened to receive it. I have been well aſſured of a circumſtance which happened in the *Weſt-Indies*. A *hare* catching the eye of a *rattle-ſnake*, was obſerved by two gentlemen who were *riding-out*, to be fixed *immoveable*, ſuppoſed to be by *fear*, till at length the ſnake appeared, and went round her. The hare overcome by this antipathy, and loſing her powers, was gorged alive. Being thus encumbered, the gentlemen found it no dangerous taſk to kill the ſnake.

D. I believe this may be true, for I am told, if a *horſe* ſees a *lion*, he loſes the power of running from him.

F. Perhaps it is from ſuch antipathies, the paſſion of fear, in ſome rational creatures operates thus powerfully: and from hence the notion of *witchcraft* may derive its origin. As to eyes, *Mary*, a *young woman's*, in their perfect ſtate, are generally more *dangerous* than the *decay of nature in old age*. That *evil ſpirits* did poſſeſs men, in the days before the coming of *Chriſt*, and during his miſſion, is beyond diſpute: but they had no ſuch power given them, as we fondly aſcribe to *witches*. If we may believe the *Portugueze*, their prieſts *exorciſe evil ſpirits*; but this is evidently as much *prieſtcraft* to amuſe the vulgar, as the prodigious quantity of proviſions conſumed by the idol *Bel*; the trick of which was diſcovered to the king by the prophet *Daniel*. No longer ſince than the ſpring of 1750, *Thomas Balley* was convicted at *Hertford* aſſizes for drowning *Ruth Oſborn*, a poor old woman, reputed a witch. He was hanged; and afterwards hung in chains at *Tring*.

D. It is true to this day, there are ſome girls ſo ſilly as to impute witchcraft to ſuch as poor dame *Tempeſt*, for no better reaſon, that I can find, than an appearance of *extreme wretchedneſs, in extreme old age*.

F. Two things terrible to the happy and young!

D. Alas, my father! this poor creature has ſeen *better days*; but out-living all her children, and her friends, and condemned to a ſolitary cottage, ſhe hath appeared as an outcaſt of the human race. As long as ſhe could work, ſhe diſdained to beg, or be ſhut up in a *poor-houſe*, to live on a pariſh rate: now ſhe hath a holiday, for ſhe cannot work: the pariſh allows her a *ſhilling a week*.

F. Sad holiday! Learn from her, what human nature is ſubject to, and be humble as the duſt of which you are made. Let us continue our good offices, and practice towards *one* at *leaſt*, what we ſhould do to *all*, as far as Providence hath put it in our power.

D. I go often to ſee her, and ſhe receives me with joy. She ſpeaks with the freedom of a ſenſible old woman, and ſays, "*Mary!* thou art an *angel* ſent from heaven to help me to die in peace with this world. You put me in ſuch good humour, I entertain ſo much the ſtronger hopes of happineſs in the life to come. What can the ſilken ſons and daughters of the world do, when they are arrived at the verge of eternity? What can they do but *pray* and *die?* Not that I pity the *young* who are growing up; let them look to themſelves: it is their preſent lot to *live*, it is mine to *die*. I *pray* for them, that they may ſo conduct their lives as to make their *deaths* happy. What can I do better for them?"—Thus doth this poor old woman talk: and yet ſome of our neighbours actually take her for a *witch*.

F. It is becauſe they are no *wizards* nor *conjurors*. You know not what abſurd inferences are drawn by *malice*, *envy*, or *ignorance*, from appearances. Every one *ſees*, but few *underſtand*. It is not *poverty* only which is expoſed: *riches*, not well employed, create more cordial *enemies*, than true friends. Some ſhort-ſighted creatures, whoſe minds are clouded with folly and the prejudices they have early imbibed, draw ſtrange concluſions. Some trivial circumſtance in this old woman's conduct, in which ſhe probably gave proof of underſtanding ſuperior to theirs, has induced them to think ſhe is a witch:—and therefore they think it *piety* to leave her to *periſh*. They do not reflect that if ſhe really were an inſtrument of the devil to plague mankind, theſe *cruel judges* would be the firſt objects of her reſentment: They ſhould conſider *cruelty*, *as commerce with the devil*. When I ſay this, *Mary*, I tell you alſo to regard your *fooliſh* acquaintance as objects of your *compaſſion*, not your *anger*. Reflect how happy you are, not to be ſo ignorant: the *witch* is in their *minds*, not in poor *dame Tempeſt's ſpirit*. You remember the fable of the aſtronomer viewing the ſun through a teleſcope. He imagined he had made a *wonderful diſcovery*. A fly having ſettled on the center of the optic-glaſs, the nature of which is to magnify objects to an amazing degree, he fooliſhly imagined he ſaw a *monſter* in the *ſun*; which, from the millions of miles

this luminary is diſtant from the earth, he conceived the monſter to be ſo vaſtly bigger than the earth itſelf, he might *devour us all at a breakfaſt*. This ſage philoſopher alſo ſuppoſed further, that if this huge monſter could live in ſuch an immenſe body of fire as the ſun, ſhould he at any time make the earth a viſit, he would put us all in a blaze, and there would be an end of all the world.—Theſe were concluſions natural enough: you ſee the philoſopher happened to fall into one capital blunder, for the object was not in the *ſun*, but in the glaſs through which he looked at the ſun.

D. A very good leſſon not to draw concluſions too haſtily. Do you think *witches* owe their being, to *accidents*, and falſe appearances.

F. I make no doubt but credulity and falſe reaſoning, *ſuperſtition* and *fear*, have made witches, thro' many ages. It is but a few years ſince ſome fooliſh people in this neighbourhood, ſeized upon a poor old woman, and would fain try if ſhe could ſwim *with her legs and arms tied*. One of them more ſhrewd than the reſt, begged they would wait till the reverend doctor came home. Upon the cauſe being referred to him, he humoured their folly by ſaying, "I alſo know how to diſcover, whether a perſon is a witch or not;" then looking hard at ſeveral of her accuſers, declared, "I ſuſpect that ſeveral of this woman's accuſers are *witches*, and therefore think it but juſtice to try the experiment firſt upon them." You may eaſily imagine this device had the effect which he intended. They were at once ſtruck with *terror* and *ſhame*, and ſlunk away; diſperſing probably with leſs *ignorance* and *malice* than they had aſſembled together.

D. What evils will not the folly of mankind lead them into? I will endeavour to laugh my acquaintance out of their conceit, and turn their prejudices into *pity* and *compaſſion*.—Do you know, my father, that amidſt the *miſeries* which watch round Dame *Tempeſt*'s bed, in addition to what I told you, ſhe ſays with a ſmiling countenance, "*Mary*, you are young, and have yet ſeen but little of the miſeries of mankind. You behold ſome of them in me; but think not that mine are the greateſt: I am perſuaded many ſuffer much more: I am contented to die: death is deſirable: what can I wiſh to live for? Often have I heard people, ſurrounded by every earthly bleſſing, drawn near their journey's end, declare they would not live their time over again for the wealth of both the *Indies*: what then have I to complain of, ſo long as my *conſcience* doth not reproach me? What think you of the tortures of thoſe whoſe conſcience torments them with the fear of puniſhment for their miſdeeds?" Thus ſhe talks; waiting her diſſolution! She ſpends much of her time in ſleep, though ſhe is afflicted with the *palſy* and *the piles*.

F. We muſt provide ſome proper things *(a)* for this poor old woman. Did you not think her diſcourſe very intereſting?

D. She could not well expreſs ſo much as ſhe meant.

F. You ſee what it is which moſt people covet: Let *old age* be attended with ever ſo many advantages, the eyes will ſink, generally the jaws grow toothleſs; and the whole frame meagre and feeble, "ready to fall aſunder, and let drop the ſoul." What a miſtaken bleſſing it often proves, when turned to "a long, naſty, darkſome hoſpital, with vain doubts, idle cares, and overcaution." Theſe often invade the mind, which ſympathizes with ſuch bodily decay. Happy he who retains his powers to the laſt, and diſcovers that bright proſpect of eternity which the cloud of his youthful affections had concealed from his eyes! Wiſe men grow ſtrong by weakneſs; and as they ſtand on the *threſhold* of the world to come, they view the world paſt, as a ſtage whereon the author of nature intended they ſhould act a part; and *glad they are when it is performed*. So much to *ſay*, and *do*, and *ſuffer!* ſo many *errors* and *ſins* committed, for which they are conſcious of being accountable!—It is no wonder this ancient woman, in the ſimplicity of her heart, ſurrounded by a multitude of calamities, ſhould make the remarks ſhe hath done.

D. Indeed, according to your deſcription of old age, which mankind wiſh to arrive at, it is not wonderful there ſhould be ſo many who are *tired of living*.

F. I have lately heard of ſome *old men of condition* afflicted with painful diſorders, or perplexed affairs, though they had a fair proſpect

(*a*) See Appendix, Vol. II. *Recipe* N°. I.

of

of dying in a few days, weeks, or months, yet they committed violence on their own perſons, to end their wretched being.

D. Good God, is this poſſible! Out of mere impatience? I ſuppoſe they were mad!

F. Mad in *heart*, and oftentimes in head. But generally we find that ſelf-murder ariſes from infidelity. He who lives as an unbeliever may be ſuppoſed to die as ſuch: ſtill we eſteem him mad.

D. It ſeems to be madneſs not to believe. Amidſt all the miſeries of this poor woman, I have contracted a reſpect for her, mixed with ſuch tenderneſs, that I take pleaſure in doing her all the good I am able. I have deſired the daughter of one of her cottage neighbours to have an eye to her, telling the girl, to remember that thoſe who pity the *poor* in ſickneſs and old age, *God* will pity them!

F. Dear *Mary*, the concern you expreſs for this old woman, from whoſe ſituation perhaps I am not myſelf far diſtant, gives me great pleaſure. Carry ſome of our *plumb-cake* to her, and a quart or two of our ale to cheriſh her; tell her you will viſit her again ere long. Enquire if ſhe would have you pray by her bed-ſide, or read any comfortable leſſon of peace to her ſoul.

D. You cannot employ me more agreeably. Whatever I ſee affords her comfort, comforts my own ſpirit.

F. What were the patriarchs of old, God's choſen ſervants, when they arrived to their extreme old age? Their ſons and daughters adminiſtered to *them:* It hath not pleaſed divine Providence to leave any of her's alive!

D. And what are all the pleaſures which the gay world ſo eagerly purſues, compared to the ſatisfaction of relieving a fellow-creature in ſuch diſtreſs!

F. True, my child! How ſtrange a falling-off it is, from the kind intentions of Providence, which hath made our pleaſure and our duty one and the ſame object, when we court only the *amuſements of fancy*, or the *fallacious pleaſures of vice!*

CONVERSATION V.

Force of Compaſſion and generoſity of Temper. Trial of reſtoring to life Perſons appearing dead by ſuffocation and other means. Power of Muſic, its nature and properties, and what kind is moſt pleaſing to the Engliſh and Scotch.

D. HAD you rather preſerve the life of a *dog* than *kill a lion?*

F. Moſt certainly: except that by killing a lion I might preſerve dogs and horſes and men alſo. I have ſometimes thought, *Mary*, that if I were a *great* general, and had obtained a ſignal victory by the ſlaughter of forty or fifty thouſand men, and the devaſtation of half a dozen provinces, I might have my name recorded in ſtory by a very good, or perchance a very bad writer, and then ——

D. What then, my father? Should you therefore be the more acceptable in the ſight of God?

F. I might act my part ſo well, as to prevent as many more being killed.

D. But you ſay it is more glorious to be engaged, where only the *preſervation* of the lives and happineſs of others is concerned.

F. Ay, *Mary*, inſtead of being ſhut up in a muſty folio, in which, after a few years, nobody looks, is it not more glorious to live under the protection of the *great Author of nature*, who reigneth for ever? Long it may not be before That period, when no traces ſhall remain of kings or generals, armies or fleets, the boaſt of heraldry, or any thing that *wealth* or *human power* can give! What advantages can theſe afford, compared to one humble deed of mercy, offered with a contrite heart, as incenſe to Him, at whoſe preſence the *earth* trembleth from her foundations, and ſeas and mountains overwhelm her children!

D. Where then is human pride?

F. When compaſſion pleads, pride hides her face with ſhame.

D. If prompted by compaſſion I follow my deſire of doing good, I rejoice: when I recollect

my negligence of opportunities of being uſeful, my mind reproaches me, and *I am ſad.*

F. This is the caſe with all mankind, according to their degree of ſenſibility. Men are of different tempers: thoſe who do not *daily* conſider their eternal obligations to *mercy*, forget what relation they bear to God, and their fellow-creatures! There are ſuch properties in *compaſſion*, that when we obey the impulſe of it, and ſee it exerciſed towards worthy objects, we not only approve, but eſteem our approbation as an *excellency* in ourſelves. It is thus we are led to hope for the mercies of *God*, who is infinite in all perfection. For want of language, we call his protection of the children of men, by the ſame common name of *compaſſion*. Nobleneſs of diſpoſition, implies tenderneſs of heart. In common life, *ſeverity* of temper, however *juſt*, is never *amiable:* and for the ſame reaſon, though a juſt man appears venerable, it is for the *good man* we dare *to die*. He who beholds the ſuppliant with bended knees, and tears which he has reaſon to believe ſtream from an honeſt heart, never *will paſs by*, as the prieſt in the parable. What comfort can ſuch a conduct produce, with regard to our hopes of happineſs after death?

D. No comfort: but when *prudence* and *ſelf-preſervation* give us room to ſuſpect we may err by the force of *compaſſion*, *how* are we to act?

F. Motives of compaſſion *may* lead us into evil; and if we *do things contrary to reaſon*, we are accountable for the *abuſe* of reaſon. Thoſe who have a right to hold the rod over us, have a right to *uſe* it: but we ſhould rather weep than rejoice at the occaſion of chaſtiſing others; and conſequently do it with the mercy which a ſenſibility of human frailties demands in behalf of each other. This is not a ſubject to create any alarm. As the heavens are higher than the earth, and the thoughts of *God* above the thoughts of *men*, we may hope to receive with ample intereſt, the mercy which we ſhew to others. Can the father's pity, or the fond mother's maternal love: can the faithfulneſs of the friend, or the affection of the brother, equal That love which God hath ſhewn to men; and continues ſtill to ſhew with unwearied tenderneſs? If it cannot, let us rejoice in the reflection, that if we being *evil* can give *good* things; how much more may we hope for, from the mercies of the one perfect God and Father of mankind!

D. This is a thought which at once humbles and exalts the mind. But is it not a painful ſtate, to be miſerably poor, and at the ſame time tenderly compaſſionate?

F. Not ſo wretched as to be rich, and not compaſſionate. You do not attend cloſely to the main point: it is the *heart* which God requires of us, not the *purſe*. The wealthy, being charitable, will *give*; the indigent, though charitable, *cannot give*; they cannot be liberal with *money*. But obſerve how the world is governed in this inſtance: Who among the children of men, has it not in his power to do good offices? We can hardly *think*, without its doing good or evil to ſomebody. He muſt be indolent beyond deſcription, who neither by good words, nor good deeds, renders himſelf of ſervice to any body.

D. We have diſcourſed much on the diſtreſs of this poor old woman: I have not told you of an event which afflicts me ſorely! My dear little *Ophelia Chance!*

F. What of her?

D. She is drowned!

F. Drowned!—when!—how!—What muſt her parents feel!

D. She ſlipt into her father's pond, and was taken out dead, though the gardener ſaw the child, not three minutes before, playing on the bank.—They rolled her on a caſk; held her up by the legs with the head downwards; and uſed all other means to make her diſgorge the water, they *imagined* ſhe had ſwallowed; but in vain! The ſweet child is dead!—

F. I am ſorry for it! and the more, as they have probably killed her by ſuch rough uſage!—I have lately procured a *recipe* (*a*) which hath done wonders in ſuch caſes of apparent drowning.—They ſay the remedy hath been alſo tried with great ſucceſs, where there has been a ſuffocation from noxious vapours in mines;—from the ſteam of charcoal;—from the condenſed air of long-unopened wells or caverns;—and from vapours ariſing from fermented liquors.——It hath alſo been tried with equal ſucceſs, in a few caſes of *apoplexy*, and other *fits*, with a very little variation in the manner of treating theſe accidents. There have been ſeveral caſes of people recovered, who had remained a long time under water, and for ſome hours afterwards appeared without the

(*a*) See Appendix, Vol. II. N°. II.

the ſmalleſt ſymptom of life: and there is one caſe, well atteſted, of a woman who was upwards of three quarters of an hour under water, and who did not diſcover any viſible ſigns of life, ten hours after ſhe was taken out; and yet recovered to be perfectly well in leſs than a month. —It hath been experienced, in ſeveral inſtances, that children ſeemingly dead, when extracted from the mother's womb, have been enlivened, by the introduction of common air into their inteſtines.

D. Do you believe this, and recommend the *recipe*, as a remedy to be truſted to?

F. Yes; in the laſt extremity: nobody wantonly tries the experiment, whether they can be recovered from drowning or ſuffocation.—And when remedies for ſuch deſperate caſes appear *reaſonable*, and for the moſt part eaſy to be obtained; and when uſed with a ſmall ſhare of common-ſenſe, have proved efficacious in ſome inſtances, they are valuable to mankind; not only to improve ſcience; to preſerve a life to the community; to relieve a diſtreſſed parent or friend; but in general to promote the cauſe of humanity (*a*).——Do you obſerve yon *hind*, how he ſtands with his mouth open, fixt like a ſtatue?

D. I hear the ſound of muſic. Let us go nearer.——

F. No wonder our friend is ſtruck with ſuch delight! Heark!—It ſeems to be Sir *George*'s ſiſter: a very amiable and ingenious lady, remarkable for a charming voice, and great ſkill in muſic, as well as her ſuperior underſtanding and politeneſs.

D. There is a ſecond female voice.

F. I ſuppoſe it is her daughter, who is no leſs diſtinguiſhed: ſhe is ſiſter to *Amelia* and *Eleanor*, of whoſe deaths I have much to tell you. Theſe ladies are ſinging in the temple, to which they have given the name of *Piety*.

D. I hear a *third* voice.—They make an enchanting harmony!

F. It is the *echo*, ſounding like a third voice. This is the accordance of Nature, which ſeems to give this token of her being pleaſed.—— How charmingly melodious!

D. I never was ſo ſenſible before, that muſic could have ſuch effect upon my ſpirits.

F. Do not wonder, ſince even beaſts feel the ſweet ſounds of harmony trickle through their veins: the proud ſteed, pricking his ears, and neighing loud, when the ſhrill trumpet ſounds a warlike tune, ſeems to diſdain the ground he treads upon: or ſee the gallant hunter courſing over the plain, how eager in the chace. You have obſerved the long-eared hound, ſweeping the morning dew, cheared with the lively horn. I have alſo ſeen the ſluggiſh cow, bound o'er the furrow to the horn's mellow ſound; or ſtand gazing with ſavage eyes, as if informed with *reaſon*, by the inchanting powers of muſic.

D. I have obſerved how beaſts are affected.

F. We ſee the force of muſic, when brutes learn to diſtinguiſh by ſounds what they are to do, as in the caſe of *cavalry*. The terrors of many a bloody day, have been diverted by the clang of arms, and the ſound of cannon. It is to the notes of muſic the infantry march, and begin the conflict.

D. Is it not an abuſe of muſic to make it inſtrumental to the deſtruction of mankind? This hath power to ſoothe men, even in madneſs. Did not *David*'s harp control the rage of *Saul*, and cure the wild diſorders of that wretched monarch's brain?

F. For the time it had this effect; till at length, the better he played, the more *Saul* ſeemed enraged. Jealouſy and envy were not to be conquered by the force of muſic.—Often have I received much pleaſure, even from the rude clang of bells: they have delighted my fancy; cheered my ſpirits; or ſoothed my melancholy. There is a kind of power in the expreſſion of ſoft words, clothed in ſweet ſounds, that "makes man's breaſt a lyre, on which himſelf doth play," and thus enraptures his own ſoul.

D. You talk in rapture, my father, as if muſic much delighted you.

F. It would aſtoniſh you to think, what vaſt variety of ſounds are made by the ſame voice: how different voices play upon the heart: how the ſame inſtrument, touched by different hands, or different inſtruments by the ſame hand, create an amazing variety of effects upon the mind. I have heard it ſaid, that muſic is a ſcience, in which no man was ever perfect. It is harmony from

(*a*) We are indebted to Dr. *Johnſon*, who was in the ſervice of the United Provinces, from whence he brought this knowledge.

from whence we derive all our powers of receiving pleaſure: God is the fountain of That which reigns in heaven.

D. Do you think any part of the joys of heaven conſiſt in *muſic?*

F. So far as we can judge of the compariſon of things, which moſt delight us here on earth, it will be ſo.—The muſic we now hear, is only of two human voices; yet, being ſtrong and ſweet, and managed with art, with the advantage of ſituation, how it delights!

D. Do old people ſing?

F. I once knew a man of threeſcore and ten, who ſung well. The muſic we now hear, calls to my remembrance thoſe days, when youth gave me a quicker reliſh of ſuch kind of pleaſure.

D. You are yet pleaſed ſo much with muſic, my father, I wiſh I could ſing well.

F. Be contented: I am rather glad you can ſing *no better*. As far as you are ſenſible of its power on the heart, attend to it moſt, when it is employed in the worſhip of God. I have told you, that many a girl has been undone by *ſinging well*, from the temptation ſhe afforded: if harmony captivates the mind, and muſic is the voice of love, you ſee the foundation of my caution to you. It is the harmony of the thoughts and paſſions which conſtitutes virtue. The ſound of the human voice, muſt ever make the deepeſt impreſſion on the human ſoul. The tone of command, or the ſupplications of miſery, have both wonderful powers; and the voice of the woman, to whom nature hath been indulgent, if ſhe employs it to the true purpoſes of promoting virtue, muſt be of great advantage to it; and on the contrary, if ſhe uſes it in the ſervice of *vice*, it will do equal miſchief. As to myſelf, it is true that during a certain time, till harmony itſelf grows dull, by my weak powers ſinking, nothing exalts my ſoul ſo much as the ſweet ſounds of muſic, theſe being adapted to manly ſenſe and piety. Whilſt theſe ladies raiſe their voices ſo high, and ſing ſo clear and melodiouſly, every creature round ſeems to be enraptured. Poets have feigned, that trees have liſtened to melodious ſounds. This conceit may have derived its origin, from the vibration created by ſound in the ſtilleſt weather, by which it is poſſible the leaves may *move*: and when the heart is cheered, the tree may *appear* as if it ſhared in the pleaſure of the harmony gliding thus gently through the air, courting the kindneſs of the leaves (*a*); and whilſt it fills the ſoul of man with ſuch compoſure and ſweet concord, we ſeem prepared for the bliſs of angels!

D. My dear father, have you been reading *poetical* deſcriptions of muſic, that you talk thus?

F. I have, at ſome time of my life, read deſcriptions of this kind: now I ſpeak what I *feel*. I have no kind of knowledge in muſic, having been too buſy to learn, though I have an ear. There are yet ſome moments, when I am alone, in which I can addreſs God in words clothed in ſounds, that to my own fond heart, afford a pleaſure beyond my power to repreſent to you: but I could not repeat exactly the ſame; nor doth this zealous ſinging-fit happen often.

D. How happy would it be to die in ſuch a mood as might beſt prepare the ſoul with peace and harmony! I have never yet heard muſic ſo enchanting, as the voices of theſe good ladies, in concert with their *echo*; but I cannot diſtinguiſh the *words*. I am for *ſenſe*, as well as *ſound!*

F. When I hear ſounds that pleaſe me, without being able to diſtinguiſh the words, I give ideas to them; and by the force of my own thoughts join in the melody. But I can tell you that they have been ſinging an *hymn*, compoſed by Sir *George* himſelf; though he doth not put himſelf off for a poet, except to oblige his ſiſter and niece.—Heark!——

——————O heavenly Muſe, deſcend!
And with thy harmony defend
Our ſouls, from guilt and baneful care,
And every vile pernicious ſnare!
Guard us, O guard us, mighty Pow'r above,
And keep us ſtedfaſt in thy ſacred love!
And whilſt *theſe objects* thus delight our eyes,
Let no illuſions vile thy truth diſguiſe!
O Father! ſtill our notes inſpire,
And make them ſweet as *David*'s lyre!
Fill them with extacy divine,
And raiſe our ſouls to bliſs ſublime!
Hear Heav'n our pray'r, and let our cry
Aſcend with fervor to the ſky!

What

(*a*) "I've read how things inanimate have mov'd,
"And as with living ſouls have been inform'd,
"By magic numbers and perſuaſive ſound."

What they are *now* ſinging, was compoſed by the miniſter of the pariſh, on occaſion of opening the *county-hoſpital*, for the *ſick* and *lame*, where the poor are ſuppoſed to ſend up their petition in theſe words:

" Thou ſtill ſhalt be our grateful theme!
Thy praiſe we'll ever ſing!
Thy goodneſs the refreſhing ſtream,
And Thou the laſting ſpring!
May all the pleaſing pains they ſhare,
Be crowned with ſucceſs!
The preſent age applaud their care,
And future ages bleſs!"

D. Are theſe ſuppoſed to be the ſentiments of the poor objects who are admitted? Would they not have the ſame reaſon to thank God, if they were cured at home, with their families about them; and if they die, to expire amidſt domeſtic comforts?

F. Your queſtion is not a fooliſh one, *Mary:* but ſince the poor have not generally adopted the cuſtom of *ſaving* any thing, and vaſt improvements are made in *ſurgery*, *phyſic*, and *building*, the charitable and affluent part of our fellow-ſubjects have taken this turn. There is another reaſon: country gentlemen leave their pariſhes, and when *in town*, very rarely execute any parochial office: hence, many a pompous and uſeful building devoted to *mercy*, has reared its head, making proclamation of a *good* diſpoſition and a *bad* one, namely, benevolence and indolence; *good-will* to mankind, but no inclination to ſhew it by *labour*.

D. This ſeems to be more than probable; but ſtill I hope it produces good. Pray, father, what is the fineſt and ſweeteſt muſic?

F. To a man, ſome ſay, it is the voice of the woman he loves: and as this opinion ſeems to have truth for its foundation, I adviſe you when you marry, always to ſpeak to your huſband in the *note of kindneſs*.

D. I thank you: indeed I believe that no muſic will be ſo ſweet to me, as the voice of the man I may love and honour, as my huſband; but I mean *ſtring*, or *wind* inſtruments.

F. The grandeur and variety produced by an organ, ſeem to render it the ſovereign of inſtruments: I wiſh I could tell you that it was always properly played upon. You remember what I told you of Sir *Thomas Friendly* (*a*), Sir *George*'s father. The old gentleman was much offended at the manner in which organs are often played. Some *organiſts* make a diſſonance, ſerving neither for devotion nor entertainment; highly *improper for a church*, and ill ſuited to a *merry-meeting*. And as to the *ſcreaming* of children, neither muſic nor devotion ſeems to have any ſhare in it. I have heard my maſter ſay, the more barbarous the taſte of muſic in any country, the more the ſinger exalts his voice.

D. Then our children ſhould be taught to ſing in a lower key, and more ſolemn manner.

F. Moſt undoubtedly: at preſent it ſeems to be a burleſque on *muſic* and *devotion*. I have heard a ſtory of a certain abbot (*b*) in *France*, who was a great inventor of muſical inſtruments: the king (*c*), in whoſe ſervice he was, commanded him to try what muſic he could make from the cries of *hogs*. The *abbot*, who was a man of wit, aſked money of the king for the purpoſe, and procured a number of hogs of different ages, and placed them in order, where they could not move, under an elegant tent covered with velvet: having contrived an inſtrument with keys, upon the principles of an organ, as he hit the ſtops, it anſwered to ſome ſpike which pricked the hogs, in the order they ſtood, and made them cry in ſuch a manner as produced a humorous kind of barbarous ſound. The muſic which is occaſionally heard in ſome of our churches, is almoſt as improper for devotion as this *hog-organ*.

D. Was not this a ſavage kind of ſport?

F. No doubt: but ſtill it created laughter. You muſt conſider what life is, and how happy it would be, if nothing worſe were done to divert mankind. Sir *Thomas* wiſhed to regulate the organ-playing, and the pſalmody, with regard to the meaſures of the tunes, and the piety of the fingers; that we might ſee hoary age cheered with *muſic*, and the remembrance of youth brought back with gladneſs of heart: that the young may triumph and rejoice in the God of their ſalvation; whilſt the vaulted roof echoes the pure ſounds of piety, and gives a foretaſte of heavenly bliſs!—When properly employed, theſe are the powers which dwell in harmony!

D. How I wiſh to ſee this accompliſhed! More than once have I beheld tears trickle down a poor girl's cheek, at ſome ſad tale, told in doleful

(*a*) Page 37. (*b*) Abbot De Baigne. (*c*) Lewis XI.

doleful ditty: why ſhould not *muſic at church* be ſo managed as to produce the effects you have deſcribed, and bring us with the more ſpeed to repent of all our ſins, and make our peace with heaven, charmed with piety diſplayed in ſweet melody!

F. My dear *Mary*, if it were managed with the warm art of ſkilful maſters, it might be ſo: but thoſe who will give half a guinea a night to hear an *unmeaning opera*, will not contribute half a ſhilling, towards the pay of great maſters in muſic, for church ſervice.—And if young learners, with trifling pay, are ſet to do the work, which requires the moſt laboured ſcience, we muſt not be ſurprized at what happens.—At the ſame time, I believe Sir *Thomas* did not know that there are *voluntaries*, ſo theſe pieces are called, for the organ, by ſome of the greateſt maſters (*a*), of which, I ſuppoſe, the moſt part are proper to be uſed in churches. But the misfortune is, the *youngſter* thinking highly of his own abilities as an organiſt, not being ſubject to any reſtraint, plays off his *flippery* ſtuff, to the diſquiet and diſguſt of the moſt ſober and ſenſible part of the congregation, when he might promote piety, and recommend himſelf to their eſteem.

D. Is not this like a clergyman's preaching a bad ſermon, when he has his choice of an hundred good ones, ready printed to his hand?

F. Happy were it, if the clergy in general would take more advantage of the labours of our moſt eminent writers. But as to *muſic*, there have been times when this and poetry, and even dancing, were devoted to the purpoſes of religion only.

D. It was ſo in the days of *David*.

F. Ay, and long after his time. It was not till the manners of mankind became groſsly corrupted, that theſe arts were proſtituted to amuſement, and vicious pleaſures. As the caſe now ſtands, *dancing* is no part of the *chriſtian* worſhip in any country: and I think that neither this, nor ſinging any thing but pſalms in your rude ditty, is ſafe for you. You have ſeen me tranſported by the power of muſic; but I always wiſh to make it ſubſervient to my religion, and to employ my attention to it, rather as a part of my *devotion* than my *amuſement*. I would have you conſider, how you may do every thing for the honour of God, and the eternal welfare of your ſoul. Pleaſure is the object we ſeek: let us endeavour to reach thoſe pure and heavenly joys, where angels chaunt the praiſes of their almighty Creator, and the ſounds of heavenly harps fill the bleſſed with uninterrupted joys through all eternity.

D. I know that it is my eternal intereſt, and ſhould be my ſincereſt pleaſure, to do all for the honour of God.

F. With regard to muſic in general, nature has a great ſhare in the pleaſure which it affords; I mean, that which ariſes from the *heart* and *fancy*, not from knowledge, as a ſcience; for this belongs to the head, and is the property of very few. When I was in the way of hearing muſic, I have often thought that our greateſt maſters frequently employed their art, rather to ſhew their power over an inſtrument, than to reach the heart, or delight the ear.

D. Is not this the very height of vanity?

F. It is the ſimplicity of harmony which moves the paſſions, and enraptures the heart.

D. Did our forefathers know ſo much of muſic as we do?

F. Their *knowledge* of it, as a ſcience, I apprehend, was much inferior to ours; and yet they ſeemed to have rendered it more powerful and expreſſive. I have heard my maſter ſay, they had not muſic for the *learned*, and muſic for the *vulgar*; but only of one kind; and it certainly made wonderful impreſſions on them. Some of our old ſongs, particularly the *Scotch*, and ſome compoſed in the ſame ſtyle in *England*, delight us much to this day. In proportion as it became more artificial, it hath loſt its moſt pleaſing effects. I have heard my maſter alſo obſerve, "that the power of the ancient melody, depended much on its union with *poetry*; and when particular ſounds, and a certain train of melody are impreſſed upon young minds, in an uniform connection with certain paſſions expreſſed in a ſong, this regular aſſociation raiſes thoſe ſounds, in progreſs of time, into a kind of natural and expreſſive language of the paſſions."

D. This is agreeable to what I mentioned of the impreſſions I feel. When ſound and ſenſe go together, it is natural to be the more pleaſed with both.

F. I have heard it ſaid that the people of one country are wonderfully affected with airs which are

(*a*) Handel, Stanley, Worgan, Green, &c.

are indifferent to another. For the ſame reaſon, you or I feel impreſſions from *Hoſier's ghoſt*, which a foreigner may not reliſh in the leaſt degree. The muſic I have been accuſtomed to in my youth, awakens the memory of the perſon who uſed to play or ſing, the place, and the objects which were connected with the ſounds. It recalls the remembrance of the cauſe which firſt excited the pleaſure in my breaſt, and ſtill diſpoſes my mind to the rapture which *poetry* and *muſic* afford.

D. I have heard you talk of *operas*, of which the gentry pretend to be very fond; though they are expreſſed in a language but few of them underſtand.

F. This my maſter uſed to ſay was a deſpicable piece of affectation; and that granting the ear may be tranſiently pleaſed with the air of an *Italian* ſong, it is the moſt trifling part of the effect of muſic: but *vanity*, *Mary!*—vanity prevails even over the ſenſe of *pleaſure:* and to avoid the imputation of a want of *taſte*, many talk of raptures their hearts never felt.

D. You think then, that a *country girl* may have a higher reliſh of a good *hiſtorical ſong*, than moſt fine ladies have of an *opera?*

F. Incomparably: look not up with envy at thoſe above you, when you are really enjoying more pleaſure than they feel: if muſic produces its proper effect on the hearer, to him it is *good muſic*. The *Scotch* ſongs are in a peculiar ſtyle, and more ancient than any *we* can boaſt of; and *generally* pleaſe us more than the muſic brought freſh from *Italy*. I have been told, however, that an *Italian* had ſome merit in correcting the the *Scotch*, and ſoftening down the parts which ſavoured of antient rudeneſs.

D. Are not our *Engliſh* ſongs as pleaſing and expreſſive as the *Scotch?*

F. We are more a compound of nations, and have but little remaining of our antient manners. Our genuine *Engliſh* ſongs are more in the taſte of *Scotland* than of *Italy*. It is *variety* that pleaſes: We find it ſo in the modulation of the voice in ſpeaking. Unleſs we riſe and fall with eaſe, and as nature dictates, ſpeech ſounds diſagreeably to the acute hearer.

D. Some ſpeak in a very unpleaſing manner, who one would imagine a very little inſtruction might ſet right.

F. Not where the dialect is very rude, and a wrong pronunciation taught, even from the mother's breaſt.

D. We are not all poliſhed in our language. Whether I *ſing*, in my own way, or only open my lips in common ſpeech, if I forget not the God who gave my tongue its utterance, I ſhall be happy.

F. That was ſpoken like yourſelf. Were this uſe of the tongue, the conſtant rule of men's ſpeech, life would derive a thouſand charms from it, which are now loſt in idle words, or the tumult of corroding paſſions. Mankind are formed by nature for mutual benefits; but as far as I am able to form a judgment of life, they make wounds in each others ſpirits by hard words, much oftener than they heal them by the language of true friendſhip. He who calls himſelf a *friend*, and is eager for applauſe in preference to the man he profeſſes to love, or through unwarrantable jealouſy and caprice of heart, is inſenſible of the wounds he gives, can know but little of the power of words.——Well, *Mary*, they have finiſhed their muſic. Ring the bell: let us go in and tell Sir *George* our poor woman's ſtory. Whether his heart be ſoftened by muſic or not, it is always tender.

D. I will take a walk here till you return: It may not be proper for *me* to appear *before Sir George and his lady*.

F. Leave That to me. I will make an excuſe for bringing you, as you are beſt able to relate what has happened to the woman. Sir *George* and my lady often enquire after your health, and, if I miſtake not, will be very glad to ſee you.

CONVERSATION VI.

The force of benevolence exerciſed by ſuperiors. The pleaſures and advantages enjoyed by a virtuous farmer and huſbandman, under a humane landlord. The farmer's eſtimate of the world. The importance of man to himſelf, as an object of the mercies of God, proved by the redemption by Chriſt. The pleaſures of huſbandry, derived from the contemplation of its uſefulneſs to mankind.

F. WELL, *Mary*, are you ſorry I introduced you?

D. By no means: Lady *Friendly* is a charming woman. She hath much goodneſs of heart, as well as ſtrength of underſtanding!—After I told Sir *George* the ſtory, as you heard, *my lady* took me to her apartment: ſhe talked to me with ſo much kindneſs, like a mother, I almoſt forgot myſelf. She aſked me many queſtions concerning my company, and way of living; and told me I anſwered them much to her ſatisfaction. Looking up to heaven ſhe ſaid, "God Almighty bleſs thee, my child; I wiſh I had a daughter like thee!" She gave me much good advice, to the ſame purpoſe as yours, telling me, to lend no ear to the *flattery of men*. Behold her preſent of this *printed linen gown*, a guinea for *ſhoes* and *ſtockings*, and this little book written by Sir *George* himſelf!

F. You remember what I told you of her.

D. I know, my father, your words are good and true.—But pray, what ſaid Sir *George* about the *poor woman?*

F. More than we muſt let her know. He is acquainted with the gentlemen ſhe mentioned, and will write to them to-night; alſo to the miniſter of the pariſh from whence ſhe ſays ſhe came; likewiſe to him where ſhe is going: in the mean time, I am to take care of her and her children, for which he has given me money. He ſuppoſes her relation to be true, and thinks the caſe moſt pitiable; that you acted admirably well in hearing her tale, and giving her and her children relief. Sir *George* is good in every reſpect, but particularly as a LANDLORD. Sometimes he contributes to the rational amuſement of his friends, by muſic and converſation: ſometimes he is employed in uſeful diſcoveries in agriculture: at others he is buſy in the means of managing the *poor*, by conſidering how he can beſt convey pious inſtruction to *them*, and inſpire them with induſtry. He alſo communicates information to the *rich*, by means of which they are induced to contribute bountifully, to relieve the wants of the indigent, and make them beneficial to ſociety. Thoſe who do not judge with candour, or cannot follow him in zeal, he does not much regard their opinion. He often meditates how he ſhall promote the intereſt of his tenants, as well as his own. He ſays, "there is no pleaſure equal to that of providing for each other, and living in peace and good neighbourhood."

D. This is talking like a good man and a *chriſtian*.

F. It is the part of all chriſtians to promote the welfare of others. Happy are thoſe farmers, *Mary*, who partake of the benevolence of ſo indulgent a landlord, and by doing their duty in the care of his land, receive the pleaſure and advantage which his virtues repay. There are generally faults on both ſides: but more people complain through ignorance, idleneſs, or vicious ſelf-love, than from real oppreſſion, or the actual miſery which invades their condition.—The *caprice* of the world, is the chief cauſe of the *miſery* of it.

D. I believe few tenants have the intereſt of their landlord ſo much at heart as you have: but landlords who think of huſbandmen as ſlaves, are tyrants.

F. Do you imagine that any *landlord* in this free country, conſiders *huſbandmen* as *ſlaves*, becauſe they work hard? We are all ſolicitous for our own preſervation: our laws are our guards: we do not depend entirely on the generoſity of individuals. There are good and bad men of all conditions, but huſbandmen are a numerous body of the moſt uſeful ſubjects, and ſhould be encouraged by all poſſible means. The *rich* are in no danger of us labouring people having too much property: the other extreme ſhould be avoided.

Our children, bred to labour, are ſo valuable, none of them ſhould be expoſed to any diſtreſs: Landlords or farmers, ſhould cheriſh them. The greater part of mankind, in all countries, live and die in a ſtate of indigence; and it muſt be ſo from the nature of things. Such as really know what *freedom* is, ſhould alſo underſtand, that if the lower claſſes of the people become poor to an *extreme* of wretchedneſs, they are apt to contract the ſame inclinations and indolence, as thoſe who live under *deſpotic* governments; and from being ſo depreſſed, are rendered the more *indifferent*, even to life. Whenever this happens, their ſtrength will decay; and they will be leſs active and laborious, than when their ſpirits are kept up by ſuch a diſtribution of the bounties of heaven, as may be expected from a *juſt government* and the humanity with which this ſhould inſpire individuals. True politics and true religion, *Mary*, harmonize amazingly.

D. This is very good doctrine: but have the rich generally ſenſe and virtue enough to *underſtand* it?

F. The *higher orders* to give, and the lower to receive *properly*, as a reward of honeſty and induſtry, is the ſum and ſubſtance of life.

D. I hope none of our landlords, *in this county* at leaſt, are inclined to tyranny.

F. Tyranny is a very hard word in a free country: You mean, that if every man did his duty to his neighbour, none would have juſt cauſe of complaint, and the earth would ſmile. I am told, that *we* are happier in general than the peaſants of moſt other nations: I am ſure there are few *landlords* who can call themſelves *happy* men, unleſs they redreſs the juſt complaints of their tenants. But when the farmer is favoured, and does not favour *his* dependents, he falls under the condemnation of the ungrateful ſervant in the parable.

D. Are the diſcontents of the *poor* ſo *eaſily removed* as thoſe of the *rich?*

F. Much eaſier: but you are never to expect to ſee either fully ſatisfied. It may be obſerved of mankind in general, that he who is content with a little, hath *enough*; and he that hath more, and complains, hath *too much*. If *you* can give free from want, as the reward of virtuous induſtry, care for no more; in the eye of reaſon and religion, the reſt is but *vanity*.

D. Is *your* mind ſo conſtant, with regard to the meaſure of your eſtimation of the goods of this world?

F. I endeavour to confine my wiſhes to ſuch objects as I can eaſily compaſs, and to become *rich*, not ſo much by what I poſſeſs, as by what I do not deſire. The world, with all its *real* and *ſeeming* imperfections, the perverſeneſs of men, and the evil which this produces, while I adore its Author, I regard it as a glorious object. If it was made for *me*, and other beings like myſelf, I am ſure it was for a *ſhort enjoyment*: and perhaps ſome other great purpoſe, of which no mortal has any comprehenſion, was intended. But whether this earth was made for *man* alone, or not, *man* was certainly created for the glory of God: and angels rejoice when men act agreeably to the deſign of their being; and they can in no inſtance attend to their duty better, than by expreſſing their gratitude.

D. You give me ſuch an impreſſion of my own importance, as almoſt perſuades me to be *proud*.

F. Proud, child! Of what? The greater conſequence you are of to yourſelf, the more you will think of your dependence on God; and of his glory and deſign in giving you a being. The *higheſt* human virtue is ſo very ſhort of perfection, the *loweſt* muſt ſurely be very humiliating. The conſideration of our own unworthineſs of the favour beſtowed on us, ſtill reverts to this, "Lord, what is man, that thou haſt ſuch reſpect unto him, or the ſon of earth, that thou ſo regardeſt him!"

D. You think then, that under all circumſtances, our chief glory conſiſts in our *humility?*

F. As our greateſt *ſhame* conſiſts in *pride:* conſcious humility leads us to think ourſelves objects of divine mercy; and hence riſes the ſpring of our comfort: from this fountain our happineſs flows! Men make a parade with a few external gaudy appendages; but theſe are not the ſource of their happineſs. They adminiſter evil as well as good.

D. If you think ſo lightly of the firſt and greateſt of mankind, what inſignificant beings are we, who move in the humbleſt path of life!

F. Our real importance is derived from our being honoured by the *Son of God.* He came in the form and ſubſtance of a man, clothed in *humility*, "a man of ſorrows, and acquainted with grief:" yet perfect man, and perfect God. In this reflexion we may tremble at ourſelves;

and *in* ourſelves, be loſt in wonder and gratitude! If *Chriſt* died for us, need we aſk any farther queſtion in regard to our *value?* If man is made but a little lower than the *angels*; if he is born an heir to immortal happineſs, where ſhall his ſenſe of his own importance ceaſe! But the higher he thinks of it, the more ſteadily he will obey his Creator, who gave him a capacity for ſuch enjoyments; conſequently the more ſenſible he ſhould be of his own *unworthineſs*, whenever he departs from ſuch obedience; and the more he ought to repent in the anguiſh of his ſoul, if after ſo high a favour conferred on him, he ſtill revolts againſt his God!

D. This reaſoning is ſo plain, it makes one tremble the more to think how often we ſwerve from our duty! Do not the *Iſraelites*, who were preſerved by ſuch a ſucceſſion of miracles, wrought by the hand of their ſovereign and leader, even the great *Jehovah*, appear to you in the blacker colours, when they became idolaters?

F. Under the *chriſtian* diſpenſation, the miracles performed by the *Meſſiah*, are not leſs objects of our attention: yet, how many *chriſtians* act as if they had no truſt, no recollection, no belief in ſuch miracles!

D. Indeed theſe alſo muſt be *wicked men*; and therefore very *unhappy men*.

F. Many ſtand high in their own judgment, becauſe they cannot perceive how low they are in the eſteem of others. Were they to look cloſely into their own breaſt, they would ſink much more in their own opinion, than we uſually obſerve them to do.

D. When they draw near their end, and have no comfort in their hopes, what are they?

F. What indeed! If their proſpects are not anſwerable to the natural *hopes* of the human ſoul; or if their minds are invaded by a whole hoſt of *fears*; what ſtrength can they collect to combat them? If they believe there is a God who will judge the world in righteouſneſs, the ſtronger conviction they have, that their paſt conduct will not ſtand the teſt of a righteous judgment, the more deplorable is their condition. That ſuch a judgment will take place, they acknowledge, or their ſituation becomes yet more deſperate.

D. O my father! how much happier it is to live in the conſtant exerciſe of the faith, hope, and charity, with which you have ſo plentifully ſtored my mind, than to be endowed with a large fortune, without theſe glorious advantages!

F. I ſympathize in your *gratitude*, *Mary*. I feel the expreſſion of your ſatisfaction, as a motive to render my own ſo much the ſtronger. I have great reaſon to be thankful in all reſpects. Here I *live* in comfort: here probably I ſhall die. What are the greateſt of mankind, at my time of life? How many are tired of fruitleſs *expectations*, and unprofitable *complaints*. As for myſelf, I do not *deſire* death, but neither do I ſuffer any pain in ſeeing it approach. I long for more *faith*, a *greater portion of truſt in God*; more *reſolution* to reſiſt *evil*; more *inclination* to do *good*. Theſe imply *a wiſh to live:* but as evil ſo often weighs down the ſcale, it is a reaſon for receiving death as a happy gueſt when he comes. If ſmiling amidſt his terrors, he proclaims my *deliverance* from the poſſibility of offending God any more, is he not the meſſenger of peace and joy to *me?*

D. No thought can give me more pleaſure than this of not *offending God*, though purchaſed at the price of life itſelf, eſpecially when the Almighty calls for the life he hath given.

F. Bravely ſaid! This reflection conducts us through the valley of tears, up to thoſe heights on earth, which are neareſt heaven. The ſeveral circumſtances in which men live, preſent them with different views: but the *farmer* or *huſbandman*, who has common-ſenſe, knows why he wiſhes to live, or why he is indifferent about life, the ſame as the greateſt of men. If his condition be to ſweat and groan under a wearieſome life, it would be no wonder he ſhould rather wiſh for its diſcontinuance, were he not awed by a religious ſubmiſſion to the diſpenſations of Providence. There is generally ſome fear or ſome hope, which attaches men to life, under almoſt every circumſtance. The moſt laborious employment grows familiar; it hath its *ſweets*, as well as *bitters*. In higher ſtations we often ſee a finical delicacy, diminiſhing that manly dignity, which conſtitutes greatneſs of mind in every ſtate. As to the farmer or huſbandman, when his ſons are called upon to defend their country; they fear as little the hollow ſound of noiſy drums, and the ſhrill trumpets clang, as the children of lords. When the cannon ring the peals of death to thouſands, whoſe fate it is to fall in battle; he who is born under a roof of thatch, has as good a title to face death, as he who ſpends his time under a gilded ceiling.

D. But they are more happy when they liv

in *peace*, free from the terrors of war, and its long train of miſery and devaſtation.

F. In truth, *Mary*, ſo one would think. To be patient of labour, ploughing our fields, and gathering in the golden crop, is far preferable; *but neceſſity hath no law.* It is a more natural pleaſure to view our lowing herds walk on in ſtate, and yield us plenty of nouriſhment! I never behold my own little ſpot of land, with the leſs pleaſure, from conſidering that all I can enjoy of it, is my ſhare of its produce: and were it ever ſo large a tract, what is it, except the profits? and "what hath the *owner* of it, ſave the beholding thereof?"

D. He enjoys the pleaſure of contributing to the good of others.

F. That is *a pleaſure*; but it is common to the labourer: I contribute more than he does: I contemplate That plough with more love to human kind, than I view *yon ſtately edifice* with all its gay and ſplendid appurtenances: not that I am wanting in good wiſhes, for the happineſs of the maſter of it; but ſolid virtue muſt be reſolved into the *ſolid ſervice of mankind.* The *plough* is a moſt beneficial engine in huſbandry, and conſequently one of the chief friends to the human race. The *ſpiked harrow*, that breaks the clod, and *ſolid roller*, which ſmoothes the ſurface of the ploughed field, do they not afford a ſubſtantial joy? But the *crooked ſickle*, and the *ſweeping ſcythe*, crown the labour, for thus we furniſh food for man and beaſt. The *ſlow-moving ox*, or *lively team* which draws my corn to market: every implement of huſbandry, each in its kind, gives me delight, in proportion as it adminiſters to the preſervation of my fellow-creatures, under the care of Providence, making my fields bring forth their increaſe!

CONVERSATION VII.

Gratitude due to God from the conſideration of his providence. The advantages of courage and conſtancy in maintaining the cauſe of virtue, and ſubmitting to death, as the condition of life.

D. THE contemplation of *wholeſome huſbandry*, turns our thoughts to the *earth*, which is the mother of all. Senſeleſs as it is, yet by the bountiful hand of Providence, it furniſhes an abundant ſupply for man and beaſt! The leaves ſeem to anſwer no other purpoſe than for ſhade; yet how theſe delight the eye!

F. The leaves of many trees ſerve as food alſo to beaſts, birds, and inſects: what a beautiful *green carpet* doth this graſs provide; whilſt the flowers which grow under our feet, delight the ſmell, and the fruits on the trees, our taſte. Thus doth Providence demand our *gratitude*, whilſt the power that ruleth over *all*, excites our homage and our praiſe! But when we look into our boſoms, and ſee how we derive happineſs even from *ignorance*, as well as *knowledge*, the mind is tranſported! Is it not happy, that we know not what a day will bring forth? If being, as we are, ſo entirely ignorant, and yet ſo often cruelly tormented by the fear of *evils*, that may never happen; what ſhould we be, if we could foreſee all the events of our lives?

D. We ſhould be miſerable: the day of our death would then be known to us; and we ſhould not enjoy life as we do.

F. Moſt certainly not: be aſſured, that he only hath the true ſpirit of a man, who in the *worſt* circumſtances, is *conſtant*, *hoping* without *anxiety*; and in the *beſt*, *circumſpect* without *fear.* If any thing ſhould diſquiet you, conſider if it be really of ſuch importance, as to rob you of your *peace* and *tranquillity:* And ſhould it for a time deprive you of theſe bleſſings, be it what it will, reflect conſtantly, that by the force of *reſolution*, you may conquer it; and that you *muſt* do ſo, or it will keep you in perpetual war with yourſelf. For the very reaſon that we ſo naturally love *pleaſure*, and ſhun *pain*, it would be amazing to ſee people torment themſelves, if the folly were not ſo frequent, and if many who have *fondly* thought themſelves *ſtrong*, had not found themſelves *weak* upon the trial.

D. Women,

D. Women, being bred up in a different manner from *men*, often think *they* have a title to indulge themſelves in *fears* and *apprehenſions*, be theſe ever ſo childiſh.

F. COURAGE IN A WOMAN, is as neceſſary, in moſt inſtances, as in a man. And if ſhe can exerciſe it in one caſe, why not in another? The affectation of great boldneſs in manners, is indelicate and abſurd; but doth it follow, that ſhe who is born to *die*, ſhould be *timorous*; and being always expoſed to *danger*, ſhould loſe her wits at the approach of it? Nothing can give a quicker reliſh of life, than That kind of *courage*, which enables us to ſtand firm in all events.

D. But if we think of the *worſt events* which befal mankind, how can our lives be *happy*; and if we do not think of them, how can we be prepared for them?

F. A habit of *courage* naturally making the mind ſtrong, will give it the quicker ſenſe of pleaſure, and prevent all ſorrowful forebodings. It is *fear* which poiſons the cup of life, or embitters the draught. If we are to "ſet our affections on things above, and not on things on the earth:" if this correſponds with a belief in the immortality of the ſoul, and the joys of a future ſtate, the world will ſet looſe upon us: we ſhall be ready, for the ſake of joy and the love of pleaſure, to throw it off; and whilſt we live, to the laſt moment, cheriſh *a joyful ſpirit*. Such is the power of *courage* in the cauſe of virtue. The true property of courage is to mount with the occaſion; and the leſs the evil is expected, the more firmneſs we ſhould ſhew in our defence.

D. The arugment is in favour of courage; but ſtill *we* fear, as our mothers did before us. We are *taught* to be *timorous:*——I am afraid, my father, we ſhall have occaſion to exerciſe our courage, for it ſeems as if a ſtorm were gathering in the ſky.

F. You know the common expreſſion, "don't be afraid:" I think it is blowing over: at the worſt we may find ſhelter in yon barn.—We muſt ſometimes combat the elements, and not tremble at being wet to the ſkin. I was once in a terrible ſtorm, with your mother. The thunder roared; the flaſhes of lightening were ſtrong and quick, and ſeemed to threaten deſtruction. She begged I would retreat to the ſhelter of a large tree, which was not far off. I told her it was the moſt dangerous place we could go to: and ſo it proved; for in leſs than five minutes, it was ſhivered by the lightening. A torrent of rain ſucceeded, and our diſtreſs was doubled; though I had no apprehenſion of any danger, but from her want of ſtrength and reſolution. I told her to truſt to my care, under the protection of Heaven: but we could ſcarce hear each other ſpeak. Terror and fatigue had ſeized her, when a terrible flaſh of lightening iſſued from the ſky, and down ſhe dropt. Never ſhall I forget the anguiſh which I felt! I thought ſhe had been ſtruck dead! I ſoon diſcovered my miſtake, though I knew not how to relieve her. All ſenſe of my own danger, was loſt in my care of her. At length, wet to the ſkin as ſhe was, ſhe recovered enough to walk, and we both got home ſafe. She expreſſed great concern for having been ſo much *afraid*, and ſaid ſhe believed, if ſhe were again in ſuch a ſituation, ſhe ſhould behave in a more manly and *Chriſtian-like* manner: and after offering up her thanks to Heaven for her eſcape, ſhe embraced me tenderly, in return for the advice I had given her, not to take the ſhelter of the tree.

D. God was gracious to us, my father; not only in your avoiding the tree, but likewiſe in the lightening having ſo far ſpent its force, as not to affect my mother's life.

F. It is upon ſuch occaſions, our ſtrength is tried. Such ſcenes are terrible; but they laſt not long: they are in the ordinary courſe of nature, and affect us the leſs. It requires much leſs courage to go into a thunder-ſtorm, than to have a limb cut off. Your mother was frightened almoſt to death with *apprehenſions*. *William Melſtrong* received a wound in his arm by his muſket going off accidentally: it was neceſſary to cut off the limb: he took no opiate; he was not tied down; he held out his arm like a *man*. Looking on the ſurgeon with compoſure, he hardly ſeemed to flinch; though the limb trembled with torture.

D. Few men are of ſuch ſtrength of body and reſolution as *William*. But *he* might have fallen in the *flaſh of lightening*.

F. Yes; but without being ſenſible of any fear. The danger apprehended to our perſons, is chiefly from the *novelty* of it: as the mind grows rough by a *habit of buffetting the tempeſt of adverſity*, cuſtom weakens its force. The veteran ſeaman *looks out* to keep clear of rocks, ſands, and

and ſhores: whilſt the heart of the young mariner ſinks with the veſſel in the hollow of the ſea; till ſeeing her riſe again, and bound between the ocean and the air, he grows intrepid. "The glaſſy ſurface in the ſummer's-day, tempts every bauble veſſel to ſet her ſails, and make her way with the firmeſt ſhip: but when the ſtorm ariſes, then it is only *ſtrength* that bears the trial." When misfortunes come upon us, not by degrees, but all at once, he muſt be ſteady, who can ſteer his veſſel, and know what courſe to take. If the ruſtling winds and foaming billows of adverſity, ſcatter our thoughts, when we moſt need their aſſiſtance, we leave all to *chance*.

D. Happy are we in our humble lot: we have no wounds nor tempeſts to combat. Of what can we complain?

F. Of what indeed! Behold the *common ſoldier* in his weariſome march, harneſſed with arms, enduring the winter's blaſt, or ſummer's parching heat, often weak with hunger, or ſleeping under the canopy of the ſky, expoſed to all its rudeneſs and inclemencies. Thus tutored, he prepares to bear bruiſes and gaſhes in his fleſh; and thus inured, grim death in all its horrors becomes familiar to his thoughts. When the dread ſcene of action draweth nigh, he neither thinks of flight, nor how he ſhall retreat, but bears with ſteady manlineſs, whatever ſhall befal him. If, as you ſay, we conſider *our calm condition*, what a pigmy race of pretenders to *courage* we appear!

D. We judge from our ſeveral circumſtances in life, and our different habits and tempers.

F. For the ſame reaſon you hear one groan terribly with a tooth-ach; and another bear the cholic, gout, or ſtone with reſignation. Nothing helps us to paſs through life in peace and reputation, more than courage.

D. But you have not known many women diſtinguiſhed for it?

F. I beg your pardon: I could tell you of many who have been dauntleſs to a degree that exalted human nature, and full of piety, maintained the conſtancy of their minds. What think you of *Ann Chriſtian*, and her only child, a little boy of ſix years old, the ſweeteſt child my eyes ever beheld. One of Sir *George*'s men rolling a field, the child being playing about, and full of ſpirit, took an opportunity to get upon the ſeat over the roller, from whence he as ſuddenly ſlipped off, and the roller went over his head, without the driver being the leaſt ſenſible, except that he remembered touching the horſe with his whip, upon a little obſtruction, ſuppoſed to be in the ground. Upon his *return*, he ſaw the child lay dead with his head cruſhed. As ſoon as the dreadful tidings reached the ears of the parents, his father acted like a man diſtracted. She is a very young woman; but ſupporting herſelf with *reſolution*, went to the ſpot, where ſhe fell upon her knees, and ſaid, "The Lord gave, and the Lord hath taken away: bleſſed, thrice bleſſed, be his holy name!"

D. This was very pious: but do you call it courage?

F. Yes: I think it was *true courage:* it was preſence of mind; intrepidity of heart; what the greatneſs of the occaſion required: and ſhe acted a conſiſtent part. I remember a dauntleſs lady of my maſter's acquaintance. It was her cuſtom to walk in the country with a ſtick pointed with iron: with this ſhe once defended herſelf againſt a robber. Another time, being with her huſband, ſhe guarded one ſide of the carriage with a piſtol, whilſt he defended the other againſt highway men. A third time, when her huſband fell from his horſe, and was ſuppoſed to be killed, the grief and ſurprize of his ſervants, deprived them of the power of aſſiſting him: ſhe only had preſence of mind, to do what was neceſſary, notwithſtanding her heart was agonizing with grief and apprehenſion.

D. Such circumſtances ſhine in a character, as being very uncommon; perhaps for the reaſons you have given, that women act, as if *fear* were a *graceful* quality in them.

F. In yet higher life we read of a lady, *Jane De Blois*, Counteſs of *Brittany*. Her huſband was taken priſoner in the civil wars of *France*. Upon her receiving the news at *Rennes*, inſtead of loſing her ſpirit, ſhe preſented herſelf before the people, and holding in her arms her infant ſon, recommended him to the care and protection of the citizens. By animating *them*, ſhe encouraged the garriſons of the ſeveral fortreſſes in *Flanders*. *Rennes* was afterwards taken; but being with her ſon at *Hennebon*, ſhe reſolved to wait for the ſuccour ſhe expected from *England*, and defended the place with undaunted courage. The enemy prepared to ſtorm the fortreſs: on this occaſion, ſhe took the advantage, and ruſhed forth at a poſtern gate, with three hundred horſe;

ſet

ſet fire to their tents and baggage; killed their ſuttlers and ſervants; and raiſed ſuch a conſternation, that the enemy gave over the aſſault: but getting between her and the walls of the city, they cut off her retreat. Thus intercepted, ſhe galloped directly to *Breſt*, twenty-two miles from the ſcene of action; and being there recruited with five hundred horſe, ſhe returned; and fighting her way through one part of the *French* camp, was received into *Hennebon*, amidſt the acclamations of the people. Soon after this, the *Engliſh* ſuccours appeared, and obliged the enemy to raiſe the ſiege.—Courage ſhould increaſe in proportion to the difficulties we have to ſtruggle with: and our natural temper will ſhew itſelf, whether our condition be humble or exalted.

D. Was not our Queen *Elizabeth* remarkable for her courage?

F. It appears that ſhe was a woman of great reſolution. The United Provinces were very much indebted to her for their deliverance from the *Spaniards*. She aſſiſted the proteſtants of *France* with men and money. *Henry* IV. of *France* paved his way to the throne by her means; and the Duke *De Braganza* recovered *Portugal* from the *Spaniſh* yoke. In 1596 ſhe ſent a fleet on the coaſt of *Spain*, which ſacked *Cadiz*, and ravaged the coaſt.

D. What motives had ſhe for doing ſo much miſchief?

F. In revenge of the inſult offered her eight years before, when *Philip* II. King of *Spain*, ſent the famous armada to invade *England*. You have heard of the *Spaniſh* invaſion, though it is 187 years ſince it happened. It conſiſted of 162 ſhips and veſſels, having on board above 8800 mariners, near twenty-two thouſand ſoldiers, and above three thouſand pieces of cannon: a very formidable force in thoſe days! This armament was furniſhed with ammunition and proviſion for ſix months. In the ports of *Flanders* was another army of 30,000 men, ready to embark; but they durſt not ſtir out of port, for fear of our ſhips, which were cruizing off their coaſt.

D. The *Spaniards* were powerful in thoſe days: but we could beat them then, as we do now.

F. Among the *Engliſh* commanders was Admiral *Drake*, famous for having ſailed round the world. They met the *Spaniſh* fleet coming up the *Britiſh* channel; and attacked and deſtroyed a great part of it, and forced the reſt to return home with ſhame. The Queen, it is ſaid, *ſwore by her Maker*, that in caſe the *Spaniards* ſhould land, if any man ſhewed ſigns of fear, he ſhould feel the weight of her reſentment.

D. It is plain ſhe was a ſpirited woman.

F. Courage in every ſituation is neceſſary, but moſt of all in *ſovereigns*, when their people are in danger. Of this the world can give a thouſand inſtances. And after all, *Mary*, *it is but to die:* the *cauſe* in which we fall, makes the death glorious or contemptible. To ſecure us againſt the terrors of ſtorms and tempeſts, and the rage of battle, there muſt be ſomething beſide *courage:* there muſt be *hope:* this will give ſtrength, when all other motives fail. We tremble from infirmity; but when we reaſon, we juſtly ſay, it is idle to be afraid of That which is *unavoidable:* death is unavoidable; we know not when it will come; therefore it is fooliſh to be afraid of it, for it is *nothing* till it comes; and when it comes, it "*ſhackles accidents*, and bolts up change:" it ſecures us againſt *time:* it makes us invulnerable to every evil the mind or body can feel.

D. You mean with regard to this world: but as we know not the time when it will come, would you not have us uſe precautions, and keep it at as great a diſtance as we can?

F. This is a duty which we owe to ourſelves and ſociety: it is the firſt law in nature: and ſo far as we are indebted to *fear* for our preſervation, we owe it reſpect as a paſſion of the mind, given us, as all the other paſſions are, for wiſe and good ends. To fear or live in dread of *death*, *is not living*. *Death* is ordained as well as *life;* though it be concealed from us till we receive the blow, it is neceſſary: and to lament our condition, or be repugnant to it, is in effect rebelling againſt the *Giver of life*.

D. Yet many lament they are to die.

F. *Walter Creſus* has been very ill of late: he hath ſeveral relations and friends about him:—ſome, becauſe they honour his character, which is in moſt reſpects amiable:—ſome, becauſe they hope to benefit by his death:—all of them are aſſiduous to pleaſe; their aſſiduity keeps him in mind of his mortality; and their kindneſs, renders him the more reluctant to die. He has reached threeſcore and five; yet thinks it an *early age* for death. I am not ſo old; but I wonder daily how I live.

D. You are of a thoughtful turn.

F. I have hope in death. *Hope*, of all the paſſions of the human breaſt, is the moſt pleaſing; the moſt capable of cheering the mind with the *ſweet* muſic of *peace* and *comfort*: but *fear* generates *pain* and *ſorrow*: without *hope*, deſpair or *inſenſibility* ſeizes the mind, and fear betrays the ſuccours of reaſon; but "he that lives in hope, *lives in joy*, and danceth without a minſtrel."

D. Are our fears always in proportion to our conſciouſneſs of having done amiſs?

F. Allowing for difference in tempers, I believe it may be ſo:—God knows we are all the *miſerable* ſinners we confeſs ourſelves to be!

D. But not *equally ſinful*, nor *equally fearful*. The Wiſe Man ſays, "the wicked flee when no man purſueth; but the righteous is bold as a lion."

F. This is a fine repreſentation of the genuine effects of honeſty and good intentions.

D. In general, we ſeem to deceive ourſelves with *falſe hopes*.

F. This is often the caſe: we call it a *fool's paradiſe*: *Falſe hopes* frequently divert the pangs of deſpair; yet, "the hopes of a man void of underſtanding, are vain." Thoſe whoſe lives are uniformly virtuous, wait for the laſt great ſcene, when they will find the meaſure of their *hopes* filled up. To theſe the Saviour of mankind will ſay, "Come, ye bleſſed of my Father, inherit the kingdom prepared for you from the beginning of the world!" Upon the whole view of this matter, I give you this advice, "Reſtrain your hand from *evil*, and your ſoul ſhall have nothing to *fear*. In all your undertakings, let a *reaſonable aſſurance* animate your endeavours; for from fear proceedeth misfortune, but he that *hopeth*, *helpeth himſelf*. In all your deſires, let your *reaſon* go before you; and fix not your hopes beyond the bounds of probability: ſo ſhall *ſucceſs* attend your undertakings, and your heart ſhall not be vexed with diſappointments."

D. Admirable advice! Preſence of mind, and courage in diſtreſs, are better than a ſhield and buckler to conquer difficulties.

F. Theſe are indeed the true foundations, under the care of Heaven, to prepare us to encounter danger with a *ſteady mind*. Hope for the beſt, not doubting but God will ſupport you!

CONVERSATION VIII.

Reflexions on birth-days, expenſive feaſts and intemperance. The happy fruits of induſtry, particularly in breeding poultry. The inſtinct of birds and beaſts; and the tenderneſs due to them with regard to the manner of killing them for food. Contemplations on the wonders of creation. Amuſements which include cruelty, inconſiſtent with the true nature of man.

D. MY dear father! I wiſh you joy. To-day is your birth-day: will you give me leave to invite ſome of our neighbours and friends, that we may rejoice?

F. I find your memory is faithful in little matters. The greateſt part of my birth-days have paſſed unheeded, except my conſtant remembrance, that I have added a year to my number; and I have reflected *what I have been about*, if any thing remarkable has diſtinguiſhed my year. You know I loſt my father when I was yet an infant: I do not remember that my mother permitted me to diſtinguiſh her birth-day; and why ſhould you diſtinguiſh mine, by any ſuch flattering regard as you mean to ſhew?

D. Beſides my reſpect for you, I think it looks well: and to ſay the truth, I like a little ſober jollity, and for a while to forget my cares.

F. It is right you ſhould: but yours are not heavy. Kings and princes may do well to keep birth-days, for the jollity of their ſervants or ſubjects. Some make a parade of the *ſaints-day* whoſe name correſponds with their own; but this is chiefly in popiſh countries. Tender parents, or dutiful children, who abound in money, may alſo decently ſpend ſome of it in hoſpitality on theſe occaſions: it ſerves at leaſt to make an agreeable *break in time*, which poor mortals ſtand much in need of. It may help them alſo to keep an account of their rolling

years; and, if they are wiſe, to make a record of them. As it fares differently with us in point of *affluence*, let us learn when we are well, and ſpend no time or money wantonly. However, my dear child, you may indulge your regard for me in your own way, and invite a ſober friend or two: they ſhall have a joint of meat and a pudding extraordinary: but I charge you to provide nothing more by any means. I ſee not how reſpect is to be expreſſed by *gluttony*.

D. I intend only a decent repaſt. It is the charms of converſation which gives the reliſh to our food.

F. Chearful meals are recommended as tending to prolong life (*a*): and if company, and variety of food, do not induce one to eat too much, it is eaſy to conceive, that converſation gives ſo much the higher reliſh to our food. The thirſt of the mind after knowledge, has ſome affinity with the cravings of the body for nouriſhment. Be decent in behaviour, and not impatient to ſpeak. You may obſerve, thoſe who diſcourſe with the meat in their mouths, appear diſagreeably to the company: and it is dangerous; for the ſmalleſt quantity going the wrong way, may coſt a man his life. For the ſame reaſon, a ſet diſcourſe or continuance of ſpeech cannot be well carried on whilſt we are eating. Thoſe who are inclined to talk ſo much, as to keep the victuals on the table beyond the due time, render themſelves diſagreeable: yet one reaſon why chearful meals are recommended is, that people may eat the flower, and take the leſs, not the greater quantity. Every one of the leaſt experience knows how much more kindly our food is to us, when taken in a ſlow manner, than when devoured with impatience.

D. "A very little is ſufficient for a man well *nurtered; for he fetcheth not his wind ſhort upon his bed.*"

F. The *Wiſe Man* certainly meant to recommend a reſtraint on the appetite, both as to the deſire of quantity and quality. Nature generally demands much the ſame portion; and no occaſion warrants exceſs. The rule of health is, not to eat to the utmoſt we have an appetite for. Habit and obſervation, and a diſregard to the quality of our food, provided it be wholeſome, point out when it is that we have eaten enough. In general, *feaſting* does more miſchief than *faſting*. The object we purſue is pleaſure; and that which conſiſts in ſelf-denial, is generally the moſt exalted.

D. I believe there are few who command themſelves as they ought, when they ſit down to a plentiful table: and yet the *pleaſure* is very ſhort and tranſient; oftentimes paid for very dearly, by tortured bowels, and lingering ſickneſs.

F. Ay, *Mary:* and the repetition of ſuch pleaſures, frequently ſhortens life by the diſeaſes it introduces. True *convivial joy*, or living together in peace and comfort, does not conſiſt in a croud of diſhes, nor of company: nor can the converſation of a great number of people be agreeable to perſons of ſentiment. My maſter uſed to complain of the falſe taſte of the *Londoners*, who often meet at profuſe expenſive feaſts, on occaſion of the annual meetings of governors of charities. It is no uncommon thing to ſpend an hundred, and ſometimes *two hundred pounds* on ſuch occaſions.

D. Good Lord! Is it poſſible they ſhould at once offer the pure incenſe of their charity to God, and at the ſame time gluttonize to rob the poor?

F. Gently, my child: they cannot be ſuppoſed to mean any injury to the poor; but by encouraging ſuch feſtivities they ſhew a bad example to us in common life: they make extravagance faſhionable, and provoke us to exceſs. As people dine in a noiſe and tumult, after waiting an hour beyond their uſual time, they rather devour than eat. I always thought, that if ſuch feaſts were warrantable, they ſhould conſiſt only of one courſe, without the parade of confectionaries, expenſive diſhes, or coſtly wine; ſo that there ſhould be a conſtant view to decency and œconomy, as eſſential to the intention of feſtivities dedicated to piety. Feaſts certainly create waſte, and wound œconomy: They have a tendency to give falſe impreſſions, and make That which is very ſufficient appear as *want*. My maſter uſed to ſay, he conſtantly obſerved on ſuch occaſions, the charity commemorated, was hardly ever the ſubject of diſcourſe. This is attempted to be ſupplied from the pulpit, a ſermon being preached on ſuch occaſions, attended by anthems and church-muſic, it ſometimes brings a great number of people together; but they are chiefly women

(*a*) Lord Bacon.

women, whoſe curioſity is ſtronger, and their leiſure greater than the men's.

D. Still we excel in curioſity.

F. What is moſt to be lamented in common life, is when we obſerve a fellow, in the ſtrength of his age, ragged or filthy: you may be almoſt ſure he is a glutton or a drunkard: and where extravagance is faſhionable, he is kept in countenance. There are ſome public places of amuſement, where a thouſand or two thouſand perſons aſſemble, at the expence of nearly as many pounds.

D. They muſt be prodigiouſly *rich!*

F. Or prodigiouſly *fooliſh!* I believe the folly generally exceeds the riches. Neither the heart nor the head can be right, when ſubſtance is ſacrificed to ſhew and cuſtom, at the very moment that highways are infeſted with thieves, and ſtreets with beggars. Extravagance, which brings on beggary to a private family, muſt in time have the ſame effect on a nation.

D. Whatever may be paſſing in *London*, I thank God we are in no danger of ſuch extravagance in the country.

F. Leaſt of all ſhould intemperance, or imprudence in expence be ſhewn, when we mean to be ſeriouſly joyful. I can aſſure you, *Mary*, that every *year* of my life, I might ſay every *month*, now ſeems to be a *miracle:* I ſhould blame myſelf, were I angry at your propoſal; for it bids me to make *note* of *time*. It is of moment to ruminate often, on the year of *Chriſt* in which we were born, provided we number our days, and apply our hearts to wiſdom: but for the *very day of our birth*, we might as well note the *hour* in which we firſt ſaw the light.

D. Are you not glad that you was born?

F. You remember the year, and the day of the month, on which I firſt uttered my *infant ſorrows*; but you do not know the *events* of my life. I have ſtrove to merit the compliment you intend me, and make it of ſome uſe to *others*, in order to rejoice that I was born; and in the iſſue, perchance, I may *rejoice* that I was born to *trouble!*—If I can change my ſorrow into joy, and, by my *gratitude* for *life*, make my days grateful to the Giver of them, by *doing good*; then wiſh me joy.

D. What can the *beſt* ſay more? To rejoice in the God of our ſalvation, is to rejoice in the day of our birth! Is not every good thought and action a ſubject for rejoicing?

F. I thank you: leſſons from you, *Mary*, are charming! Your reflexion is juſt; and I am not *too old* to learn; nor, I perceive, are you *too young* to teach.

D. The view of things with which you preſented me yeſterday, afforded me much conſolation. I find *courage* comforts my heart, as *fear* diſtreſſes it.

F. Be true to your own principle: ſeek for comfort even in adverſity, and the pleaſures of proſperity will be *doubled*. Such joys as we may reaſonably expect, are not *far off*; nor are they *dear*, when we know where to purchaſe them. Turn your thoughts to your proper buſineſs and calling, and try to find your joys in That which is within your reach; not in That which is out of your power. Conſider the productions of the *earth*, and the ſucceſſive ſcenes of delight which it affords.—You would diſtinguiſh this as my *birth-day!* It is a great event to you and me: but every day is a day of joy. Conſider how the Author of nature preſents us with the proper objects of the trueſt delight, to our *ſenſes*, as well as our *reaſon*. All his laws are founded in mercy and truth; and the more we reflect on his goodneſs to the ſons of men, the more we are loſt in wonder, and in love! The faculty he gives us of adoring him, is a perpetual fountain of joy. For this we may appeal to every one whoſe heart is ſuſceptible of true devotion.

D. Is it poſſible for a *real* virtuous and ſenſible perſon, to think of *God*, and be unhappy? This world muſt appear very *little* to him, whoſe thoughts are engaged in the contemplation of *eternity!*

F. Little indeed, compared to That which he hath in proſpect!—We may now contemplate the objects before our eyes, in the growth of every plant and animal!—How they excite our gratitude, and raiſe our wonder! Behold the multitude of *beautiful* creatures, which Providence beſtows on us for *pleaſure*, as well as *uſe!* We rear a feathered flock, which pays a pleaſurable obedience to our call: and, by your dexterous management, *Mary*, I make them pay my *rent*. When I ſee you feeding my poultry, or my pigeons, and conſider that not even a ſparrow falleth to the ground, without the knowledge and permiſſion of the God of all, you appear to be honoured, as the inſtrument of his bounty, in thus preſerving theſe birds! And if *Solomon*, in all his glory, was not arrayed by human

man art, ſo beautifully as a lilly of the field, by the hand of nature, what ſhall we ſay of the feathers of my ſtrutting peacock, coloured with "the florid hue of rainbows and ſtarry eyes?" or the rich ſcarlet ornament of my prouder turkey?—Theſe you preſerve by giving them food: As the ſhowers fall from the Heavens to nouriſh the earth, which feeds us all, you are an inſtrument, in the hands of God, to preſerve theſe creatures. Have you taken notice how wiſe they are, in avoiding to eat or drink what is hurtful to them:—and how Providence has ordered it, for their preſervation, that ſuch as are in the field, and not tamed to domeſtic life, depend on their wings and legs for ſafety, and are alarmed at the moſt diſtant approach of danger? Some are mild and gentle when they are taken; others *untameable*. Thoſe that feed on fleſh, and devour other animals, are generally fierce; this property being beſt ſuited to *their* nature, while the *gentler* kind are ſupplied with grain and vegetables.

D. I ought to be thankful that I am able to do good to any creature, man, bird, or beaſt. Do you think the Almighty hath communicated ſuch outward beauty to the feathered creation, to give them That ſenſe of joy, which they appear to have in their diſtinguiſhed plumage?

F. There can be no doubt but they have their pride, their pleaſures, and their pains: we know, that God hath *bleſſed all his works*. Obſerve, both in the bird and beaſt, how *fair Nature* ſmiles in the delights and *advantages* ſhe affords! When you hear "the creſted cock, whoſe clarion ſounds the ſilent hours," let it teach you *vigilance*, and invite you to an active life?

D. This bird is a kind monitor, and a worthy friend: he reminds me that I have buſineſs to do: and I gladly obey his call.—I have obſerved, that the 'ſquire has a number of *Guinea fowls*: I am told they are excellent for the table: how comes it, that we have none to carry to market?

F. It is not the cuſtom for farmers to keep them: they do not aſſociate kindly with other poultry. They alſo make a conſtant ſcreaming: the 'ſquire may like this echoing from his grove, but it offends me.

D. I will think no more of *them*: I am told, that *Muſcovy ducks* (*a*), are much ſuperior to ours.

F. If you pleaſe, *Mary*, we will breed ſome. In the mean time, as we take leſſons from our feathered friends, obſerve theſe, which rooſt under our ſhelter, grow mild and tractable, courting the hand that feeds them.

D. I have often beheld this with much pleaſure, of *beaſts* as well as *birds*.

F. As you turn your thoughts towards heaven, in wonder at the goodneſs of That God, who hath formed things in ſo marvellous a manner, and ſuited them all to their proper ends, look at the *mole* nailed againſt this gate-poſt! It is not agreed, whether this animal hath any ſight or not, except to diſtinguiſh when ſhe is on the ſurface of the earth, and in danger: but it is apparent from the ſhort tail and legs, and the breadth of the fore-feet armed with claws, that Nature intended her for working under the earth for her protection; and though her ſight is ſo dim, her hearing is extremely quick.

D. I am told there are many *living creatures*, which with difficulty are diſcovered to be *alive*.

F. I once obſerved, in travelling with my maſter, that ſome ſhell-fiſh, whilſt they grow to the ſurface of rocks, are alive: ſever them from thence, and no life appears. Many creatures are but a remove from theſe: ſome having only feeling and taſte; others hear, ſmell, and ſee. You may eaſily obſerve, among the animals that *we* are converſant with, how one exceeds the other in *cunning*, and ſomething that is like our *reaſon*, to which we uſually give the name of *inſtinct*. We ſee that ſome animals live upon others, as fleas, lice, maggots, and ſuch like. Seas, lakes, and rivers teem with numberleſs kinds of living creatures, many of them feeding on others: nor is there a cavity, as I have heard it ſaid, in what we call *ſolid marble*, but has its inhabitants, though we cannot diſcern them with the naked eye.

D. Theſe are the works of God, and wonderful they are!

F. The formation of a *mite*, is no leſs amazing than the ſtupendous ſtructure of an *elephant*!

D. The chief uſe of theſe remarks is, to incline us the more to adore God who made them!

F. We cannot make a better uſe of ſuch knowledge; nor contemplate the wiſdom and power of the Almighty, without conſidering the vaſt length of the chain from the life of a *plant*, for this alſo hath vegetable life, to the life and reaſoning powers of a *man*, in the perfection that we

(*a*) In *Ruſſia* they call them *Perſian Ducks*: and they appear to be of oriental extraction.

we ſee him. As we look downward to inferior creatures, we may look upward to ſuch as are above us, as far as the limit of our powers admits; concluding that there are much greater, and vaſtly higher degrees of perfection *above*, than there are *below* us, though ſtill remote from the infinite perfection of God.

D. More above us, than we ſee below us! This exalts the thoughts; for every thing here below, ſeems to be calculated for our good.

F. So it appears. Whether we begin with the creation, when the Almighty's voice called light out of darkneſs, and made the elements which we now behold, and taught them all their offices, we may conſider with equal gratitude and wonder, this earth on which we tread, and the water which nouriſhes it: the air we breathe; and the fire which warms us, and prepares our food. Behold the torrent ruſhing from yonder rock; and the ſoft motion of this gentle ſtream: all theſe find their way through various channels, ſeen or unſeen, into the wide ocean's bed.

D. Will not the ſea overflow?

F. By the laws of nature, thence they are again drawn up by the ſun's fiery rays, and paſſing through the clouds, diſtilled from their ſalts, again return in ſhowers to fertilize the earth. Thus grows the tender graſs, whoſe verdure now delights. Hence ſprout theſe lofty elms, whoſe coats are furrowed by the hand of time. But moſt may you admire the ſweet boſom of the earth, adorned with all the gaiety of colour to be found in *flowers*, whether cheriſhed by a lady's lilly hand, or left to pure Nature's ſimple taſte.

D. Nature is ſtill the miſtreſs who directs.

F. She is the inſtrument by which the wondrous work of God is wrought. Where ſhall we fix the bounds of our amazement! When we duly contemplate the vaſt variety of productions pregnant with life—whether in vegetables, birds, or beaſts, or creeping things, how can we ceaſe to wonder! View the ſtinking fen, or chilling cave, or climb the mountain's top, look down upon the earth, covered with ſuch profuſion of vegetating, walking, or flying creatures; how all are appointed to their proper ſtations. —The birds which bathe themſelves in ſilver lakes, or fan the air, ſpreading their painted wings from branch to branch, making the woods the temple of their *God*, the ſeat of their *devotion*; as if endowed with reaſon, they chaunt forth the praiſes of their great Lord and Sovereign, the Creator of the world.

D. You open my mind to new joys: new pleaſures ſpring up in my heart; freſh charms, enlarge my mind, and delight my fancy!

F. You delight me by ſaying ſo. —But when we think of the power of God in creating what *we ſee* in the heavens, the *ſun*, *moon*, and *ſtars*; what are theſe? and what may there *not* be in the heaven of heavens?

D. There *wonder* falls down in adoration!

F. The heart of man cannot conceive what a chaſm there is between the moſt perfect angel that is created, and that infinitely perfect God, who is *their creator*. And what are *we*, with all our *greatneſs* and *littleneſs*, our *nobleneſs of mind*, and our *depravity!*

D. We are a wonderful compoſition! It makes my heart tremble with *reverence*, while it is tranſported with love and gratitude, when I think that this ſupremely good, ſupremely powerful, this merciful Lord of all, ſhould take *me*, who am as a *worm*, under his almighty care and protection; even to ſend his Son into the world to die, that I *might live for ever* in a participation of That glory, *from whence all theſe wonders ſpring!*

F. The education of the maſs of mankind, does not qualify them to be acute in finding out theſe things: yet it is eaſy for perſons of reflexion to underſtand them ſo far, when they are found out for them.

D. If the heart be right, we ſhall wonder and adore! Whilſt the learned ſupply ſo much knowledge, to give us juſt impreſſions of our own importance; we, in return, ſupply the *means of living*. *Learning* without *bread*, would not do for *them*, nor for *us*.

F. A *little learning*, with pure *Chriſtianity*, is better than *much* without it. Is not the conſideration of the works of God, and the power he hath given us, a reaſon to guard all defenceleſs animals, that they may not be expoſed to diſtreſs? ——You ſee that we are in *truſt* only; and that our CHARITY ſhould extend to BEASTS, and "till we end their Being, make them bleſt. A merciful man, is merciful to his beaſt." It is the glory of *man* to ſhew reſpect to the works of *God!* It was one part of the *Jewiſh* law, not to eat the blood of an animal: whether it was thought unhealthy, or imagined to be the *life*, I know not. Where the ſoul is immediately

lodged, either in man or beaſt, we cannot tell. As to *chriſtians*, thoſe who make a ſcruple of eating puddings made with the blood of hogs, ſeem to be ſuperſtitious: but we muſt leave them to themſelves. The *Jews* cut the throats of ſheep to let out all the blood: we only ſtick them in the throat. By our way, they are longeſt in dying.

D. The great point is, when we are obliged to take away the lives of animals, to make proviſion for our own, to do it in ſuch a manner, that as they ſeem to have no apprehenſions with relation to death, they may have no pain in ſuffering it.

F. I have ſometimes thought it were better to ſtrike an ox with a ſharp-pointed knife or dagger between the horns, in the ſpinal marrow, that he may drop dead inſtantly, than beat in his ſkull, according to our *Engliſh* way of ſlaughtering. But I am told this laſt method puts the beaſt to the leaſt pain.

D. I always feel diſtreſs when I am obliged to ſee any beaſt ſlaughtered. I do not apprehend it to be proper, that *women* ſhould attend the killing of hogs: it is enough if they are employed in killing poultry; and this ſhould be done by chopping off their heads, that life may expire at a ſtroke.

F. This is the moſt tender and honourable death given to *ſtate malefactors*; and perhaps would do moſt honour to human nature, if it were the method of killing *birds*, as an expreſſion of that ſenſibility, which ought to be entertained upon all occaſions, where *life* is concerned. Cuſtom familiarizes every thing; but it is horrible to hear the *cries* of hogs.

D. What is ſtill more offenſive, is the ſlaughter of the gentle lamb, licking the hand that is raiſed to ſhed his blood, to the laſt moment happily ignorant of his fate. *My blood* hath often thrilled through my veins. I have turned my eyes from a deed fit only to be performed by butchers, who are accuſtomed to it. A *woman* uſed to cruelty, I have heard people ſay, is a more dangerous creature than a *man*.

F. You know that only butchers perform this office; and they do it without any feeling. Women are cruel, when *fear* of a diſcovery of evil deeds prevails; not otherwiſe. As it is the *chief intereſt* and *delight* of men, it ſhould be their higheſt aim, to cultivate and improve tender ſentiments in the breaſts of women.

D. Every thing that is ſoft and gentle, ought to make up our character. How ſhall we reconcile the 'ſquire's hunting a *poor hare?* Or why ſhould a *fiſh* ſtruggle for breath out of the water, when a blow on the head would deliver it from pain? And is it fit we ſhould ſet animals to worry, torment, and deſtroy each other?

F. No, my child: it is not fit: this is not introducing the age, when the *lamb* and *lion* ſhall lie down together; it rather ſupports the cuſtoms of *barbarous times*, before the meek and bleſſed *Prince of peace* came to teach the world what *man* ſhould be to *man:* and we may add,—to all the creatures which the ſame God hath formed.

D. What is bull-baiting, cock-fighting, throwing at cocks, and ſuch like? Do you think, my father, that theſe are proper diverſions for *chriſtians?*

F. No: nor for *men:* but theſe amuſements, which you have heard talked of, are not in faſhion: we are now become more civilized. You are alſo to obſerve, that although we have the reputation of being humane, our nation loves *fighting: cudgel-playing* and *wreſtling* ſtill prevail in ſome degree; but theſe cuſtoms grow out of uſe, as our manners become more civilized. In my memory, we have had ſtage-players, who uſed to hack each other with broad-ſwords, for the *amuſement* of thoſe who were ſo *unfeeling* as to pay money to ſee *this ſport:* Indeed, the ſwords were ſo contrived, as not to cut very deep! and ſometimes I believe the wound was accidental, though they *ſeemed* to be in earneſt.

D. Thoſe were barbarous times! Yet, in your memory, do you ſay?—*All amuſements which are inhuman, are a diſgrace to our nature.*

CON-

CONVERSATION IX.

The providence of God in the care of man. Reflexions on the decay of life. Rural ſimplicity of manners compared with a city life. Deſcription of contentment. Induſtry diſplayed in the inſtinct of bees, and deſcription of them.

D. IF the goodneſs of Providence is apparent, in a due proviſion for all his creatures, and ſuggeſts to us the ſeveral means of preſerving the inferior part of the creation, how very powerful ought the love of *our own kind* to be!

F. He, who is the parent of good, the ſovereign benefactor to the whole earth, ſo attentive to us, the nobleſt part of the viſible creation, through every period of our exiſtence, muſt *ſurely require of us the love of each other.* Our Saviour ſays, "A new commandment give I unto you, that you love one another; even as I have loved you:"—and this was unto death! God hath given us the command over other animals, making us in dignity and form but little lower than the angels.——Let us exerciſe our dominion as knowing ourſelves to be anſwerable for every part of our conduct. And as nothing is given in vain, it is fit that *we*, to whom Providence hath aſſigned a ſtation in theſe fields, ſhould enjoy the pleaſure of them; and learn from the objects that ſurround us, what is their proper uſe;—and be happy! Still we ſhall be reminded, that nothing is without its mixture of imperfection: the moſt delicious joys, being ſubject to the bittereſt ſorrows. There is but one ſcene, where no wants do pinch; no plenty creates a ſurfeit; no blights nor mildews hurt the harveſt; no blaſt deforms the beauteous face of its immortal fields! *Yeſterday* we rejoiced: the ſame kind of objects appear before us *to-day.*—Whilſt the friendly hand of Nature preſents us with the faireſt views, and we are happy tenants of our ſhades, let us *enjoy* our *peace* and *comfort*, nor envy the greateſt of mankind.

D. The ſeaſon is ſo pleaſant, both labour and reſt ſeem to have new charms!

F. We may now talk, whilſt the breeze that fans us, is as gentle as our words. Whether the tranſient hours of life paſs in ſweet eaſe and reſt, or wear themſelves away in ſullen ſadneſs, they draw to an end. But let all our ſteps be ſuch, as will carry us with moſt aſſurance to the glorious ſcene the mind has in proſpect. We may now ſurvey our herds with joy, and the valleys will laugh and ſing: but this comes from the *temper of the mind:* for what joy can ſpring from a troubled or uneaſy heart? Whilſt we reliſh the ſtreams of milk drawn from the rich udders of our cows, we ſhall not want food to cheer our hearts; nor whilſt our hands are well employed, ſhall we be without raiment, and ſhelter from an inclement ſky.

D. I have ſometimes thought myſelf happy in being the inſtrument of Heaven in rearing helpleſs infants; whilſt the drooping grandfather, with faultering ſpeech, has bleſſed the hand that brought him ſuch delicious food. Such was the caſe the other day: Old *Simeon Worthy* ſaid, "My ſweet laſs, are you in health? I am never more happy than when I ſee you. Your milk is excellent; it holds me in breath! Indeed, I have nothing now to hope for, but that the Almighty will grant me a peaceful departure. My eyes have beheld ſo much, *great* and *good*, *little* and *bad*, nothing remains for me, that can be of any uſe!—How is your *father?* God preſerve him! he is a good man: and may the Almighty bleſs *you* alſo, my daughter!" The good old man gave me his bleſſing in terms, that made me think of the patriarchs of old!

F. You give me much pleaſure, *Mary. Simeon Worthy* is my friend: and a more worthy man I know not. Whilſt we provide our milk, let us not forget, that when we eaſe our ſheep of their woolly burthens, we are inſtrumental to cover the unſtrung limbs of hoary age from the *cold piercing* wind, and *gnawing rheumatiſm.* When autumn comes, we pull our ripe *pears* and *apples*; food more delicious than the *turtle*, which the *luxurious* prize ſo much: and here we may quench our thirſt, at this pure limpid ſtream!

ſtream! Sometimes we taſte the fleſh of ſheep, or hogs, and rejoice in our honeſt home-brewed ale.

D. Butter and cheeſe are not leſs the rewards of induſtry. Nor are we without our *muſic meetings:* this melody of birds doth pleaſe my fancy much; ſo does the bleating of theſe lambs: I am happy in ſeeing them feeding in ſuch a *flowery* paſture!

F. Every way we look, we find delight! Behold the garden of our poor *John*'s cot! his beans and peas in bloſſom: they are as fragrant as the king's! But here Heaven ſmiles with the kinder aſpect, for they are *neceſſary to his life*, who hath but little elſe to eat: they ſpeak comfort to the owner's ear: they are *his*, his property by the laws, as ſacred as that of the greateſt landlord in the county.

D. Such as it is: it would be hard if it were not ſafe!

F. John is ſo far ſafer than many a gartered lord, who is ſubject to be enchanted by the deceitful harmony of vain words: no one will flatter him, who hath nothing to give. Being uſed to the plain language of *truth*, he doth not profeſs to *love* and *ſerve*, where he hath neither inclination nor power.

D. Do you ſuppoſe him, my father, ſo honeſt, becauſe he is very *poor?*

F. Not ſo: but that I ſee he is cleanly and induſtrious, and ſeems to underſtand what belongs to his life.

D. Doth he read, and think of his latter end?

F. John can read, and makes the Bible his chief ſtudy. He is an honeſt man; and has lately married a girl of his own temper and inclination; and ſays, he does not envy the greateſt lord about the perſon of the king, except it be, that he hears the king is a good man, and ſhews a good example, by taking care of his queen and children. I dare ſay, *John* and his wife may be as faithful to each other, as if they had been born to higher fortune! Do you mark his hives? *He* alſo lords it over that *little people*.

D. People, my father!

F. Why, child, there is a *king* amongſt them: and ſome live at home as magiſtrates, and correct offenders: others go abroad to trade as merchants, or maraud like ſoldiers; and in their merry march, pillage from many a velvet bud. Do you obſerve how they enter with their heavy burthens at the narrow gate? You know how they build roofs of gold in their honeycomb; and with labour and art, derived from the power of God, knead their delicious ſtores of honey; nor will they ſuffer the lazy yawning drone to live unpuniſhed. Such a rage of induſtry beats in their breaſt, and ſo great is their zeal, they tumble themſelves in the odoriferous ſubſtance, and bring home their flowery load of ſweets rolled round their thighs: they ſometimes require aſſiſtance to unburthen. Think of their pleaſant labour: and how the hand of Nature, and of Nature's God, has thus ordered things ſo wonderfully! Their work never ends, but as the *day* declines. Then you will hear their hollow murmurs, calling each other to his ſleepy cell: then ſolemn ſilence takes her ſeat: but when the morning peeps, they ſhake their wings, preparing for their active work; wiſely diſcerning when it threatens rain or ſtormy winds: then they forage very near their hive, or keep at home. If any boiſterous blaſt ſhould come on, when they are abroad, they take a gravel-ſtone to poiſe their weight in the air, flying near to the earth.

D. It is all wonderful!—How long do they reckon the life of a bee?

F. I have heard, ſeven years: formerly they uſed to ſuffocate theſe inſects: now we are grown wiſer. Sometimes they deſtroy themſelves.

D. Not by ſelf-murder!

F. No, child: this is reſerved for a poor animal called *man:* many unhappy wretches war moſt ſtrangely againſt nature. But bees engage in civil wars: their virtuous and induſtrious inſtinct does not prevent the effuſion of blood: they meet in combat, and many a bee ends his life in battle in the air. Zeal for the honour and the rights of a prince, has often carried the moſt virtuous of mankind to ſhed their neighbour's blood, or ſpill their own: and *bees*, among the race of inſects, I am told, have this kind of virtue; although too wiſe and buſy to quarrel wantonly.

D. The induſtrious bee labours for *John* with the ſame care and aſſiduity, as if he were a real prince.

F. The honey, which is the only ſugar that he taſtes, hath not the leſs delicious flavour for being made under his own eye. The wax, he ſays, produces ſhoes and ſtockings. He will now increaſe his number, in order to provide for

the new partner of his cares and joys. He tells us, his labour is more ſweet than ever; for now he works for one, more dear to him, than the blood which circles through his veins. You may be ſatisfied, *Mary*, that all the unpleaſant fumes of *laboured cookery*, are not ſo ſweet as his plain morſel.

D. Is this couple yet in their *honey-moon?*

F. Take care, *Mary:* this is at beſt but a ludicrous expreſſion, and a ſatire upon men's conſtancy.

D. Rather inconſtancy.

F. At preſent they are not the leſs friends for being poor and wedded. *Poverty* may come in at their door; but there is leſs danger that *love* will fly out of *their* window, than with people who once lived in affluence. They are not the leſs obliged to hold their marriage vow as ſacred as the greateſt of mankind. Thus you will grant they may be lulled into a pleaſing comfort, more like to *happineſs*, than the parade which waits on greatneſs.

CONVERSATION X.

The pleaſures and peace of a country life, compared with the noiſe and tumultuous entertainments of a great city. Reflexions on falſe taſte, and the peaceleſs pomp of modern entertainments.

D. YOU give me ſuch a reliſh for my Being, from your perſuaſion of the happineſs of our *John*, that the country, with leſs wealth, ſeems preferable to the town with greater.

F. Ay, *Mary*; I hope ſo: for the bulk of mankind muſt live in ſmall, and more detached communities, or how is the earth to be cultivated and bring forth her increaſe? I will tell you what has happened lately, with reſpect to one of our neighbours. *William Freeman* is a knowing and agreeable man, and a near relation of Sir *Philip Rich*. The baronet, on his journey to town, ſometimes makes him a viſit, and partakes of *William*'s hoſpitable fare. He was there the other day; and after walking over the grounds, Sir *Philip* and he ſat down to ſuch a modeſt ſupper as *William* thought himſelf warranted to give: they had much agreeable and uſeful chat; and then retired to reſt in peace and quietneſs. Sir *Philip* was much pleaſed with his entertainment, and invited his kinſman to town, promiſing him a hearty welcome, as well as elegance and plenty. *William* accepted the invitation. Upon their arrival in *London*, he found a fine houſe, a ſplendid table, and a vaſt number of domeſtics in fine liveries. The firſt incident which diſturbed him, was at ſupper, being terribly alarmed at a knocking at the door, as if the houſe were on fire. This was nothing but a footman's genteel knock for a viſitor, come at ten o'clock at night to pay Lady *Rich*, what our forefathers called an *afternoon's viſit*. The rumbling of coaches interrupted his ſleep. At four in the morning he was again awakened by the clatter of my lady, and her ſervants, who were returned home from the maſquerade. He roſe, according to his uſual cuſtom, at ſix; but he ſaw nothing of the family, except an old female ſervant or two, till *nine*; and Sir *Philip* and his lady did not make their appearance till *twelve*. The next night he was again awakened. Sir *Philip* did not come from the *Houſe of Commons* till three in the morning. When he aroſe, *William* found him much chagrined: he had loſt a favourite motion; and declared the *nation to be undone*. You may imagine, that *William* ſoon grew ſick of hearing of ſuch city pleaſures and anxieties. He did not believe the nation was really undone, though Sir *Philip* was ſo much diſpleaſed; neither did he think the national affairs wore an agreeable aſpect, when ſo valuable a man was induced to talk ſuch a language. *William* ſaw a play or two, *Weſtminſter-Abbey*, *St. Paul's Church*, and ſome other fine buildings, and then gladly took his leave, in order to return home. Upon this occaſion, he addreſſed himſelf to Sir *Philip* in theſe terms: "I know you are my friend, Sir *Philip*; and I thank you for the civilities you have ſhewn me; but in good truth I do not reliſh the noiſe and clatter, nor the eager purſuits of trifles, which I behold; nor can I reflect with pleaſure on the

diſcontent to which I find you are ſubject, though ſurrounded by ſo many advantages. *Elegance* without *eaſe*, or *plenty* without *comfort*, do not make your ſituation eligible in my eyes: yet I do not altogether condemn you. Independent of our fortunes, your education and mine have been different. You, I perceive, muſt go through one kind of drudgery; I ſuffer another. And as to your *amuſements*, as you call them, I compaſſionate you city gentry, who are in ſo fair a train to injure your healths, ſhorten your days, and render your enjoyments ſo much the leſs calm, pure, and unmixed, as you become leſs qualified for *any pleaſures*, but what you call *amuſements*. Theſe, from their frequency, and the inconveniences attending them, ſeem rather to ſhew the badneſs of your taſte, than the ſolid advantages you derive from the ſuperiority of your fortunes. As to the fine things, of which Lady *Rich* has given me ſo florid an account, to be honeſt with you, I think the finer they are, the worſe. Theſe inventions are calculated to empty your pockets, and your heads. Two or three thouſand pounds expence for a night's entertainment!—and at the ſame time hear you complain, that you are overrun with *thieves* and *beggars*, is monſtrous! *It ought to be criminal to pay for a ſeat, or entrance at any door, for any diverſion, above five ſhillings.* It makes my heart ſick, to hear ſo many fine things ſaid of luſtres and branches, tranſparent pictures, and magnificent decorations; the brilliancy of jewels, ſumptuous apparel, elegant ſuppers, and ſuch appendages of modern entertainments. Are praiſes to be beſtowed on things which are in their nature *ruinous?* Such *ſhews* are moſt fit for the amuſement of children. If you are ſo acute in theſe ingenious arts, let your ſkill be beſtowed on the ornaments of your houſes, or ſomething that may be laſting, and ſuited to great fortunes. Though this may be carried to a criminal exceſs, it cannot affect the people in general in ſo dangerous a manner. Let your public amuſements be contracted within bounds: If every day is to produce ſomething more ſplendid than has gone before, and the thoughts of our young nobility and gentry are tainted with folly: if ſome who are advanced in years, merchants, tradeſmen, mechanics, and their wives and daughters, frequent theſe public meetings and ſplendid ſhews, what is to be the conſequence? If your thoughts are abſorbed in one object, you cannot think of another; and if your whole income is eaten up by cheriſhing this childiſhneſs of heart, rather than cultivating manly ſentiments, and ſuch deeds as may give ſtability to our country, what will follow? If you were temperate in your purſuits of pleaſure, you would be more willing, and more able to diſcharge all the offices of good citizens. As it is, I am afraid more than three quarters of you are up to the chin in debt. Some of you ſhoot yourſelves; ſome ſolicit the favour of the court, whether you are entitled to it or not: ſome go abroad: and others, more wiſely and humbly, retreat into a rural obſcurity at home. In the mean while, inſtead of teaching the common people how to be frugal and temperate, and eſtabliſh a regular *police*, your example leads them into every kind of extravagance, and they become robbers in the highways, and houſe-breakers or pilferers every where. In the mean time, you have no proviſion of proper priſons for ſolitary confinement, or the inſtruction of thoſe who are ignorant of mechanic arts to get their daily bread. They know ſtill leſs where to ſeek the bread that nouriſhes to eternal life! You cannot reſtrain your ſons and daughters within the bounds of reaſon and religion, notwithſtanding the education you give them; yet you wonder at theſe dreadful events! Get priſons, Sir *Philip*, coſt what they may. Puniſh by labour and ſolitude. Make the puniſhment the inſtrument of ſaving the offender. Save him from himſelf: ſave him to God and his country. There is a ſtrait way, full of juſtice and mercy, to humble the proudeſt ſpirit, and the moſt iniquitous malefactor. But you are too buſy, my friend, in contending for a little paltry power: and what will you do with it when you have got it? Flatter each other in your vices, by getting the means of paying for ſuch romantic, abſurd, dangerous, expenſive amuſements? If you will hurl yourſelves down the precipice, do not exact of *me* the cruel office of beholding it. You know I love you all; *your family in particular*, or I ſhould not be ſo bold in telling you my mind. How much, or how little it is worth, God only knows. For aught I can tell, it is as much in your breaſt to ſave the nation, as in mine to tell you what I think to be the means of doing it. I could not be uncivil to Lady *Rich*, but it is your duty, as a huſband and a father, as well as a *lawgiver*, to interpoſe your authority to

correct

correct ſuch enormities. They may put on the fleece of a lamb, whilſt they tear in pieces with the jaws of a lion.—I am ſenſible you muſt have *amuſements*; but for Heaven's ſake let them be leſs numerous, leſs abſurd, more frugal, more *manly!* Try to give your minds a different turn, and you will boaſt of *temperance* and *frugality*; of watchfulneſs againſt national impending dangers; and with fortitude prepare for a judgment to come. You will teach us poor folks what belongs to our temporal peace, and our eternal happineſs!—It is not for us to preſume to inſtruct you—but we feel our own wants—we languiſh for *good example:* and where ſhall we find it?—My honoured baronet, and very true kinſman and friend, *farewel.* I hope we ſhall meet again ere long in a much calmer ſcene."

D. Was not this glorioufly ſaid on the part of *William?* What did Sir *Philip* reply to ſuch honeſt bluntneſs?

F. He anſwered, " My good friend, I thank you: I promiſe to meet you ſoon in the country, where you ſhall *ſchool* me over again, if you pleaſe, and we will laugh or weep at our own follies, or thoſe of other men. Lady *Rich* ſhall be of the *party:* one bed will ſerve her and me: and though ſhe is unluckily engaged in doing fooliſh things, like other people of her rank and acquaintance here in town, take her out of *bad company*, *William*, and you will find her as reaſonable a being, and as amiable a woman, as you can wiſh to converſe with. Your leg of mutton will afford her more pleaſure, than ſhe uſually enjoys in the parade which ſhe commonly lives in. Be aſſured that you have given me more pleaſure in the free delivery of your ſentiments, than I have received for many a long day or night, hearing the *tedious*, and oftentimes *capricious* harangues, which I am obliged to be preſent at in a very great aſſembly. I am of your opinion in moſt points, and determined to make intereſt with my friends, both in the *miniſtry* and *oppoſition*, for ſuch laws reſpecting theſe wild abſurdities, as the nature of them will admit; for let me tell you, the work cannot be accompliſhed without prudence, as well as *courage*; for know, my friend, that although it is true, that miniſters of ſtate are, upon certain occaſions, more mindful of the means of ſecuring themſelves in office, than of the nation's *good*, I ſay, *certain occaſions*; yet if the beſt attempt by the beſt man, and ableſt miniſter, be made by mere dint of authority, he will be deemed mad; and when moſt in his ſenſes with regard to the purity of his intentions, he will be oppoſed as politically inſane. For we who judge of them, being ſore, by the burthen of our prejudices and habits, ſhall wince and kick like a galled horſe."

D. As *William* was very free in talking as he did to a *baronet*, Sir *Philip* was no leſs humble and candid in his acknowledgments.

F. William would not have ſpoken thus, if he had not known Sir *Philip* was a man of underſtanding, and ſaw the difference between regular and natural pleaſures, and ſuch as the pride of wealth and the ſickneſs of the fancy have introduced. Thoſe who have not experienced the cares and anxieties which often attend an exalted ſtation, may look up with envy at the *great*; but there is no ſtation without its cares.

D. I hope there are many who know how to value their proper advantages, and do not repine.

F. Mankind do not generally ſeek for happineſs by ſuch paths as *reaſon* and *religion* point out; nor ſtrive to learn *the ways of God*, in the operations of his hands. In the preſent conſtitution of the civilized world, numbers of *tradeſmen* and *mechanics* are employed in various arts, which adminiſter to expenſive folly, and wanton vice! Theſe are countenanced by the *great*; and ſome of them becoming wealthy, look down on us; but they are not therefore the more happy. —As to the *great* themſelves, their lives are ebbing out, in the ſame rapid ſtream: they ſee, but attend to it as little as we do.

D. They *think* more than we do.

F. But not of the ſame objects: their habits of *ſhew* and *pomp*, vain pleaſure, or buſy care, draw them off from true joys. Many, I ſay, are ſenſible of the folly of ſuch things, and *ſicken* at the thought; yet ſtill purſue the ſplendid, dazling track, ſometimes even to loſe all ſight of what is pure, juſt, and good.

D. Merciful heaven! is this really ſo? Let us rejoice in *our condition!*

F. Our advantages ought to excite our gratitude. Our *health* is leſs ſubject to be forfeited. *Fraud* and *envy*, under the garb of friendſhip and *pretended* love, being leſs frequent here, we are leſs ſubject to *bewilder* others, or be ourſelves *bewildered.* We find ſomething in every tree, and

every buſh, that adminiſters to the common ſtock of *comfort*. *City people* muſt go farther for it: they are ſatiated with enjoyments, oftentimes not knowing where to go to relieve their labouring hearts.—All mankind are buſy in their *various callings*, or the purſuit of the objects which moſt flatter and delight their *favourite inclinations*: but theſe are not always *good*. Some labour for *fame*; and ſome for *bread*: the common buſineſs of all is, the conſideration of their *immortality*: if this be duly attended to, they can never want *employment!* To be buſy in correcting their vices, or improving their virtues, is acting like men. Our *ſhort candle* is continually burning out! To brighten the flame of our deſires to be acceptable to the great Lord of nature, who made us, and furniſhed us with ſuch longing hopes of happineſs, beyond the limits of this ſhort and tranſitory ſcene, ſhould be the great object of our ſolicitude. Let it be yours, my child, convinced as you are, how deeply your intereſt is concerned; and how naturally we all long after happineſs. Some of my maſter's friends uſed to tell him, that he thought of nothing but *police* and *religion*.

D. They mean, the care of the people. Was not this in effect ſaying, his thoughts were *abſorbed* in the love of God, and the love of his fellow-creatures?

F. He would have thought himſelf happy, had it been true. At this time, he might have been deemed more extravagant in his conduct, and more romantic in his notions of life. There are various modes of expreſſing the duty we owe to our Maker, and our fellow-creatures, to render life a delightful entertainment, far beyond what the mere world affords: but we muſt hunger and thirſt after *righteouſneſs*.

D. Happy were it, if we, who have no ſuch temptations in the country, were irreproachable with reſpect to the purity and ſimplicity of our conduct; and obſerved the *chriſtian precept*, to love our neighbour as ourſelves.

F. Alas, my child! though to love God and our fellow-creatures is the law and the prophets, the power of Satan is not confined within brick walls.—"And where ſhall we ſeek for the man who is ſo ſtrait in virtue, as not to have *offended*. Were time, and place, and circumſtance, with inclination, and the mode of thinking to concur," perhaps the greater weight in virtue's ſcale, would be moſt often found with thoſe who are the beſt inſtructed: but when men, in certain communities and connexions, taint each other, it is not wonderful the moral ſickneſs of the ſoul, and the *mind's plague*, ſhould moſt abound in *cities*.

D. What gave occaſion for *great cities?*

F. It was a fear of danger from the violence of human paſſions, firſt aſſembled men in multitudes, to protect each other. And what was the event? It was ſoon found, the greater their number, the more ingenious they became. Each ſtriving to better his condition, *arts* began to flouriſh: theſe created *fantaſtic wants*, and excited *paſſions*, which might otherwiſe have ſlept. Imitation in gratifications, under a thouſand names, however trifling, eſtabliſhed a kind of empire over the heart, till *cuſtom* gave them the ſanction of law. You ſee how example influences mankind in *folly*, as well as *wiſdom*; and how the fields of folly are enlarged. Numbers dividing the ſhame that attends every unmanly purſuit, *folly* has almoſt loſt her name.—*Vice* follows cloſe at her heels; till at length they ſeem to have made ſo ſtrong an alliance, I know not where we ſhall find the virtue that is able to ſubdue them.

D. What became of the virtuous; for ſome amidſt great numbers muſt have remained pure and untainted?

F. You know, when the whole world was drowned, *Noah* and his family were preſerved. The contagion of the vice which brought on the deluge, did not deſtroy the race of mankind. Under the circumſtances which I have related to you, the wiſeſt of our kind retreated again, as *William* did, into the moſt retired *ſcenes*, where they might beſt contemplate the various changes of the elements; the revolving ſeaſons of the year; the variety of Nature's productions; and above all, their own *Being* and *end*.

D. All *wiſe men* ſhould retreat from the world, to avoid the mortification of having any thing to do with *fools*.

F. Gently, my dear *Mary*: the more fools there are, the more important do the *wiſe* find themſelves to be: they change the ſcene, as having a right to live for *themſelves*, as well as *others*; yet, they are *not wiſe*, if they do not ſerve mankind in the way moſt *practicable*, though perhaps not the moſt pleaſing. Beſides, *where* are they to go? Do you not find *here*, that the fooliſh and the wiſe are mixed together? It muſt be ſo far the ſame in great cities. Experience has

has taught the wiſe, that wretched man is apt to ſeek every thing, except *himſelf:* catched by gew-gaw trifles, vainly ſeeking happineſs where it was never found, the fooliſh ſpend their days in vanity. Much worſe would it be, but for the intervention of the *wiſe.* You will ſee in *London*, embroidered coats, and other rich clothing; ſome adorned with ſtars worked on the breaſt: you will ſee *ribbands* hung over men's ſhoulders, as marks of honour, and a thouſand *pretty things* beſides.

D. What are they good for?

F. Nothing is made in vain: they are good for you to aſk what they are good for: they delight the fancy, and make ſuch folks as you and I, and ſome of our *betters*, gape as if we meant to ſwallow them with admiration. To thoſe who deſerve to be honoured, they are *good:* and they are cheaper to the *giver*, than *money.* Some gladly *purchaſe* honours.

D. Is not this a contradiction? What honour can it be that is bought for money?

F. Juſt as they are eſteemed: they are called *honours*; and that is enough for thoſe who buy them. They have this ſubſtantial uſe, that they often keep the holder in good humour with himſelf and the world: and others obſerving this, and liking *diſtinctions*, the world goes on. A man may be very wiſe, and wear a ſtar and garter:—and you know there are many fools who wear no ſtar, nor any garters, except to tie up their ſtockings.—Thus, from contemplating the world, we draw ſome profit from *every thing*, though our true pleaſure comes from *wiſdom!*

D. Then we *may* reſpect ſtars and garters, and wealth and power, under due reſtrictions and conditions.

F. Every thing that tends to keep the world in peace, not being abuſed and rendered criminal, is reſpectable: it comes from the ſame Providence which gives *us* our *comforts.*

CONVERSATION XI.

Obſervations on a city life. How the theatre may adminiſter to the promotion of religion. Danger of ſupping out to young women of the lower claſſes, and domeſtics. The conduct of ſome perſons of fortune when they retire into the country to ſpend the ſummer.

D. YOU have had much *experience*, and many opportunities of ſeeing how the world goes.

F. Ay, *Mary:* when I was in *ſervice*, I frequently ſaw how *intereſt*, *fancy*, *opinion*, or *cuſtom* govern us; and how the affairs of life were carried on—in a wonderful manner!

D. Did you receive pleaſure from it?

F. I remembered a favourite obſervation of my maſter's, that we muſt take things as they are, "the *vanity* of human life being juſtly compared to a river, whoſe ſtream is conſtantly paſſing away, and as conſtantly coming on."

D. Solomon ſays, *all is vanity!*

F. Yes: but the vaineſt thing is *diſſatisfaction.* You are to ſuppoſe, that where the *worſt*, as well as the *beſt* part of a nation is aſſembled, there *vice* will be more eaſily propagated than *virtue*; and noiſe and nonſenſe, than ſolid reaſon: yet, in a multitude there is alſo much to be learnt. The moſt mortifying obſervation I ever made was, that thoſe "who in their youth were deeply dyed in *vanity*, with difficulty ever received any other colour." Be wiſe, my daughter, whilſt you are *young.*

D. You are the happier now for having ſeen ſo much of the *world*, and yet to be in humour with it.

F. In ſpite of all the ſilken robes, or lighted tapers, which I have ſeen, or the melodious muſic I have heard, I never had ſo many hours of the *true reliſh* of life, as I now enjoy. He who loves not to keep company with himſelf, cannot think of the end of his being, with a *compoſed* mind: and this ſeems more eaſily acquired by converſing with woods and lawns, than in the various

various buſtle of a *city life*; few who are uſed to it till the period of old age, acquire a ſincere reliſh of rural joy.

D. Thoſe who have ſeen the follies of the world, and can fly from them, muſt be in the happieſt ſtate when they do ſo.

F. Yet great cities have this advantage: they furniſh a vaſt field for *doing* good, to thoſe who are inclined to "go about doing good," and act like *chriſtians*, their hearts overflowing with benevolence. The converſation to be found there, alſo relieves the mind when we are weary of being alone, or ſubject to become ſour and moroſe for want of ſociety.

D. We are *alone* to a bad purpoſe indeed, if we become *moroſe* for want of converſation.

F. Man is a ſocial being: he was not made to be always alone. When converſation doth not corrupt the *heart*, and tempt us to *evil*, it poliſhes the *wit*, by the exerciſe given to ſuch thoughts, as are fit to be communicated, on ſuitable occaſions; but it is *contemplation* that corrects the *paſſions*, improves the *judgment*, enlarges the mind; and, by applying what we learn from books and converſation to true life and manners, it gives a *finiſhing* to our preparation for heaven.

D. Thoſe who miſpend their time in great cities, I ſuppoſe are as often admoniſhed as we are.

F. Sometimes from the *pulpit*; ſometimes from the *ſtage*; the laſt being an advantage we do not enjoy here.

D. I am told that more *evil* than *good* is learnt at the *play-houſe*.

F. Some plays had better not be repreſented: Your information is ſo far well grounded. We are ſure that thoſe who *huſband* life as they ought, the firſt object of their concern ſhould be to make their *amuſements* tributary to the purity of their affections, and their regard to the welfare of their fellow-creatures, under all circumſtances. If the ſtage were well regulated, it would mend the *heart*, as well as delight the *fancy*: it might furniſh entertainment for the beſt chriſtians and philoſophers; and teach us all to *be the good characters repreſented*. If he who writes a play, *Mary*, had his mind enriched with faith in the ſacred writings, it would give ſtrength and luſtre to his genius, and charms to his humanity. And were he to teach the daily leſſons we ſhould learn, when the expence is not too heavy for our pockets, our minds might be improved by the *play-houſe*, as well as the *pulpit*.

D. I fear thoſe days will never come.

F. We are always to hope for the beſt. A ſkilful writer of comedy or tragedy, might explore the receſſes of the mind, and follow the *man*, not into his cloſet only, but into every ſcene which the world might call upon him to act in. Let him intereſt the heart with regard to both worlds, and mark out in legible characters, the moſt uſeful parts of life, I think we have ſo much virtue, we ſhould be pleaſed. Every ſcene in which wit is made offenſive to *modeſty*, or the native tenderneſs of the heart, towards each other, ſhould be totally expunged. You know that the *chriſtian* precepts admoniſh us not to ſuffer any *idle*, much leſs *impure* words, or unchaſte conceits, to be once named amongſt us; ſhall we permit them on a *public ſtage*? We are naturally delighted at the report of *generous* actions. In ſpite of the weakneſs of the heart, *envy* herſelf may be diſcountenanced: great as our corruption is, we ſecretly applaud, or openly rejoice, when human nature ſupports its dignity, in the perſon of him whoſe praiſes we hear. In this reſpect, the liberty of the *theatre* is greater than that of the pulpit. Invention in no character ſhould be ſtrained beyond the bounds of probability: let every thing repreſented, have a foundation in reaſon and truth, and correſpond with the ordinary events of life, as we now find it, and we ſhall be intereſted. *Chriſtian diverſions* ſhould be agreeable to chriſtian duties. The precepts of the goſpel do not recommend *inſenſibility*; but they reſtrain the *violence of all paſſion*. Why ſhould we, being *chriſtians*, delight to behold the ſoul tortured with *paſſion*, which chriſtianity forbids? Take real life as we find it, and there is enough of the *marvellous* to *admire*, whilſt *candour* itſelf will oftentimes excite *laughter*.

D. And we may be ſure, my father, there is no want of *diſtreſs* to make us *weep*.

F. Real life has, indeed, enough of That. Could we learn from our public ſhews, as well as common life, how to *live well*, we ſhould not be ſo ignorant how to *die well*. Whoever ſhews us our own hearts *uncovered*, and fairly laid open, diſcovers many *black ſpots* in them: but let them in charity give alſo a juſt view of our *good qualities*: this may induce us to be more joyful than we had imagined ourſelves capable of being;

and

and balancing the account, leave us rich in *hope*. He who is buſy to mark out with a malignant eye the characters which moſt diſgrace human nature, is as little a friend to humanity, as him who flatters with a view to deceive. Compounded as we are, we muſt take the good and evil together. Real life is made up of *comedy* and *tragedy*.

D. Do all kinds of people go to plays?—

F. You will find many of the middle ranks, as well as the *great*, attend theatrical repreſentations. Some of the former empty their pockets there. Happy would it be, were the playhouſe a ſchool, in which we might learn the *manly* and *godlike duties* of giving eyes to the *blind*, feet to the *lame*, bread to the *hungry*, and inſtruction to the *ignorant*. The religion and learning of a country, ſhould determine what the ſtage ought to be, to mix inſtruction with amuſement. Whether you live to ſee this happy event or not, you may be ſure the playhouſe ſhall never do *you* any harm.

D. By what means?

F. You may keep your time and your money for other purpoſes.

D. But are there not ſome very fine and religious ſentiments in plays?

F. Many, ſcattered in various parts; but I wiſh to ſee the ſtage ſo modelled, as to unite entirely with the pulpit, and keep us in conſtant remembrance of the immortal glory of a life to come! Thus our amuſements might be ſanctified, our time *redeemed*, and no moment of our fleeting hours loſt.

D. This would be glorious indeed! But I am afraid your conceit, though eaſy to underſtand, is too *exalted* to be carried into execution.

F. Rather ſay, ill ſuited to the preſent corruption of the heart, which prevails among the greateſt part of our fellow-ſubjects. We muſt *never deſpair*. My notion is far from being impracticable. Plays are ſometimes repreſented by boys at *ſchool*. If any theatrical entertainment is proper for them, it ſhould be ſuch as will give them an early reliſh of religion, and teach them to diſcountenance vice and infidelity, and eſtabliſh all the great truths of chriſtianity. Be you on your guard!—If you ever go to a *play*, let it be only in the company of a woman, on whoſe virtue you can depend; and never ſtay after it is over, with any perſon. Return home with as much ſpeed, as if you had eſcaped from a place of danger. I have known a number of girls ſeduced, by being carried to a *ſupper*, *after a play*. There is not a more common trick, among thoſe *ſcoundrels* who meditate the debauching of girls, than to tempt them *to go to a play*.

D. I am glad you have given me this intimation, for I ſhould not have ſuppoſed any particular danger. We are ſafer in our humble cottage.

F. In common life we learn *patience* and *purity*, and all the other relative duties. Whilſt we improve our reaſon, the corrections received from the *ſecret workings* of divine grace, without indulging any *enthuſiaſtic* extravagance, will daily ſupply us with new powers.

D. But do you imagine *we* attend to admonition more than *people in great cities*?

F. In proportion as our lives are more ſimple, I humbly apprehend we are more attentive. We have this advantage, that the minuteſt part of our conduct is more known to our neighbours: mankind frequently ſtand more in awe of each other in ſmall communities, than in large ones; —and of their *fellow-creatures* more than of *God!* Many, by the mere force and power of *cuſtom* in great cities, contrary to their native diſpoſition, are led to *do*, or *not* to do, That which their reaſon is aſhamed of.

D. Admonition, on all occaſions, hath wonderful effects.

F. If we judge from experience, we rather wonder when it operates as it ſhould. It is but a ſmall part of mankind, who are aware of their own *wants*: they are ſelf-ſufficient; and have not underſtanding enough to diſcern what their *real neceſſities* are.—A philoſopher being once aſked, why he paid court to a *rich man*, and not the rich man to him? "Why, ſays he, I know what I ſtand in need of: he only knows what he abounds in." Whilſt there are ſo many unwiſe people in the world, you are not to imagine folly will ever be out of countenance: yet Wiſdom will be ſtill juſtified of her children; and the *good* meet with ſuch regard, as to encourage them in good. You are ſenſible we are ſo framed, the more we conſult the good of others, the more good we do to *ourſelves*. The fountains of pleaſure, with which the God of nature hath ſupplied us, are very numerous; but *vice* and *folly* induſtriouſly choak up the channels. Still *vanity* herſelf is of ſome uſe: when we ſee her *tricks* diſplayed in the perſons of others, they excite

excite our contempt, whilſt *wiſdom* cheers as well as compoſes the ſoul.

D. Shall *we* learn to be wiſer, now that *my Lord* and his family are come into the country? They ſeem to receive much pleaſure from it.

F. Yes: but it does not laſt long. Both my Lord and Lady are very ſenſible, and very good; but they are fond of ſuch a *crowd of company*, one would imagine they meant to tranſplant the city into the country, and defeat their own purpoſe in coming hither.

D. I aſſure you, ſome of the *ſervants* expreſs a great ſatisfaction in being delivered from the ſmoke and noiſe in which they have lived for ſo many months in town.

F. I am not ſurprized: I have ſeen enough of that way of living, to be ſick of it, though I fared ſumptuouſly every day; which is more than all domeſtics in great families can pretend to. I am now more able to live *like a man*, and like a *chriſtian*: I have acquired knowledge enough of the world, to ſee the *follies* of it; and *virtue* enough to compaſſionate them. Whilſt we mourn over folly, let us conſider the ſilent virtues of the good *country man*, as more deſirable than all the pomp and parade to be ſeen in the houſe of the noble Lord.

D. You make me ſenſible, that we have comforts enough to render our lives agreeable: and ſo long as the pleaſure we enjoy affects our minds in a lively manner, we need not envy *lords* nor *ladies*.

F. Certainly not, whilſt we act under the eye of that almighty Being, whoſe goodneſs will crown our endeavours with happineſs. Doth it not appear to you, that no condition can be happy, where virtue is not the firſt conſideration?

D. So long as the mind is ſatisfied with its own reflexions, *every ſcene muſt be delightful.*

F. Well obſerved! The hand of Heaven appears in all the good we enjoy. The evils we ſuffer ſhould be received as the chaſtiſements of a tender father.

D. I ſhould be happy, if I could make this the ſubject of my moſt cordial meditation, when evil befals me.

F. Forget not to pay the tribute of your ſorrow for every fault you commit, though it be known only to God and your own heart. You will then be enabled to calm the ſtorm of adverſity, if ſuch ſhould happen; and preſerve yourſelf from the burning ſun by day, and the dews by night. It is this will give you ſtrength to reſiſt the objects which are moſt apt to *enſnare*, as well as thoſe that *terrify*.

CONVERSATION XII.

The ways of Providence are adorable, and paſt finding out. Fable of the hermit and ſtorm.

D. IF the providence of God over the works of men be employed as much for *our* welfare, as for that of the greateſt of the children of men, may we not be as happy as the greateſt?

F. Your concluſion, *Mary*, is plain ſenſe. How Providence is exerciſed, I do not comprehend; nor do I know how the ſun performs his office in bringing forward the graſs of the fields: but *there* you ſee it; and ſeeing it, believe in *Providence.* We are naturally ſtruck with awe, at the bare mention of a *miracle:* the works we read of, out of the courſe of what is called *nature*, may give us the ſtrongeſt impreſſions of a Divine Power; but every event of life ought to draw our attention to the conſideration of the ſame *divine cauſe.* With reſpect to us, *all* is miraculous; all is the ſame as a *miracle:* for all the works of God are *wonderful*, and paſt finding out! Reaſons unnumbered crowd on the mind, why we ſhould pay homage and adoration at all times and ſeaſons, and under every circumſtance, though we do not ſee the almighty hand ſtretched forth to ſave us by a *miracle!*—for ſtill all we ſee is the *power of God!* If you believe in God, and mean to ſhun the miſery of *diſcontent*, be ſatisfied with your condition. Study how to be *pleaſed*, and *pain* will loſe its ſting.

D. I clearly perceive the reaſons why I ought

to be pleaſed; and I am convinced from what I ſee, that there is a Providence which ruleth over all.

F. Happy were it, if mankind would *feel* what they do not *ſee!* or not *ſhut* their eyes when they ſhould *open* them. Let them behold the miſeries as well as the humble joys of human life; and the diſtribution of the good things beſtowed by *Nature* or *Providence*, call it by which name you pleaſe, and they would not uſe them *intemperately*. Seeing there are ſo many in want, they would be frugal: exceſs would be *undone*, and all her riotous train diſcharged. If plenty did not abound in every cottage, yet, compared to what we ſee, there would be no *miſery*, except That which is the apparent effect of *vice* and *folly*.

D. If ſuch would be the happy lot of mortals, how comes it the great and wealthy do not combine to prevent the evils to which mankind are ſubject?

F. That is a queſtion indeed! I remember certain ladies of the firſt diſtinction aſſociated themſelves; and during a few months, being joined by a few noblemen and gentlemen, they did much good, in a very judicious manner, to many diſtreſſed perſons in *London:* but their labour could not extend to a tenth part of thoſe they found in want: they grew tired; their ſupplies failed: and the aſſociation, which ſhewed a good diſpoſition of theſe ladies, ended. You may ſuppoſe that ſuch of them as were in earneſt, each returned to her private deeds of benevolence. Beſides ſuch occaſional acts of charity, and the common pariſh rates for the relief of the diſtreſſed, this nation abounds in hoſpitals and infirmaries to heal the body; and we have many *ſchools* to prevent the diſeaſes of the ſoul; but not enough of the latter; nor are they all well diſciplined. If the nobility and gentry would ſee them well managed, and ſupply the defects by their learning, knowledge, and riches, in addition to the private relief they afford the unhappy, it is to be preſumed they would ſo ſubdue our miſery, that the name would be almoſt loſt amongſt us:—but they are themſelves, oftentimes as miſerable as the poor.

D. How can That be?

F. I mean thoſe who are ſo defective in knowledge or virtue, that they know not how to employ their time and wealth in the manner moſt agreeable to the gracious and merciful deſigns of Providence. Thus it happens, *Mary*, that in the richeſt countries, great miſery is found; as far as I know, as great as in others which are comparatively very poor. When *poverty* courts the alliance of *virtue*, the kindneſs of Providence renders the condition of mankind more equal than is generally imagined. Still we *ſuppoſe*, nay we are *aſſured by the word of God*, that thoſe who have it in their power to remove the miſery of their fellow-creatures, I mean That which is *avoidable* by human aſſiſtance, are accountable at the righteous judgment ſeat of the great Lord of nature, "who would not that any ſhould periſh," with reſpect either to body or ſoul. How many now languiſh in want, in ſpite of all their care and induſtry!—And why is it, but from the cruel, *luſt-dieted*, or *oſtentatious man*, who revolts againſt Providence, and conſiders not himſelf the *inſtrument of That mercy*, which the righteous Father, and Friend of mankind, certainly intended to diſpenſe to *all his children?*

D. The ways of Providence are paſt finding out, for we cannot always determine, whether the *apparent good* be a *puniſhment*; or the *apparent evil* a *mercy*.

F. And would it not be contrary to experience, with regard to the iſſue of men's actions, to ſuppoſe there could be no reaſon for certain events, becauſe we cannot diſcern what the reaſon may be?

D. The conſideration, that there are the wiſeſt reaſons, in the mind of Providence, for ſuch inequalities, or wrong diſtributions, as we apprehend them to be, ought to ſilence all murmurs and complaints.

F. True: If we bring evils on ourſelves by imprudence, as often happens, ſtill if our hearts are right towards *God*, *evil* may be converted into *good*. Earthquakes, fires, bankruptcies, the treachery of a ſuppoſed friend: theſe evils happen daily; yet the *goodneſs* of God remains equal to his *power*; and we are ſtill the objects of both.

D. No one can deny this. Did you ever read the *fable of* the *hermit* and the ſtorm?

F. Many ſtories of hermits have I read, *Mary*; but I do not remember the *fable:* pray, what is it?

D. A certain hermit, whoſe cave was at the top of a lofty mountain, ſat one evening contemplating. He ſaw the woods dreſt out in their full verdure, the thickets in their gayeſt bloſſoms. The birds carolled in the branches: the lambs

frolicked in the meads: the peaſant whiſtled beſide his team, whilſt the ſhips were returning ſafe, with their rich loadings, into harbour. On a ſudden, a violent ſtorm aroſe: a foreſt of oaks lay ſcattered on the ground. Hailſtones and rain were poured from the ſky; lightening and thunder came with all their horrors. The tremendous uproar of the waves, drowned the ſhrieks of the wretched mariners.—— This dreadful ſcene was followed by an *earthquake*, which brought all the neighbouring villagers to the *Hermit*'s cave, as if his ſanctity would be their protection. He received them with a countenance that beſpoke the tranquillity of his mind, addreſſing them in theſe terms: "My friends, be not diſmayed: terrible this ſcene would have been to *me*, as it is to *you*, but that I have made the various ways of Providence ſo much my ſtudy, I am fully perſuaded, that the *goodneſs* of God is equal to his *power*."

F. Very well told: and an admirable leſſon to the ſons of men! This pious man ſaw, with equal eye, the hand of Heaven in the good and evil:—He concluded, that even in death, God may diſplay his mercy. Perhaps ſuch violent agitations of the air, are oftentimes the cauſe that, in the courſe of nature, thouſands and tens of thouſands are not cut off by peſtilential diſeaſes. Be well aſſured, my daughter, that the ſupreme Lord of all is *wiſe* and *good*, though *man* is *fooliſh*. *Humility* is more eaſily felt than deſcribed, with regard to the acceptance of *good* and *evil*. The deciſion of that divine philoſopher and upright man *Job*, was this: "*The Lord gave; and the Lord hath taken away: bleſſed be the name of the Lord!*"—To apply this to *my own heart*, and by this rule every one muſt form his *private* judgment, I conſider how roughly I have hewn many of the ends and deſigns of my life, and yet found them at laſt, *well-ſhaped*. Ill as I have judged, many events have proved *happy*. *Travelled*, as I have, through ſo many dangers, ſtill I am *alive*. *Tempted*, as I have been ſo often, I am in reputation and comfort. Ought I not to look up to Heaven, even to that *Providence* which ſuſtained me, when I lay in the ſilent womb, or hung upon my mother's breaſt? Who can ſcan That general law, by which this univerſal frame, this vaſt ſtupendous ſyſtem of the heavens and earth, is governed? That it is governed we ſee, and that there is a power above, is agreeable to the voice of nature, and the conſent of men of all climes, and in every age. It is no leſs true, that *many*, if not all of us, have had eſcapes, which we call *marvellous*. I have been more than once within a *foot*, or I believe an *inch* or two of death, by *muſket* and *piſtol-balls*, fired by accident; and as near being drowned; perhaps within a *hair's-breadth* of my grave. How ſhall I determine, whether theſe were the effects of the general laws of Providence; or the particular intervention of the goodneſs of the Almighty? Where ſhall I draw the line, between *permiſſion* of an event, and *intervention*? If God permits what *we* call an *evil*, having *knowledge* of it, as *permiſſion* implies, might he not have hindered it, if he pleaſed? Can any mortal ſay what evils the Almighty does not hinder? Give him his attributes, and all *our* language, all *our* powers of thought are abſorbed! *He is all in all!*—*Real miracles* were once wrought by the hand of *Moſes*; and ſince his time, by *Chriſt* and his followers.—So much ſatisfaction was given, in thoſe ages, in reſpect to the power of the Almighty, exerted in *this manner*, to remove all poſſibility of doubt from the minds of *honeſt* men: yet even thoſe miracles did not convince the *perverſe*. Hath God declared he would never interpoſe in ages to come? He only ſaid, he would not *drown* the world.

D. Thoſe are fools that doubt of this matter: and ſurely they are not pious, who do not *cry to the Lord in their trouble, in hopes that he will deliver them out of their diſtreſs!*——

F. You ſpeak like a chriſtian, and a child of Providence. May we not, from what we daily ſee of eſcapes from ſickneſs and death, continually aſk, "Lord, what is *man*, that thou haſt ſuch reſpect unto him, or the *ſon of earth*, that thou ſo regardeſt him?" Humility is eſſentially neceſſary, eſpecially when applied to our conceptions of the œconomy of divine Providence!

CON-

CONVERSATION XIII.

Pride viewed in its various forms, inconsistent with the condition of man. The miser and prodigal compared. Story of a prostitute. The effects of pride shewn by vanity and impatience of controul. Value of esteem. Danger of applause. True estimate of folly and wisdom.

F. MOST certainly: it is our duty, as *christians*, above all things to avoid pride: It is totally inconsistent with the humiliated condition of man: It is generally at the bottom of all contention. In common life we see it breed quarrels, oftentimes about things of which both parties are equally ignorant. With regard to the *œconomy of life*, I like the *Spanish* proverb, "With the *proud* be proud: with the *humble*, humble."

D. Some poisons, they say, are the best antidotes against poison.

F. I take the proverb in a qualified sense. An *undaunted courage*, which puts on the appearance of pride, seems to be the best calculated to prevent oppression. Such courage is cool and temperate, without flaming eyes, or boisterous sounds of voice; yet it is bold and steady! To shew no fear towards the *proud*, is to make them fear us. If we do not bend the knee, they lose the fee which supports them. Starve their vanity and boasting, and they will become humble. Keep your temper calm, and they perish in the storm of their own raising. It is the language which men talk, that makes the greatest difference.

D. The story of *Haman* is a strong instance of the *restlessness* of pride: he must have been a bad man at heart: but the apparent cause of his destruction, was vanity; for he could not brook that *Mordecai* should not pay him homage.

F. Haman was so extravagantly proud as to be forsaken of God. One part of the *Spanish* proverb is truly *Christian*; for it keeps us in mind what gentle and persuasive comforters we ought to be to the afflicted.

D. Is it that the proud are so frightened, they never look at themselves in a glass? They seem to be totally unacquainted with their own face and appearance.

F. They are ignorant of their own hearts, and *blind to their own infirmity*. We are all, in some degree, ignorant of our foibles; but it is impossible for the *proud* to see themselves, for they stand in their own light. Though pride is so shameful, yet, contrary to other vices, it seeks opportunities to set itself up as an object to be gazed at; and for the same reason, it is subject to the greatest mortification when disregarded. If out of contempt of you, and your condition, the *proud* keep out of *your* way, it will be so much the happier, as it may save you the trouble of keeping out of *theirs*: it is always much safer and easier to *avoid* the proud, than to *contend* with them.

D. Pride often makes those hated, who might otherwise be loved and esteemed. But what a strong proof it gives of blindness, when *proud* people complain of the *insolence* of others!

F. You see that a likeness of manners, in most other instances, begets *love*; but in this it produces *hatred*; the proud behold another's deformity, but they cannot discover their own.

D. The *humble* hate nobody.

F. But it is impossible even for them to *love the proud* with an uninterrupted constancy.

D. In what doth pride most distinguish itself among people of *our condition*?

F. Much the same as in other states of life; for we see *insolence* does not depend entirely on riches; and as to ill-nature, mocking, derision, disobedience, and impenitence: these are common effects of pride. We also see sullenness, unwillingness to learn, impatience of controul, and such-like ill qualities result from it. *Pride* is the chief cause of the *peevishness* of masters, and the *impatience* of servants: it sows the seeds of *ambition*, *envy*, and *malice*, and involves the earth in distress.

D. Do you think that *unforgiveness* and *cruelty* flow from the same source?

F. Pride is generally at the bottom of an unforgiving temper; and *cruelty* is often the sword-bearer of *unforgiveness*. Want of mercy, and

cruelty, mean the ſame thing; and not to *forgive* is ſo much like it, I cannot diſtinguiſh. In the *rich*, pride is one of the moſt *miſchievous*, and in the *poor*, the moſt *contemptible* of vices. Pride often approaches to madneſs. When the *poor* are proud, they emulate the folly of the rich, and forfeit the dignity of poverty. By attempting to revolt againſt the diſpenſations of Providence, they forfeit their claim to the protection of it. *Pride* leads us to vanity by a thouſand paths; ſome terminating in *infamy*; ſome in *ſhame*. A *farmer* in this neighbourhood, as poor as I am, happened upon a late occaſion to entertain a *duke*, at dinner. Contrary to *William Freeman*'s conduct towards Sir *Philip Rich*, this farmer gave the duke, *twenty diſhes*.

D. Twenty diſhes!

F. This nobleman entertained the farmer in return: and what do you think, *Mary*, he gave him for dinner?—a leg of mutton, and a pudding!

D. Moſt excellent! Did not the farmer ſee the folly of his wanton expence, though perhaps he meant well?

F. This was the way the duke took to correct him.—It is acting with diſcretion, and in character, ſuited to our reſpective ſtations, which conſtitutes the true beauty and harmony of life. The farmer might perhaps be more *fooliſh* than proud: but he acted abſurdly: The *duke* expected only a leg of mutton. When you go to *London*, you will ſee the walls of *Bethlem*, commonly called *Bedlam*. The governors have wiſely prevented the abuſe of ſhewing the unhappy wretches in confinement, otherwiſe you might be a ſpectator of the havoc which *pride* creates in the perſons of many miſerable human beings. There you might hear all "the ſweet-tuned bells of reaſon jangling and harſh: the uſe of ſpeech unſhapened: ſee the ſoft limbs of an unhappy girl chained to the ground:" perhaps at intervals, reaſoning well; and vowing the keepers do her wrong, to deprive her of her liberty: yet, touch the ſtring of her infirmity, ſhe gnaſhes her teeth, and foams, vowing revenge. Thus the poor lunatic draws tears from ſtoney hearts!

D. Alas, poor wretch! But do not young women loſe their wits, rather from the effect of diſappointed *love*, than *pride?*

F. Whatever it be, though the humble in heart may lament the evils which befal them, yet they ſeldom loſe their *reaſon*, either for any fault they have committed themſelves, or for the crimes of others. I have more than once reminded you of the leſſon given by the Son of God: "*Learn of me, for I am meek and lowly, and you ſhall find reſt unto your ſouls.*"—When I ſaw the wretched ſcene of *Bethlem*, I learnt, that a greater number run mad with *pride*, than with any other paſſion: this I was the more inclined to believe, from having ſeen many more *mad proud people, out of Bethlem, than in it.*

D. What do you mean?—Lunatics?

F. If the people who are very proud, and walk about the buſineſs of life, are not ſo wild and miſchievous, they are oftentimes as abſurd as the confined lunatics. How many have their heads turned with a compound diſeaſe of *pride* and *vanity*. We ſee the conſequences of this in the conduct of 'ſquire *John*. He ſet off in life with five thouſand pounds a year: by emulating his other neighbours in expence, for the ſake of a number of *dogs*, *horſes*, and *ſervants*, for ſport and parade, he has eaten himſelf up:—He has not three hundred pounds clear to live upon!

D. Somebody will be the *better* for his extravagance.

F. That is to be doubted: ſuch examples operate on our manners ſo hurtfully, the greater part of thoſe who live within the influence of them, becomes ſo much the worſe. He who throws himſelf out of his proper rank, injures the community. It is not the riches poſſeſſed, which conſtitutes the good, but the good uſe of them, in living honourably to ourſelves, and beneficially to others. "The *miſer* ſtarves his neighbour; and the *prodigal* teaches him to ſtarve himſelf." You have heard of a gentleman, who was called the *man of Roſs*, whoſe temperance and œconomy were ſuch, as enabled him to diffuſe his bounty. By his ſkill and good advice, he made the condition of all his neighbours comfortable: and yet he was not poſſeſſed of an eſtate of above *five hundred* pounds a year; juſt a tenth part of 'ſquire *John*'s.

D. The *man of Roſs*, I have heard, was a *man of ſenſe and virtue!* Charity may be exerciſed by thoſe who have not ſo many pence: witneſs *Theodoſia* and her mother (*a*).

F. Whilſt we talk thus freely, let us not forget, how much we are bound to exerciſe our charity in judging in all caſes; for *weakneſs of*

(*a*) Page 101.

head is to be pitied, as well as *perverſeneſs of heart*, to be chaſtiſed. It is not uncommon to hear ſervants talk as if they had *great relations*, when it is either not true, or that ſuch *great relations* are worthleſs people, diſdaining to look upon them, becauſe they are poor. I have known ſeveral who ſaid they were related to noble families.

D. What did it ſignify if they were, unleſs ſuch families would do ſomething for them?

F. Signify!—it ſerved to create *pride*. Thoſe who grow inſolent upon the real ſmiles of fortune, ſhould conſider of how ſhort duration they often prove. If they deſpiſe others, they may live to be deſpiſed in their turn.

D. I remember the *fable* of the proud ſycamore and the oak. "Be not ſo much delighted, my friend, ſays the oak; early as thou art adorned with leaves, a *froſt* may return, and blaſt thy glory in the riſing year.—I wait for the ſun's genial warmth: you will then ſee in what majeſty I appear, and how late I ſhall yield to the frowns of winter."

F. So it is, *Mary:* thoſe who flouriſh do not always remain in the ſame ſtate: and, whether maſter or ſervant, he who is puffed up with a gale of proſperity, may as eaſily ſink into a ſtorm of ill fortune.

D. We ſhould be modeſt in all fortunes, and wait our time; not knowing what a day will bring forth! Many, I believe, "are perked in a glittering grief, and wear a golden ſorrow;" their own offences, or thoſe of other people, in ſpite of all appearances, humbling them to the duſt.—I ſometimes meet with inoffenſive vain people, who remind me of the gnat on the bull's horn: ſhe made many excuſes, hoping ſhe did not incommode him. No, ſays he: "I did not feel you when you *came*, nor ſhall I be ſenſible of your *departure*."

F. Every one has a notion of being of importance to others: and perhaps it is happy they ſhould think ſo, in order that they may not forget they are of ſuch great importance to *themſelves*, that to act right in their proper rank and condition, is true glory. Every one is of real conſequence, for the *evil* or *good* he may do.—If the greateſt of mankind would reflect, that when the *curtain falls*, they will be thought of no more, they could not be *inſolent!*

D. One would imagine not: but *they forget they are to die*; or look no farther.

F. Behold the vanity of external homage: the tottering buſt and empty urn; the marble ſtatue, and all the incenſe offered to monumental pride: obſerve by how few it is regarded!

D. We walk as compoſedly by the *tomb of a lord*, as by the *grave of a peaſant*. Though the duſt of one ſhould be incloſed in marble, it is but duſt; and the marble a mere hard ſtone, which will alſo become duſt.

F. Let us then cheriſh the meekneſs of *Moſes*, and the patience of *Job:* let us contemplate the poverty of the followers of *Chriſt*; the piety and charity of good men; and the blood of martyrs. Theſe ſtand recorded in the regiſters of heaven! Do not they excite your praiſe, and call for your veneration?

D. They are heavenly deeds: where will works of wickedneſs be recorded?

F. We muſt account for *all*. There needs but little evidence to prove, that pride was not made for man. I could relate a tale, which would melt your heart! I remember a farmer's daughter in this neighbourhood, who was ſent to *London*, as you are now going. A *place*, which was thought a very good one, was provided for her; but ſhe, like a ſilly girl, proud and impatient of controul, thought ſhe needed neither admonition nor inſtruction; and in a *petulent* humour, gave *warning* to her miſtreſs. Unable to get ſo good a place, ſhe declined a worſe, which ſhe might have had, and was ſoon ſeized by the *cold hand of poverty:* and what was the conſequence?—to relieve her wants, ſhe became a *proſtitute*.

D. Gracious Heaven!

F. She might have returned to her father; but neither would her pride allow of this. He heard of her evil conduct, and wrote to her in terms that might have moved a heart of flint; at the ſame time requeſting of me to ſeek her out, and expoſtulate with her. I thought myſelf fortunate in finding her, though in a brothel. "*Pride* goes before a fall:" and ſhe ſeemed given up to work iniquity. After ſome other queſtions, for I ſpoke in the ſpirit of humanity, I aſked her, if ſhe believed in the *immortality of the ſoul*, and a ſtate of rewards and puniſhments after death; and if ſhe thought the ſhameful ſin ſhe had been guilty of, was forbidden by the chriſtian religion, under the penalty of everlaſting damnation, if ſhe died *impenitent?* She looked ſtedfaſtly at me for ſome time, as if ſhe

was at a loſs what anſwer to make, and then ſaid: "You may tell my father, I do not mean to go on in an *evil courſe*." However, ſhe continued in it; and before ſhe reached the age of twenty-two, died of a decay, the effect of the *foul diſeaſe*.

D. Sad ſtory, indeed!—Poor miſerable wretch! Do you remember her *name?*

F. We muſt *forget* That: her father and ſiſters are yet alive.

D. You aſcribe her misfortunes, in the firſt treſpaſs, to her *pride*. This, methinks, ſhould have kept her *honeſt:* and it was always in her power rather to *die with hunger*, than to rebel againſt God in ſo outrageous a manner. Yet you ſay there are caſes, in which pride is neceſſary and uſeful.

F. A generous ſenſe of true ſelf-love, and regard to our own dignity, is often called by the common name of *pride*, agreeable to the *Spaniſh* proverb; though it is very different in kind from a haughty conceit of ourſelves, or a diſregard to religion. This generous ſenſe properly employed, often ſerves as a ſhield of *honour* to men, and of *chaſtity* to women. Humility itſelf ceaſes to be a virtue, when we no longer ſcorn to do an evil thing. When ſuch ſenſe of honour as I am ſpeaking of, is oppoſed to *vice* and *folly*, it particularly becomes your ſex: and it is far ſafer for a woman to be thought *proud*, if by this means ſhe guards her *chaſtity*, than under a falſe notion of humility to become a prey. In all caſes, wherein *virtue* is concerned, the loweſt are upon a level with the higheſt: for let us ſtill remember, that God is no reſpecter of perſons!

D. When one conſiders the various events of life, it is amazing that creatures of duſt and aſhes, ſhould be proud!

F. So we might think, if we did not know the weakneſs of the human heart. It is truly humiliating to conſider, that all the wealth and greatneſs which the world can furniſh, cannot ſcreen us from hatred and contempt, when we indulge this vain and fooliſh paſſion. We ſometimes court applauſe, from motives of *pride*; but, the prouder we are, the more we are generally *deſpiſed*. As to thoſe whoſe pride prompts them to cruelty, their ſentence is heavier; "*Vengeance* ſhall lay in wait for the *proud*; whilſt humility, and the fear of the Lord, are riches, honours, and life!"—

D. So it often proves. Pride in ſome people ſeems to be a kind of *madneſs*.

F. As to the *height* to which it pleaſes Divine Providence to advance a *ſmall part* of mankind, you are not to imagine it is this which unavoidably makes them *giddy*; it is the fooliſhneſs of their hearts, when they *look down on thoſe below them*. O my daughter, ſurvey with a conſtant heart, and uplifted eyes, this canopy of the heavens!—Conſider how we all live under it, protected by one common Lord and Father!—Our hopes and fears, with regard to *death*, the unavoidable lot of mortals, are the ſame in the *peaſant* and the *prince!*

D. Yet it is not enough to humble the *proudeſt heart*. They know that ſickneſs, pain, or age, muſt, in a few years, bring us all to the duſt: but ſtill *pride* maintains her ground.

F. True: but no kind of human blindneſs is more deplorable! None is more offenſive to reaſon. If this was the crime of *fallen angels*, it ſurely could not be made for *man*, who is born of a *woman*. The meaneſt are ſometimes tempted to deſpiſe their neighbour: but in general *our happy* condition does not expoſe us to much temptation in this reſpect; though it is evident, the pooreſt are not exempt from it: pride *lurks* in every human breaſt: let it not *ſeat* itſelf in *yours*.

D. It is a crime, moſt common in the moſt exalted ſtations: they conſider not that they ſtand in need of the loweſt: our *labour* is as uſeful to the rich, as their wealth is to us; if the work of our hands, in our ſeveral ſtations, produces the wealth about which the rich make ſuch a pother, *they* ought to be as humble as we are.

F. This argument is not ſo likely to make an impreſſion on them, as that all the greatneſs and luſtre of the moſt wealthy mortal, is as the glimmering of a taper, juſt expiring: but what can *poverty* be proud of? Can it be proud of *virtue?* this is a contradiction: for virtue is always humble. Does pride produce any comfort? it often recoils on its own boſom, armed with daggers. *Humility* may be inſulted, but it is leſs ſubject to diſtreſs, and more eaſy to carry about us, than *pride* could ever pretend to.

D. The *Wiſe Man* conſiders *humility* as productive of every other bleſſing; whilſt "the proud are hated of God."

F. He

F. He ſays, "as they *ſow* iniquity, they ſhall *reap* the ſame."—You, *Mary*, are a *chriſtian*, a follower of the meekeſt perſon that ever lived; yet, in his human nature, and abſtracted from his power, the brightneſs of his character darts forth rays, which dazzle and confound all the pride and grandeur of the greateſt of the children of men. Conſider what is paſſing in your own boſom; and above all, take heed not to indulge a contempt of any fellow-creature. Do not deceive yourſelf: if you love your own kind, you will do them all the good you can. You will regard their *eſteem*: you will look on all mankind as your parents, your brothers, or ſiſters. "Our *eſteem* of each other, is as *air* to plants and flowers; it makes us flouriſh: and as it is ſometimes the *ſecret cauſe* of virtue, it is alſo a part of its *reward*." Reſtrain all anxious deſire of applauſe: you are to ſtand by the *uprightneſs*, or fall by the *iniquity* of your own life; not by the fancy or opinion of others.—Thoſe who think well of us, do not, on this account, actually render us the more *excellent*, except it be in keeping us in good humour: and thoſe who think *ill* of us, ſeldom do us any good. When we *act right*, their eſteem is valuable; but the *beſt* we can do, is no more than our duty; and if we do *ill*, we are puniſhable. The meaſure of our eſteem of others, often ariſes from the manner in which we are *treated* by them: but, in all caſes, preſerve the candour of your mind, and do not become *proud*, becauſe another is *fooliſh*. I have more than once received a favour, conferred with ſuch an air of ſuperiority, it loſt more than half its value: my heart revolted againſt the expreſſion of my gratitude to him who deſerved ſo little of my eſteem. You muſt expect to meet with many, having greater or leſs portions of underſtanding, who entertain ſo extravagant an opinion of their own merits, as to hold others very cheap. They take *offence*, if we do not pay them honour; and are *inſolent* if we do. This is the world, *Mary*; ſometimes we laugh, and ſometimes weep: let us ſtill maintain our humility in the ſight of God.

D. I find many people with difficulty yielding to reaſon; involving themſelves or others in trouble, which a ſmall portion of humility and eaſy compliance might have prevented.

F. This was ever the caſe of the *fooliſh*. If we conſider the corruption of the human heart, it is no eaſy taſk to return *good* for *evil*: but our religion teaches us, that this is wiſdom, virtue, and immortal glory! You believe in the *chriſtian* religion; practiſe it: if you are wiſe, and hope to live and die in peace, let your deportment be *humble*, not *mean*. Whilſt this engages you to be *civil* to others, they will intereſt themſelves in your favour; whereas pride will ſtifle all your other virtues. Humility will teach you to make a *friend* of a *foe*; indulge your pride, and you will make a *foe* of a *friend*. Have too great a regard to your own dignity, as a rational creature, as well as a *chriſtian*, to be proud!

D. Though pride is ſo common among the great, you think it is a *mean vice*.

F. If it is not fit for man, as a noble creature, the prime workmanſhip of Heaven, it muſt be mean. My advice is, to watch yourſelf, ſo that at no time you ſuffer this paſſion to hurry you into unwarrantable reſentments, although the behaviour of others ſhould be ever ſo untoward. The *fooliſh* are full of wrath for accidents and offences, which the *wiſe laugh* at as *folly*, or *lament* as *weakneſs*. The *wiſe*, inſtead of putting themſelves in the ſame degree of blame as the aggreſſor, ſuppreſs their own pride, and endeavour to correct That of others, even though, in the eye of the world, they ſhould appear as bending themſelves to the earth. Evils will come, let us act ever ſo cautiouſly: and a great part of mankind will be fooliſh and wicked in ſpite of all endeavours to the contrary. Let me repeat to you this leſſon. Do not deſpiſe the meaneſt perſon upon earth. Liſten to the cries of miſery! Think of *Lazarus!* He was conveyed to the boſom of his father *Abraham*, and ſeated in glory in the higheſt heaven! —Think how the neglect of ſuch rules as *reaſon* dictates, and *religion* requires, multiplieth evils without end, and draws a cloud of darkneſs over the fair face of true *love* and *friendſhip!* How often are affection and eſteem loſt; and every tie which ſhould bind the children of men in mutual charity, and heart-rejoicing peace, broken and diſſolved. All the leſſons which wiſe men teach, are calculated to prevent pride, and with it the numerous calamities incident to human life. *Humility* was born with the love of God, and the love of man: and theſe two are the law and the prophets. Pride wars againſt humanity,

humanity, as well as againſt religion. If we were all meek and humble, the earth would reſemble heaven!

D. Your deſcription of humility enraptures my ſoul. What, alas! doth *pride* now make the earth to reſemble?

F. Were I to ſay *hell*, I ſhould only confirm the ſentence given by the conſent of mankind. Pride is diſtinguiſhed by philoſophers, as a part of anger: with chriſtians, he who being angry, *ſins*, is called a child of the devil: in familiar diſcourſe, we call it *helliſh pride*.

D. If I triumph over my pride, do you think I ſhall the more eaſily guard myſelf againſt all other evil paſſions that may ſurprize or betray me?

F. Conquer *pride* and *fear*, and you will find all other paſſions eaſily ſubdued: "*Bleſſed are the meek: for they ſhall inherit the earth.*"—Such perſons never provoke to *wrath* and *contention*, much leſs to *blood*, which unpeoples the world. All will be peace in your own heart; That peace which the world cannot give, even the peace of God, and the hopes of immortal joys in the life to come!

PART

PART V.

CONVERSATION I.

The dangerous effects on ſociety of cenſure, ſlander, and ridicule. Wit defined. Want of reſpect for others exemplified in various characters. Miſtaken liberties in friendſhip reproved. The advantages of a forgiving diſpoſition.

D. HOW can virtue be moſt eaſily acquired?

F. Don't ſay, *moſt eaſily*, for it cannot be acquired without *labour*, and the improvement of reaſon. Our *paſſions* having their foundation deeply laid in our nature, life and manners are built on them; either to compoſe a beautiful ſtructure, or an ill-formed pile, which threatens us with its fall. Paſſions are the *ſprings* of life, which animate our frame; or they become a fever in the mind, which waſtes our ſtrength, and leaves us weak and feeble. Our affections are ſo blended in our compoſition, that *wiſe men* ſometimes cheat themſelves into a belief, they are led by the pure dictates of reaſon, when in truth, ſome favourite paſſion draws the contrary way: and whether this be done by chains of *iron*, or ſtrings of *ſilk*, the ſlavery of the mind may be the ſame.

D. We ſhould tremble then at the thought of indulging any ſuch paſſion.

F. If it be of the *tender* kind, it will not carry the face of evil ſo ſtrongly marked; though it may lead into a labyrinth of difficulties, as many of both ſexes can witneſs. If it be *revenge*, it converts us into devils. *Cenſure*, *ſlander*, and *ridicule*, come in for a large portion, and are general crimes: and I fear women are as much in fault with reſpect to theſe ſins, as my ſex.

D. Theſe offences, which depend ſo much on the tongue, are imputed moſtly to women. I think there is a degree of *hypocriſy* and *treachery* alſo in our conduct, when we ſecretly deſpiſe, or openly ſlander, thoſe with whom we converſe familiarly.

F. I believe you will find, that *ſlander* often leads to hypocriſy, ſlanderers being obliged to diſguiſe their practices; and treachery is comprehended in the character that carries a fair face outwardly, but is falſe at heart. To expreſs contempt, and turn acquaintance into ridicule, is *barbarity:* to reproach them harſhly for little faults, is *cruelty*.

D. But may we not ſpeak of *friends*, or *foes*, according to their behaviour towards us?

F. Not when there is no neceſſity, nor unleſs we mention the valuable, as well as unworthy parts of their characters. To ſpeak of ſlight merits to gain credit, as if we were fair and candid in our enquiries; and then come with a *but*, and a *heavy* accuſation; I appeal to your own *conſcience*, if this be not more in character for the children of malice, than agreeable to the modeſt, benevolent, pious ſpirit of a *chriſtian?*

D. When it is neceſſary to ſpeak truth, I believe it were better to mention the *evil* part firſt, and then to praiſe.

F. There are not many caſes in which all the truth is neceſſary to be ſpoken: and you may be aſſured, thoſe who are under the power of *reſentment* or *envy*, ſeldom ſpeak all; they drop the *beſt part*. If we *ſeek* for blemiſhes in the *beſt*, they may be eaſily diſcovered: but *ſhall* we *look* for them in characters, which in general are *good*, at the very moment we acknowledge no mortal to be *perfect?* Be ſatisfied, my daughter, there is ſeldom any thing ſaid in reproachful terms, in the abſence of a neighbour, but does hurt to thoſe who *ſay* it: and thoſe who *hear* it are generally the worſe for it. To talk of *things* or *perſons* in a manner which, upon recollection,

our own mind condemns; or to ſpeak of them, in any manner, when we ought to be ſilent, is it not a mixture of weakneſs and impiety? What evil ſpirit prompts us to talk?

D. Nobody can attempt to expoſe a perſon to *deriſion*, who, upon the whole, is reſpectable, and ought to be eſteemed.

F. You are very much miſtaken: ſome delight in *cenſure*; many, not diſcerning the good part of characters, *careleſsly* commit a manifeſt injuſtice to the party offended, and to the *hearer* alſo, who may be deceived: above all, they injure themſelves by this kind of iniquity.

D. I have heard it ſaid, that, as *birds* peck at the richeſt fruits, *ſlanderous tongues* attack the beſt characters; as if they thought others were not worth their attention.

F. Men of lively parts are generally conceited. I have more than once remarked of ſome of this character, when talking of perſons whoſe purſuits are of a different nature from their own, they expreſs a degree of contempt or deriſion: though it be ſaid in civil terms, it may not give the worſe proof of depravity or falſe judgment. Every one is not aware, that to be *uſeful* and *beneficial* to our fellow-creatures, is the ſubſtance of virtue; the reſt is mere ornament and amuſement.

D. I believe there are many whoſe talents are hid under a napkin.

F. Not knowing how to employ them properly, it is the ſame to the world, as if they did not exiſt. I have often heard it ſaid, with much truth of certain perſons, "He hath an excellent underſtanding, if he knew what to do with it."

D. I am conſcious that we cannot be too guarded in cenſuring others. If we know their faults, we may become the better, by guarding againſt the like in ourſelves.

F. Well obſerved: thoſe who in the ordinary current of life are biaſſed by *intereſted* views, can with difficulty ſuppoſe, that generoſity is the chief motive to *any action:* and the *ſlothful* are apt to conceive it impoſſible that any one can be *buſy*, unleſs ſome favourite paſſion puts him in motion. We are ſuch imperfect beings, *Mary*, the *beſt* are not always free from jealouſies, and falſe conſtructions of their neighbour's conduct. As *cenſure* and *ſlander*, *war* with our ſpecies, and argue the littleneſs of a man's mind, the truly *generous* diſpoſition, cultivates the arts of *peace*, and communicates pleaſure. Then it enjoys the higheſt happineſs, when it makes another happy. Only by ſuch conduct, can a real good man expect temporal felicity. As there is more ſatisfaction to a good mind in *doing*, than in *receiving* good, the pain of hearing evil reports, increaſes with the reaſon there is for believing them. *Cenſure* can be levelled with propriety, only at wilful offenders, who act in defiance of authority, divine or human: but *ſlander* ſeems to be another name for *malevolence*. Though the offender may deſerve puniſhment, the infliction does not belong to every one that can ſpeak. The truly *good* and *compaſſionate* looking down on the world, are influenced by God himſelf; and having a kind of divinity within them, go on continually to the utmoſt of their power, till they expire in prayers for their fellow-creatures. Yet be not ſurprized, if a perſon you may think deſerving of ſuch a name, is notwithſtanding condemned by friends or foes for good not rightly underſtood; as well as for the portion of real evil in the character. "While we live in a giddy world, we muſt feel its motion;" let us not perſiſt the leſs in purſuing what we think is fixed and ſteady.

D. A little inſtance of miſconſtructed virtue happened to me a few days ſince.—*Jack Wayward*, and ſome young men and women, importuned me to take a walk with them. I did not much like their *company*, nor did I think you would approve of it: I kept my mind to myſelf, ſaying, "if I have time to walk, I am *engaged* to my father." *Jack* was witty on the occaſion, and put his company in a titter. He ridiculed the *antiquity of my taſte*, as he called it, and ſuppoſed I ſhould ſoon marry a man of *fourſcore*.

F. I cannot ſay he diſcovered much wit in not finding out why you preferred to walk with me. You ſee, that people who are conceited of themſelves, contract a ſatirical turn; they ridicule all who act contrary to *their* humour: than which nothing is more contemptible, and often dangerous.—I dare ſay he backed his witticiſm with a *boiſterous* laugh.

D. It was *very loud*, and *very long!* I could not find any wit in his laughter or ſatire. I have often heard, that "he that maketh others afraid of his *wit*, had need be afraid of their memory."

F. Fools laugh often and exceſſively. *Jack* is welcome to laugh: I am glad to ſee young people

people merry: but thoſe deceive themſelves, who imagine any nonſenſe, or untoward word, which excites a laugh, or puts another to the bluſh, is therefore *wit* and *humour*. *Truth* always agrees with good ſenſe, as *wit* with pleaſantry and humour: but thoſe who are perpetually laughing, are as much to be dreaded, as thoſe who are out of humour, and never laugh. Mercy, tenderneſs to relations and friends, duty to our parents, and affection for mankind, combine to controul our words: and we had far better be ſilent, than force a tear from the *innocent*; give the *wretched* the leaſt pain; or even vex the fortunate and happy. "*True wit*, when introduced with advantage, is a happy manner of expreſſing what, perhaps, is but a common thought: and the genuine triumph of it is, when *good-nature* ſubdues cenſure." Thoſe who are *quick* in ſpying out faults, employ their talent very ill, if they are not as *ſlow* in expoſing them.

D. How few are poſſeſſed of ſo much tenderneſs!

F. To hate what is criminal, or laugh at what is ridiculous, affords a proof of virtue and underſtanding; but we ſhould never let our thoughts go abroad, without conſidering what *evil* they may do to others, or to ourſelves. Every one in this nation has a character. Many abound in GOOD HUMOUR: but we have all ſomething peculiar to ourſelves, both in *good* and *evil*: and in order to our happy conduct to our friends, it is of great importance to conſider what it conſiſts in. As to others, we may wink at their *abſurdities* or *infirmities*, when we have but little concern in their proſperity.—You complain of the conduct of *your* diſtreſt friend *Louiſa*: what think you of my ſufferings, not on a particular occaſion, but through the courſe of acquaintance in a long life. *Sam Teſty* is a little my ſenior, and has lived long enough to ſee his children happily placed out in the world. *Sam* has always conſidered himſelf as much my ſuperior in knowledge and underſtanding, hardly allowing me merit in things which others highly commend me for. He has more reading and memory than moſt of his neighbours; and is therefore apt to look down on them. This is obvious in his ordinary manner of ſpeaking. I have a high eſteem for him, as a very honeſt, ſenſible, entertaining companion. We have walked together from boys, as friends. We call each other *friend*: and there is ſomething ſo ſacred in this name, and in *long acquaintance*, I have forgiven a thouſand inſults and incivilities. He frequently forgets what is due to the laws of civility, and that other men have pride in their hearts as well as himſelf, or hold it unjuſt to ſuffer themſelves to be treated unworthily. The world is ſo conſtituted, that ſometimes the *wiſeſt* muſt yield; and by ſo doing, give proof of their wiſdom: but we can never gain credit merely by reproaching the fooliſh: There is danger of loſing more than we gain. We muſt ſtill be patient, and try to ſhew our wiſdom, by avoiding a fruitleſs conteſt, or a harſh conſtruction with regard to the folly of other men.

D. I am acquainted with *Nan Snarl*, who has a very high opinion of her ſuperior underſtanding: and from a defect in her hearing, as well as her humility, often anſwers as if ſhe were totally miſtaken in what I ſaid. From a preposſeſſion of my weakneſs, ſhe runs away as if I meant what I did not mean; or ſhe conſtrues That in earneſt, which I ſpoke jocoſely, and which if it were ſaid in earneſt, might juſtly give diſadvantageous impreſſions of my underſtanding. Thus it becomes next to impoſſible to maintain a true friendly correſpondence.

F. There are ſuch characters in the world; and we find it difficult to live *with* them, or *without* them.

D. I have ventured to tell her more than once, that civility will hide many faults.

F. You may tell her ſhe might employ her *rich talents* to ten times more advantage; and that if *pride is her ruling paſſion*, ſhe may indulge it the more by this means.

D. How can That be?

F. She will be the more honoured and reſpected: ſhe need not be afraid the world will not find out, that ſhe enjoys the ſuperiority; on the contrary, this is the way of giving it its true luſtre and garniſh. At all events, be aſſured, on your part, the way to ſecure the bleſſings of eſteem, is to *bear and forbear*. This is the way to *deſerve* a friend who has the true feeling, ſenſe, and virtue of a *man*.

D. But can you hold him at your heart, whoſe paſſion is the thirſt of applauſe, though it be at your coſt; and who *never* mends with admonition?

F. Never mends! Let a man be ever ſo full of himſelf, yet will the admonition of thoſe for

whom he has a regard, make *ſome impreſſion*. Men growing old together, though their minds do not exactly harmonize to make the ſweeteſt accordance; and though the cup of kindneſs ſhould be frequently mixed with bitter; yet, upon the whole it may be healthy, and contribute to exerciſe the virtues of the mind. Were you to talk to my friend *Sam*, I ſuppoſe he would tell you that I am *in fault*; and that I ſhew my weakneſs, when I reſent his *friendly reproofs*. Thus men judge of themſelves and others, according to the degree of their candour and humility, as well as by their quickneſs of parts; an ounce of common-ſenſe being worth a pound of wit and genius. Men of a very ſprightly turn, are apt to forget that "the *ſubject of duties* is the moſt uſeful part of all philoſophy;" and of all duties, the greateſt are thoſe of *chriſtian charity*, which comprehends *compaſſion*, *benevolence*, and *tenderneſs* not to injure the property, hurt the perſons, or *wound the minds* of our neighbor, through any ſacrifice made to pride and vicious ſelf-love, whether he be friend or foe. But to a friend, one who might be ſuch in the higheſt degree, and trueſt manner, the duty becomes the more important.– Let us pray for a proper temper of mind under all circumſtances (*a*).

D. I admire your patience: I can by no means reconcile myſelf to *Nan Snarl*'s conduct. If with her ſprightly genius ſhe had humility and condeſcenſion, and would hold up the ignorant, rather than throw them down, ſhe might render herſelf very amiable. I ſuppoſe ſhe does not talk the ſame diſdainful language to ſtrangers or ſuperiors. Are there many ſuch inconſiſtent kind of characters?

F. Many are much leſs ſupportable. Where there is a principle of moral rectitude, a thouſand defects may be overlooked. *Sam*'s brother, who lives in the *Rye-lands*, I have alſo a great regard for: he has much of this weakneſs, though a very honeſt man. He is wedded to a ſtrange kind of being, in the ſhape of a woman, without any of the milk of human kindneſs. He is not a *Socrates*: He dropped ſome very rude expreſſions the other day, levelled at me, but I would not underſtand him. He ſeemed to be in a mood to quarrel with ſomebody; and therefore began to ſnarl at his wife. Upon this I took the liberty to admoniſh him, though in gentle terms.

D. How did he reliſh it?

F. They both grew angry at firſt, and told me I might go about my buſineſs. I anſwered, "You are raſh. You know that I wiſh you well, with all my heart. If I leave you abruptly, you will juſtly ſuppoſe, you have offended me, and that I am angry: and when you are cool, you will be extremely ſorry for what hath paſſed. You and I, my friend, are *old* enough to be *wiſe*: I hope we have learnt to conquer great evils: let us not be conquered by trifles: let not the dregs of our lives grow ſour! If I have ſaid more than I ought, I beg your pardon. Let us call another ſubject."

D. I hope he was ſatisfied: nothing could be more reaſonable or more humble than your behaviour on the occaſion: but what ſaid his *wife*?——Your *patience* is beyond what one commonly finds in the world.

F. It is the condition of human life to ſuffer evil; and the bearing with perverſe tempers, is not of the acuteſt kind: it weakens *friendſhip*, and intereſts the heart ſo much the leſs; but it detaches it from the world; till at length we learn to *laugh* at *ſome* foibles though we *weep* at others; being ſure that ſo long as we *keep our tempers*, as it is vulgarly called, we maintain a ſuperiority truly *glorious*, and prepare ourſelves as fit offerings of obedience, at the altar of true piety towards God, to whom we are accountable for our *thoughts* as well as *words*. Even this peeviſh man was ſatisfied, and

(*a*) *Againſt cenſure ſlander, and peeviſhneſs.*—O tender Father and God of peace, the ſtrength of life, and the hope of my end, ſend me, I beſeech thee, thy heavenly aid, that my heart may be reduced to the eaſy yoke of obedience to thy righteous laws! Reſtrain my tongue from evil, and my lips that they ſpeak no guile; that beholding the hoſt of iniquities which invade the world, I may manfully fight againſt them, and by meekneſs, patience, and brotherly love, ſubdue evil with good. Thus imitating the example of my bleſſed Lord, by unfeigned love of my fellow-creatures, I may mourn over their offences. Let no pride of thought, or wantonneſs of ſpeech, lead me into ſin againſt thy holy laws. Give me grace to ſeek thy favour, O God, that I may enter into the receſſes of my own heart, and ſhudder at ſeverity in paſſing judgment on others. Let worldly reſentments appear as childiſh in my ſight, and the glories of eternity eclipſe all other conſiderations, that I may finally eſcape condemnation at the judgment-ſeat of *Chriſt*, in whoſe moſt bleſſed name I implore thy mercy!

and looked at me with a ſmile of complacency, ſuch as a compaſſionate heart naturally excites. As to his wife, it is not uſual for her to *make conceſſions*: ſhe, *poor woman*, is *never in the wrong!*—We muſt not expect of any body more than they are capable of.—My kinſman *Daniel*, he alſo is very uncivil on many occaſions: he preſumes ſo much on being an *honeſt* man, that he eſteems thoſe as liars and deceivers, who will not immediately contradict and confute a lie, or even a *miſtake*. He never conſiders, that it is at leaſt as eaſy to diſagree in opinion, in a reſpectful manner, as it is to pleaſe others without flattering them. It cannot be the genuine exerciſe of our *reaſon* which in common life makes us diſeſteemed.

D. Ill humour muſt needs proceed much more frequently from pride, than from ignorance.

F. And thoſe who intend a reformation of manners, ſhould learn *how* the work *may* be accompliſhed: we are ſure, that whoever deſires to be *civilly* treated, ſhould never forget to be civil.

D. This is good ſenſe, and agreeable advice to thoſe who deſire to be *pleaſed*, and paſs through life contentedly, taking things as they are, with all their *imperfections*.

F. I am glad you think ſo: thoſe who have any conſciouſneſs of their own infirmities, ſhould make large allowances for the petulancy and ill-humour which we continually ſee in the world; for theſe are much oftener ſubjects of our *compaſſion* than our *reſentment*.

CONVERSATION II.

Jealouſy, one of the principal diſturbers of life. The duty of ſhewing a tender regard for others under every circumſtance. A proof of a virtuous perſon tranſgreſſing by a ſlight provocation.

D. MY dear father! I am ſorry to inform you, I have been *much injured!*—I am charged with a crime my ſoul abhors.

F. Alas, *poor Mary!* What terrible affair is this which unhinges your patience ſo much?—Some quarrel among you girls?

D. Louiſa accuſes me of being the cauſe that her lover *James* hath forſaken her.

F. And what then? If your ſoul abhors the imputation of it; if it is *thought-ſick* at the act, be glad that you are innocent, and abhor the *guilt of indulging a reſentment* of another's weakneſs and folly: let not your good ſpirit be tainted with anger, much leſs with hatred! O *Mary*, have you ſo ſoon forgotten our yeſterday's diſcourſe?—What kind of reputation hath this poor girl?

D. Of great honeſty, with a good ſhare of underſtanding: ſhe ſpeaks her mind with much freedom and ſincerity; I had a great affection for her before ſhe uſed me ſo ill.

F. You perceive, child, how life is chequered: That which yeſterday gave you the greateſt joy, plunges you to-day into miſery. In all our calamities and afflictions, this ought to be our comfort, that he who gets wiſdom by his loſs, is a gainer by it. Did you ever imagine her *friendſhip* for *you*, would yield to her love for a *man*? The beſt thing is, to bring *James* to a right ſenſe of her good qualities: but *you* muſt not appear in it, as it will add fuel to the fire of her jealouſy, and inflame her reſentment. I will find means to inſinuate to him, that *Louiſa* is one of the beſt young women in the world; and loves him with the utmoſt tenderneſs. If ſhe has him not, ſhe may, at leaſt, *thank* you for diſcovering that he is not worthy of her.

D. Thank *me!* I do not deſire her thanks: ſhe has uſed me cruelly, in return for my kindneſs to her. I am not inſenſible of the infirmities of my ſex; but I am ſorry to ſay, I have been treated with ſuch ingratitude and injuſtice, as will make me cautious whom I truſt. *Louiſa*'s conduct to me, is exceedingly provoking: I treated her, upon all occaſions, with the utmoſt regard: ſhe was my ſweet companion: we walked together, *as I thought*, in the moſt ſincere mutual affection: I never gave her offence, and yet ſhe now ſays the moſt cruel and bitter things of me; nay, ſhe accuſes me, to my face,

of

of *treachery!* She ſays, I have ſeduced her lover! I have no other regard for him, than as ſhe loves him: and if I had, I would *periſh* rather than do ſo ungenerous an action. Ought I not to reſent her conduct? To have my *good name* trampled upon, as if I were one of the vileſt creatures on the earth! Who can bear ſuch treatment?

F. I will tell you who can bear it;—thoſe who are more innocent than yourſelf.

D. Innocent, my father! I could call heaven and earth to witneſs that I am innocent.

F. Indeed you are not: you have the guilt of being *angry:* you reſent where you ſhould *compaſſionate.* I have heard your complaint with *grief*; not for your *real* ſufferings, but that your *pride* is ſo much inflamed by the imputation of a guilt your heart diſdains; and which all the world will diſcern to be the effect of *Louiſa's jealouſy.* You *reſent* firſt, and then aſk me whether you *ought to reſent.* If you cannot bear ſuch *unmerited* reproach, how will your innocence be ſecured againſt the alluring ſmiles of *ſoft words*, which are often uſed by thoſe who have real *treacherous* deſigns? How is it, *Mary*, that you, being innocent, ſuffer your pride to tranſport you ſo much?—Is this the way to ſecure you againſt the reality of the crime her fancy charges you with? Yeſterday you regarded this poor girl as your *friend*; to-day you think her an *enemy.* I am perſuaded ſhe is the object of your *compaſſion!* Perhaps you *may* be the cauſe, though innocent, of the acuteſt diſtreſs ſhe can ſuffer. I am a *man*, with all the paſſions and infirmities of my nature: my pride hath been ſometimes agitated as yours now is: I can hardly anſwer for myſelf *now*, after ſo many years of diſcipline: but know, my daughter, that we ſee the faults of others, in their full magnitude; and view our own, through the end of the glaſs that diminiſhes.—I now, for once, with a bleeding heart, behold you, *Mary!* I cannot ſuppoſe that you have conſidered what you have been ſaying. O my daughter, have you forgotten that you are a *chriſtian! Conſider* and *repent!* Try to comfort, not diſtreſs *Louiſa!* Be not afraid of your *reputation!*—Be merciful, and your piety, like the noon-day ſun, will diſpel the miſt of paſſion which hangs over your mind. Will you offer incenſe to the caprice of the world, by ſuppoſing that *you* muſt ſuffer by the *jealouſy* of this *poor girl?* Will you confirm it, by withholding *your mercy* from her? I have more reaſon to complain of *you*, than you of her; ſeeing that you forget, upon this occaſion, all the wholeſome leſſons I have given you. She, *poor girl*, has ſuffered the ſharpeſt anguiſh, perhaps from the real infidelity of the *man ſhe loves.* Convince her, by your actions, that you have a mind ſuperior to ſuch crimes. Think of the wound of *ſlighted love*, fretted by the ſuppoſed treachery of a *friend.* The time may come, *Mary*, when you will feel the tortures of *deſpiſed love*, with real aggravations of treachery in friendſhip. Think if this might not drive your ſoul down the precipice of madneſs! That which you ſuppoſe to be ſo high an offence againſt *you*, may be the genuine effect of that poiſon in the mind, "more deadly than a mad dog's tooth." All the raging fire of fevers, circling through the veins, driving the unhappy patient into *madneſs*, may not be a worſe evil than *poor Louiſa* feels!

D. Alas, my father, I have been raſh!—I am much to blame!—Will you forgive me! My pride, and falſe ſelf-love, deceived me.—Though *Louiſa* has uſed harſh words to me, yet now that I conſider her ſufferings, my heart bleeds. Methinks I would rather die, than fret her wounds with ſuch reproaches. I have ſo little reaſon to tranſgreſs againſt your precepts, I tremble to think how I might have erred under a *higher provocation.* I will be more watchful, and check my fooliſh heart, in hopes of more *grace* upon a future occaſion.

F. Be comforted, my child! God forgive you! Perhaps, if the occaſion had been greater, you would have maintained the conſtancy of your mind more *firmly.* Though ſtruck to the quick, with a deep ſenſe of wrongs unmerited, your nobler reaſon, and your ſenſe of mercy, might plead for the offender: and in doing this, your heart would juſtify your conduct, and tell you, you was acting as a *true friend to yourſelf*; true to your own principles and law of conduct: in a word, faithful to your God! As to *my* forgiveneſs, you have it freely: and may the righteous God keep you hereafter in his ways! But tell me, I pray you, know you of any thing more than you have yet ſaid, with regard to *James's* falling-off?

D. Some few days ſince, he dropped expreſſions, as if *Louiſa* no longer charmed him. I reproached him for his *inconſtancy*, and bid him earneſtly

earneſtly conſider, how far he was bound, in honour and juſtice, to one who deſerved ſo highly of him, and was ſo much eſteemed by all the world.—He anſwered, " I believe I could be conſtant to *you*, if you would ſmile upon me."—I turned my back on him with diſdain. He followed me; and ſeizing my hand, fell on his knees, and with the utmoſt emotion ſaid, " My charming *Mary*, if you cannot *ſmile* upon me, do not *frown* thus, do not arm thoſe looks, that *heaven* of mildneſs, to *kill* me with diſdain!" (*a*)

F. The very language which the devil talked, when he ſeduced *Eve!* What anſwer did you make?

D. Kill you with *my* looks! There will be no occaſion: *James*, you are a bad man: you will come to the gallows! I conſider you as the huſband of *Louiſa*. You are bound by the laws of truth and juſtice, though the prieſt hath not yet performed his office. Be gone! never ſpeak to me again. Go to *Louiſa*; tell her how buſy the *devil* has been with you, and how fortunately you have eſcaped. Confeſs your ſins; calm the diſquiet of her mind; and hope for mercy from God!" I have not ſeen him ſince; and am determined to avoid him. He ſeems to be a trifler in love, and not worthy of a wife.

F. No wonder, child, ſhe ſhould be jealous of you, or utter her complaints, under the impreſſion of ſo fierce a paſſion as *jealouſy*. I am glad to hear you judged ſo well with reſpect to *James*. I cannot call your *reſentment* ſo much a crime, as an *infirmity*, or a *folly*; but know, my dear daughter, you will find more people who will dare to tell you of your *crimes*, than of your *follies*; as I fear there are more who would rather chuſe to be called *knaves* than *fools*. My *authority* as a parent, and my *love* as a friend, give me a title to ſay to you, That which no other perſon might chuſe to ſay, or think it worth their pains to tell you.

D. I rejoice that I have ſo good a parent and a friend!

F. You ſee I hold up a mirror, and *ſhew you to yourſelf*; not the lineaments of your face, but the temper of your mind. Though my ſun is ſetting, yet you may guide yourſelf by the light which it affords: and as nothing will give me higher pleaſure than to ſee you walk in the *right* path of life, nothing will be more painful to me than to ſee you go *wrong*.

D. You will grant, I hope, that a wiſer woman might have been betrayed on ſuch an occaſion.

F. Moſt readily do I grant it; but you muſt acknowledge, that though ſome very bad faults are committed in the world, their *frequency* doth not diminiſh their malignity. Poor *Louiſa!* if thy young lover is ſo fickle, I am afraid he will not marry thee; or prove falſe to thee if he does!—For your part, *Mary*, avoid him as you would a ſerpent. *Louiſa*'s jealouſy is raiſed: I know not what other advice to give you, on this occaſion, than to keep out of *her* way alſo, till ſome worthy friend of hers ſhall ſet her right. The *friendſhip* of women, where *love* intervenes, hardly exiſts, except in the brain of a writer of romance. Little do you know the force of *jealouſy*, and the ſad effects of it. We will try to get this matter ſet right. I hope I ſhall convince *James*, without ſaying a word of what you have told me, that *Louiſa*'s jealouſy is ſuch a proof of her love for him, it ought to endear her to him: and, if poſſible, I will forward the match.

D. I ſhall rejoice to hear them *aſked*, though it may not be proper for me to court the friendſhip of either.

F. I adviſe you by all means to keep aloof. Such conteſts end beſt in ſilence. Abſence is the ſureſt remedy to prevent the renewal of *love* or *hatred*. The ſmalleſt trifle ſhall ſometimes appear as the ſtrongeſt proof, and we often make a rod of ſcorpions to laſh ourſelves. Think, my daughter, if jealouſy in friendſhip runs ſo high, what muſt be the torture in the *lover's breaſt*, where fear and ſuſpicion, anger and wrath, alternately torment, or joined in union, generate a *brood of horrors*. Behold the lion, carefully nouriſhed by his keeper's hands, grows tame and tractable; but give him pain by a ſharp wound, he will lift up his ſtormy voice and roar, no longer obedient to the keeper's call.

D. You give a frightful image of jealouſy.

F. Have you not juſt ſeen what it is?—In common events, if we conſider the many abſurdities we fall into every day; the petulant words we utter; the *inſolent neglects*; the *inadvertent incivilities*; the various kinds of *abſence*, or want of *preſence of mind*; what are they? We ſhall rather find matter for *laughter*, than *reproach*, at jealouſies ariſing from trivial events. This indeed is

(*a*) Milton's Paradiſe Loſt.

is a ſerious buſineſs. The ſupport of order, and courteous diſcipline, is neceſſary: but the ſuperior often ſhews his ſuperiority, not by contending for his right, but by yielding to an inferior, who is ignorant of his duty. This rule deſcends to *our* condition, and becomes *civility*; creating alſo a habit of *humility*, two qualities ever honoured and reſpected. Hence you may learn, how ſilly, little fits of jealous pride appear in the eyes of men of underſtanding! Nothing comes ſo cloſe to the heart, as ſubjection to this tyrant of the mind, *jealouſy in love*: moſt other ills improve, refine, and perfect love; this burns, but gives no light. The heart of this poor girl is ſo enthralled, I fear ſhe doats upon a *reprobate*. Be cautious how you proceed, that you may not adminiſter to the burning fever which rages in her veins.

D. I wiſh ſhe would return to a right ſenſe. Notwithſtanding the tranſports of my *fooliſh anger*, I feel a true affection for her.

CONVERSATION III.

Difference in the characters of men. The folly, malignity, and other properties of envy: its affinity with malice and covetouſneſs. The nature of chearfulneſs, and the great advantages of it to ſubdue bad paſſions and inclinations in the ſoul. The character of a chearful old man.

D. NEVER reſent the ill-humour of a *woman!*—This is no compliment to us. Wiſe men know better things than to deſpiſe us, becauſe we are ſometimes out of humour: and men of ſenſibility know our power over them.

F. Well ſaid, *Mary!* Allowances muſt be made for the imperfections of both ſexes. Whether the numerous inſtances of ill-humour, which one often meets with, are ſhewn to ourſelves, or to others, if we cannot overlook *them*, how are we to forgive *great faults?* If I ſee another betray his weakneſs, it puts me on my guard to conceal my own. Every one hath infirmities enough to check his own pride, or gratify the weakneſs of others. A *good name* is a choice jewel; but a good conſcience is more valuable. "To return *evil* for *evil*, is common to the worſt of mankind; to return *good* for *good*, is no more than gratitude and civility: but to do good for evil, is the virtue of a *chriſtian*."

D. This is the glory of *our* religion!

F. It is no leſs the glory of humanity. From this eminence in virtue, we take a view of the regions of eternal joys.

D. Here we find our reſt and peace. May the great Friend of mankind incline my heart to do good even to my *enemies!*

F. Amen, with all my ſpirit! In the courſe of things I have often obſerved, that our *beſt* inclinations are ſubject to be imputed to us as *faults*: as our worſt may be miſtaken for *virtues*. A hypocrite, for inſtance, is never ſo odious in the ſight of God, as when he attempts to conceal his crimes, under the aſſumed maſk of religion. In tracing out the great lines of characters, we muſt judge with candour. You *hope* for mercy; learn to *ſhew it*. Have you any knowledge of the corruption of your own heart? judge with tenderneſs: this is the beſt rule. Men differ from each other, according to their education, and tempers; but nobody ſhould be truſted ſo far, as to create a temptation, when there is no neceſſity for it. There is but one part of mankind, of whom ſcarce any perſon ſpeaks ill: who do you think they are?

D. Thoſe who ſpeak no ill of others.

F. Is not this a happy ſituation? It is in the power of every one to be *honeſt*; but whilſt there are ſo many evil tongues, and open ears, no one can ſay that evil ſhall not be ſpoken of him. If you ſhould be ill ſpoken of, receive it as a caution, not to deſerve it; and convince the world of your virtue, by double diligence. All that goes beyond this, not only puts our peace in the power of the weakeſt and worſt of mankind, but converts our reſentments into malice, and turns the *man* into a monſter.

D. I believe the moſt amiable and worthy perſons always forgive ſooneſt, either their *friends* or *enemies*, companions or ſtrangers.

F. And

F. And you may obſerve, that thoſe who are leaſt inclined to do any injury, are, for the ſame reaſon, leaſt diſpoſed to *malice*, in the heart; or, in other words, moſt willing to forgive.

D. "When a man's ways pleaſe the Lord, he maketh even his *enemies* to be at peace with him."

F. Accuſtom yourſelf to look into your own boſom: examine there what is amiſs; in what meaſure you have offended; and from a natural compaſſion for yourſelf, you will find *malice* ſtaring you in your face, grinning with horror, whilſt you reproach yourſelf with equal folly and iniquity. Few are *good* enough themſelves, to entitle them to cenſure others; and few ſo bad, but we ſhould keep a corner in our hearts for compaſſion for them. This is the way to correct *ourſelves*, and prevent our eyes being turned from heaven: this is the method of reforming the world!

D. A glorious way it is! When it will be exactly followed, is not ſo eaſy to determine.

F. We muſt ſettle what is *right*, before we can *act* upon a right principle. Expect not that a good life will ſilence *calumny*; but it will ſo far diſarm it, that it cannot do half ſo much miſchief, and it will not ſo often attack us. As to *malice*, it is fit only for the *prince of darkneſs!* In regard to ſecrecy, I would by no means have you truſt to it: give no opinion you mean to conceal, unleſs it be neceſſary to communicate it to your approved friend: the birds of the air convey evil reports to the ear of the offended: therefore, when you *hear* ſuch reports, leave them to the weak and uncharitable to brood over, and *repeat* them not. You will, at leaſt, be ſure of doing no harm to yourſelf, nor injuſtice to another: and this will, in the end, afford you more ſatisfaction, than any pleaſure you can poſſibly receive in telling a tale; the repetition of which carries with it ſome degree of guilt, as it wounds That benevolence of diſpoſition, which gives our religion ſuch irreſiſtible charms!

D. There is ſeldom any uſe in telling the evil ſtories which go abroad, in which we are more apt to expreſs our ſatisfaction, than our ſorrow. It often happens from a childiſh wantonneſs, and deſire to be talking, that we ſay ſo many *childiſh* or *wicked* things. If there is *joy* in heaven over a *ſinner* that repenteth, there muſt be *ſorrow* over a man that offends.

F. True, my daughter: and ſhall *angels* weep, and ſinful man make a play-game of human miſery? I hope you will not ſuffer any of my leſſons to be given you in vain! The day will come, when you will think them of great value. I feel myſelf the gainer for thus endeavouring to cultivate your heart, as it improves my own; and that when I leave my fields to another huſbandman, I may be the leſs reproachable.—*Do as you would be done by*, under the impreſſion of your own conſcious imperfections—and forget not, that this is the law and the prophets! Think, my dear child, that this is the condition upon which you plead for *mercy* at the hands of Heaven: if you improve your heart in every ſentiment of charity, and every act of benevolence in your power, the mercy you will ſtand in ſo much need of, will be granted.

D. I truſt in God it will: then ſhall I rejoice with exceeding great joy. Then will the charms of mercy exalt my ſoul, and fill it with joy inexpreſſible to all eternity!

F. Whilſt we thus employ ourſelves in ſowing the ſeeds of benevolence, we cannot forget, that of the whole catalogue of vices, no one is more fooliſhly wicked, or abominably baſe, than ENVY. To wiſh to humble thoſe who are above us, for no other reaſon than their being ſo, is horrible. Moſt other paſſions lay claim to ſome degree of pleaſure and ſatisfaction; but what doth *envy* tend to?

D. It tends to ſorrow and vexation of ſpirit. The vicious feel the ſtings of envy; the virtuous are ſtrangers to this pain.

F. We cannot be too much on our guard. "He that envieth, maketh another man's virtue his vice; and another's happineſs his torment:" but to rejoice at the proſperity of another, is in effect to partake of it: and yet envy will often find its way into the heart. He that hath no virtue in himſelf, will, for that very reaſon, envy it in others. *Envy* leads to *detraction*; and he that detracts *unjuſtly*, commits a robbery; but he that *praiſeth* in due time and place, confers a favour.

D. I think there is pleaſure in giving praiſe: As to *envy*, I have ſeen it deſcribed, as defiled with clots of blood: ſtretched in a dark dungeon; ſhut from the wholeſome ſky; groaning at the ſight of *heavenly chearfulneſs*; pining and ſickening at another's joy; unable to refrain from tears at finding no ſubject for lamentation!

F. This is ſtrong, indeed, againſt envy.—Alas! if each knew, how mixed the enjoyments of another are, it would ſave him from a world of ſin; and drive envy, with her hagged looks, out of human ſociety. The ſureſt ſign of a good diſpoſition, is to be free from envy.

D. I have ſometimes conſidered, whether it be poſſible to be benefited by envy.

F. And yet the other day, when our neighbours were talking of the qualities of *Sally Do-good*, you ſaid you ENVIED her.

D. I love and honour her: I ſhould have profited but little by your leſſons, if I indulged myſelf in *envying* any body. I ſaid that ſhe had many good qualities, which I *envied:* but this was only a manner of expreſſing my wiſh to be like her: and I will ſtrive to imitate the wiſe, the good, and gentle *Sarah!*

F. Virtue, in one ſenſe, can hardly live *unenvied:* but that which in baſe minds is *envy*, with the generous is *emulation.* Tell me fairly, *Mary*, hath no girl's better-faſhioned or brighter-coloured ribband, excited your envy? Hath the greater court paid to any one of your companions, at any time, excited no uneaſy thought?

D. You jeſt about ſuch trifles. How can we account for all the *fooliſhneſs* of the heart, in reſpect to the thoughts of it? But I have not *indulged* any ſuch: on the contrary, I always find reaſon to be ſatisfied with my ſhare of *good things*, and, if you pleaſe, *fanciful things* alſo. As to other girls having *more* court paid to them, I have rather thought their judgment failed them in ſuffering *ſo much*; unleſs it were from *one man* only, who might make a proper huſband, and who intends to be ſuch.

F. I only mean to remind you, it is in vain to talk of being *humble*, whilſt we *envy* any one. The ſame humility which will preſerve you againſt the *poiſon* of *pride*, will prove an antidote againſt the *venom of envy*. It will reconcile you to the events of Divine Providence, and induce you by the moſt forcible motives to love your neighbour as yourſelf.

D. I am ſenſible, that if by *envy* I could obtain the object I deſire, happineſs would retreat from before me; for as our worthy curate told us laſt *Sunday*, That which is procured by envy is blaſted in the enjoyment.

F. Very juſt: and ſo far from this paſſion being extinguiſhed, it increaſes with the indulgence: the more we ſee, the more we covet.

D. Do you think *envy* has ſuch affinity with *covetouſneſs?*

F. It appears to be cloſely allied: the generous can neither be envious nor covetous.

D. The ways of men ſeem to be meaſured by compariſon; yet, I cannot ſay I think myſelf the leſs excellent for another's good qualities. Is it poſſible to envy, and yet refuſe to change conditions?

F. I am ſure it would be abſurd. You muſt take the *whole* of the perſon, good and evil: and you might, upon the change, juſtly fear making a diſcovery, which would plunge you into miſery. I have explained to you, how difficult it is to judge, who is happier than ourſelves; and what our happineſs depends on: if it be only health and a ſound mind, preſerved by the neceſſaries of life, we ſeldom envy. The virtues of others may raiſe an *emulation*, which, being founded on juſt principles, produce *good*; but they cannot excite our envy.

D. "The envious man hath a *wicked eye*, turning away his face, and *deſpiſing* men."

F. Moſt true: the vicious affect to deſpiſe perfections they cannot attain to.

D. I am never afraid of being *injured* by the advantages which others enjoy. Were my fortune ever ſo deplorable, I think I ſhould find comfort in conſidering, that thoſe who have it in their *power*, might have it in their *will* to *relieve* me: as I would relieve them in the like circumſtances. What monſters are thoſe, who *mourn* becauſe they ſhould be comforted; and find ſubject for ſorrow, in the good which others enjoy!

F. The *devil* could ſee *nothing* in paradiſe to delight him: he hated our firſt parents, becauſe they were happy in their innocence. It is pitiful, indeed, to ſee human nature ſunk ſo low, as to envy: and yet, the pride and folly of the heart are ſuch, that perhaps few of us are without ſome ſparks of it.

D. It ſeems dangerous to aſſociate with the *envious*. If we cannot gain their favour by being *virtuous*, are we to pleaſe them by lowering ourſelves in real virtue?

F. By being any thing that doth not remind them of the good which they want: and conſequently, you muſt not be *virtuous*. There is no paſſion of the ſoul, the evil effects of which we ought to pray againſt with more fervor! It is ſo ſtrange an affection, we may impute it to phrenzy!

D. I

D. I had rather learn how to pity the *miſery* of the envious, than load them with reproaches, which will not reform them.

F. You expreſs a ſenſe of compaſſion, *Mary*, well ſuited to the wretched ſtate of the *envious*.

D. What doth generally ſow the ſeeds of envy?

F. Envy is often the effects of another's enjoying an abundance of ſuperfluities: it cannot be of a *bare ſupply of* NECESSARIES. There is no end to the deſire of ſuch conveniences and ornaments of life, as modern improvements preſent to the fancy. In the eyes of the ſenſible part of mankind, the moſt convenient and ornamental thing in the world, is a mind at peace, and a heart that is ſatisfied with few things. Nature is eaſily ſatisfied; *fancy* is inſatiable! If you pay your court to virtue, with ſincere love and reſpect, ſhe hath in her ſtores, ſuch an inexhauſtible fund of good things, as will leave no room for you to deſire what another poſſeſſes.

D. This is a fine thought! I am perſuaded that the fault cannot be in Providence, which diſpoſeth all things; but in *ourſelves*, when we do not purſue the right method of obtaining the greateſt good.

F. Providence! No, my dear *Mary:* there is infinite reaſon to cry out, on all occaſions, "What can duſt and aſhes pretend to?" Was ever any one miſerable, merely becauſe he was not maſter of all that paſſed in another's heart? No: it was becauſe he did not conſider the ſtate of his own. If he miſtakes, and ſuppoſes that *this* or *that* will make him happy, whether he is *virtuous* or not; it is not wonderful he ſhould envy another man his *riches:* but when reaſon or experience, and the teſtimony of all wiſe men who are gone before us, give proof, that virtue without wealth *can* make us happy; and that wealth without virtue *cannot* accompliſh this work, all further enquiry is trifling.

D. Thoſe who entertain true notions of envy, can hardly ever fall a ſacrifice to MALICE or REVENGE, either from their own hearts, or the malevolence of others.

F. I will tell you, *Mary*, how I apprehend you may be beſt guarded againſt *all ſuch evil paſſions:* the *recipe* is not infallible for the entire cure, but it never fails to do good, and to put the patient in a way of recovery.

D. I ſhould be glad to know what it is.

F. CHEARFULNESS and *complacency* of temper; obſerving to diſtinguiſh them from *mirth*, as you would diſtinguiſh a *proper aſſurance*, or confidence in what you are about, from *impudence*. *Chearfulneſs* contributes to calm peace and happineſs, like a good conſcience, of which it is oftentimes the effect.

D. I remember this ſaying, that "whether a man be rich or poor, if he hath a good heart towards the Lord, he ſhall at all times rejoice with a chearful countenance."

F. This is the very thing! We owe it to Heaven to *rejoice*; for we pay our debt of gratitude, when we receive good at the hands of God, with gladneſs: "it is the gladneſs of the heart, which is the life of man; and it is joyfulneſs which prolongeth his days."

D. But there are ſome people of ſuch a diſpoſition, they laugh at every thing, even at themſelves.

F. There are many as fooliſh in *laughing*, as others are in *fretting*. *Chearfulneſs* is as preferable to mirth and laughter, as ſenſe to noiſe: for though mirth may exhilerate the ſpirits, it is chearfulneſs that gives the ſolid and laſting joy. To be chearful, ſeems to be another word for being *happy*. The advice given by the Wiſe Man is, "Love thine own ſoul, and comfort thine heart." Is there a creature, who deſerves the name of *living*, who is wanting in chearfulneſs.

D. What method do you recommend to obtain this bleſſing, and preſerve it?

F. Keep your body in health by *exerciſe* and *temperance*; and your mind at eaſe by *virtue* and *contentment:* be well aſſured, my daughter, that whatever innocent buſineſs or pleaſure we purſue, we then only poſſeſs our ſouls in tranquillity, when we are *chearful*. It is this habit which ſweetens all our ſorrows, and ſupports us under all the numerous calamities of this life. It gives a pleaſing reliſh to all our enjoyments here below, and a foretaſte of the joys above. My old friend *Simeon*, whom you ſaw the other day, uſed to remark, "that the contentment which is both the cauſe and the effect of chearfulneſs, may not be the way to get a large eſtate; but it will, ſays he, ſecure one of the beſt things that an eſtate can purchaſe:" adding theſe words: "I have always found myſelf ſuperior to diſappointments. I never was enchanted with *trifles*; nor did any thing, but ſome acute pain, or tender paſſion, diſturb me." The good old man has

often told me, that he had happily forgotten he was *mortal*; intimating, that the approach of death rather increaſed the pleaſures of his life, than interrupted them. From what he dropt to you the other day, in his preſent extreme old age, he rather wiſhes for death. His temper was always happy, and his judgment ſtrong.

D. I fancy he hath followed the Wiſe Man's counſel, "Remove ſorrow far from thee: for ſorrow hath killed many, and there is no profit therein."

F. How different is this from the cuſtom of the world, in which ſo many complain, either of want of *health*, or mortified by the *diſagreeable accidents* of life, for which they do not prepare; and therefore, ſo far from drawing *good* from them, they convert *indifferent* things into *evil*. There are but few events, which a wiſe man will ſuffer to ſit heavy on him: for next to the *iniquity* of tormenting others, is the *folly* of tormenting ourſelves. "Chearfulneſs is That diſpoſition of mind, ſo eſſential to our character as *chriſtians*, ſo admirable in its nature, to keep the imagination clear; the judgment undiſturbed; the temper even and unruffled; it is wonderful it ſhould not be the firſt leſſon that is taught us in *childhood*; the *ſecond* when we are grown up; and the *third* in old age!"

D. You think, then, it is the *firſt*, *ſecond*, and *third* good thing in life; but that in order to arrive at this happy temper, we muſt live according to the dictates of virtue and right reaſon.

F. We are ſure, that without chearfulneſs we cannot live happily.—In a word, a chearful temper, joined with innocence, "will make beauty attractive, knowledge delightful, and wit good-natured: it will lighten ſickneſs, poverty, and affliction; convert ignorance into an amiable ſimplicity; and render deformity itſelf agreeable."

D. This is a noble character, indeed! My temper ſeems to be naturally chearful: I begin to think, that *not to be chearful is to be wicked.* How ill do thoſe attend to their own welfare, who are ever mourning at *trifles!*

F. This is a proof how much a good judgment depends upon chearfulneſs, and, if you pleaſe, *chearfulneſs* on a *good judgment*. No man of ſenſe or virtue can laugh at *ſerious* things; but ſubmitting to the condition in which he is placed, his *will* conforms to the will of God; and his heart is bent upon promoting the welfare of his fellow-creatures.

CONVERSATION IV.

Story of two blacks, friends, killing the girl they were both deſperately in love with—Of a gentleman who accidentally killed his bride.—The dangerous effects of paſſion unreſtrained, in the caſe of Ahab's *covetouſneſs, and* David's *luſt.*

D. BUT may he not overact his part, and render his very humanity offenſive?

F. So it happens with ſome: but this is a conſideration of no great moment. We ſee the power of paſſion unreſtrained in the moſt generous minds. I remember a ſtory of *two natives of Africa*, very remarkable for their comelineſs, and no leſs for their inviolable friendſhip for each other. They happened both to caſt their eyes on a young woman of their own country, no leſs diſtinguiſhed for her beauty, in their eyes. As friends, they could not be ſtrangers to what was paſſing in each others heart. She would have been contented with either; but neither of the two young men could reſign the object of his love. Thus tortured by love and friendſhip, they ſuffered the extremeſt anguiſh for ſome time. At length, they determined to finiſh the conteſt, by retreating to one common grave. They invited the *girl* to walk out with them; and then in a rage of love, tenderneſs, and deſpair, they plunged a dagger into her breaſt; for as neither of them could have her, they could not bear the thought that any other perſon

perſon ſhould. She fell and expired at their feet. They both embraced the body with tears, and bitter cries; and then plunged the weapons, yet reeking in the blood of the beloved object, into their own boſoms.

D. Good heaven! What an inſtance of *paſſion uncontrouled.* What *friendſhip!* What *love* muſt theirs have been, had *chriſtian* faith been rooted in their hearts!

F. Ay, *Mary:* here we ſee what that "*reſt of ſoul*" is, which the Lord of life has promiſed, in return for the *meekneſs* which his laws inculcate: and what *ſubmiſſion* is, to the great Ruler of heaven and earth, who has promiſed ſo mighty a reward to his faithful ſervants, if they will have patience to bear the evils to which life is ſubject, from the nature and condition of it, and the moſt apparent reaſons why we ſhould "ſet our affections on things above, and not on things on the earth." Sudden tranſports of horror, which affect the tender ſenſations, may deprive us of life, and in that caſe we may aſcribe it to a peculiar delicate frame of conſtitution, which is ſometimes the caſe of the moſt virtuous people.

D. But chriſtians never act thus.—

F. Alas, my child, ſtrange events happen, in which religion can hardly be ſaid to have any ſhare. A young gentleman and lady of ancient and honourable families in *Cornwall*, ſoon after their nuptials were divided; the gentleman's affairs making it neceſſary for him to go abroad. In returning home, the ſhip was caſt away on the *Corniſh* coaſt: and it ſo pleaſed Divine Providence that he was drowned. The wife and her companion were walking ſoon after on the ſea-ſhore: they diſcovered a human body floating, which at length the waves threw on the land:—the lady ſoon diſcovered it to be her *own huſband!*

D. Good Lord!

F. She inſtantly dropped in a ſwoon, and never returned to life. Are we to aſcribe this to *paſſion*; the want of that firmneſs which prepares us for all events; or to *weakneſs of body?* We cannot ſuppoſe this poor lady was criminal in the ſight of God. She might in mercy be taken from the world, as a ſpirit fit for heaven.—Not ſo was the outrageous conduct of that *tender lover*, who on the day of marriage wantonly preſented a piſtol to his bride, *a thing which ought never to be done with fire-arms:* He, poor man, was confident the piece was not loaded, and in a jocularity of tenderneſs, told the lady, "You ſhall die, *you little tyrant*, for the torture you have given my heart, by thoſe enchanting ſmiles, and all the graces of your perſon, with which you kill." She laughing ſaid, "*Give fire.*" The fatal command was obeyed: he pulled the trigger, and down dropt the bride. He did not fly into a tranſport, nor agony of grief, though overcome by the horror of the event. He called up his ſervant, and aſked him if *he* had loaded the piſtols: being anſwered, yes: the gentleman took up the other piſtol, and ſhot him dead. He then wrote a letter to his father-in-law, to explain what had paſt, and threw himſelf upon his own ſword.

D. O Heaven!—fatal event!

F. If I had not been on my guard, I ſhould once have killed a young woman. It was neceſſary I ſhould examine ſome piſtols: I put in the ram-rod: it appeared they were not loaded; yet, on pulling the trigger of one, it diſcharged a ball.

D. We cannot be too cautious, in jeſt or earneſt. Your ſtory is very tragical. The mind ſhudders moſt at the cruelty exerciſed upon the *poor ſervant*, who had no other fault than negligence in not telling his maſter that the piſtols were loaded: and as to killing himſelf, he was no leſs guilty of violence againſt the laws of God.

F. Violence indeed! One of my maſter's neareſt relations was ſhot by the ſame accident, by a woman; I am ſorry to ſay it, by a woman he *kept*; but he lived to acquit her of any imputation of an evil intention.——But what ſecurity can we have againſt any event of life, but as we defend our *ſpirits* againſt all attacks, in the firſt onſets of *vice*, leſt it ſhould get the dominion over us. Who can tell what *covetouſneſs* or *luſt*, *pride* or *rage*, as in the ſad inſtance of killing a ſervant, may not tranſport one to do.—True greatneſs of ſoul makes us diſdain ourſelves, when any *infirmity* indulged, or *habit* cheriſhed, becomes a *vice*, and leads us into the gratification of *ſudden deſires*, or ſudden *guſts of paſſion*. You need not go very far for proof ſufficient how very apt we all are to *act*, or to *think* offenſively againſt our reaſon; particularly where our ruling paſſion or infirmity predominates.

D. It is common to hear people mourn and complain that their PASSIONS are too ſtrong for their reaſon.

F. If we ſuffer them to be our *maſters*, they

will be too ſtrong: but if God had made them ſtronger than *reaſon*, of what uſe would *reaſon* be, except to contrive the means of gratifying them? No, *Mary:* we muſt impute the evil to *ourſelves*, and not to God! Do you remember what St. *James* declares? "Let no man ſay, when he is *tempted*, I am tempted of *God:* for *God* cannot be tempted with *evil*, neither tempteth he any man."

D. Nobody preſumes to deny this in ſo many words; yet we are apt to pity the offender, in proportion to the ſtrength or violence of the temptation.

F. True: but whilſt we *pity*, we *condemn* him for not having commanded his paſſions, when he knew that God gave him the power of doing it. When we read that "*Ahab* ſlew *Naboth*, we do not ſay, Poor man! how could he help it; he longed extremely for *Naboth*'s vineyard? Or when *David* ſlew *Uriah*, and ſeduced his wife, we do not excuſe his iniquity becauſe his paſſion was ſtrong. If we do, it is more than he did for himſelf; for when he was detected by the Prophet, he cried, *I have ſinned againſt the Lord!*" Was not this ſorrowful confeſſion worth a thouſand of the excuſes which men uſually make in the like caſes, in theſe days? Human nature is ſtill the ſame.

D. If we acknowledge ourſelves ſubject to be puniſhed for acting againſt our reaſon, we cannot, in the ſame breath, plead ignorance of what we ought to do.

F. No, ſurely: was any one ever condemned for not doing That, of which he had no knowledge? It is for *not* doing That which we knew to be our *duty*. REASON is given in common to us *all*; and we muſt *all* anſwer for the uſe of it: ſo that it is in vain to plead *paſſion* or *temptation* in excuſe for any ſin, when reaſon was given us for the very purpoſe of governing our paſſions, and guarding us againſt temptations. It is then we ſhew the depravity of our hearts, when we ſubmit to paſſion and temptation: and is it not on this account that we naturally fear and expect vengeance! No: we had better *plead guilty* at once. We cannot plead *ſin*, as a *reaſon* why we ſhould not be *puniſhed*. If we are not conſcious of ſin, we ſhall not look out for *excuſes*; but thoſe who are conſcious of it, are in ſo much the worſe condition for pretending to *excuſe* themſelves; this in effect being an accuſation of their Maker, inſtead of ſelf-condemnation. You remember the parable of the phariſee and the publican: the one vaunting himſelf; the other ſmiting his breaſt, and crying, *Lord, have mercy upon me a ſinner!*

D. I remember it well, and think of it often. How can we expect forgiveneſs, except we *repent?* and if we repent, what ſignify excuſes?

F. "It is not in the power of all the wit of man, to find reaſons for juſtifying treſpaſſes againſt reaſon. We who live under the goſpel light, and know the difference of good and evil: whether we like That goſpel, or like it not, we muſt be *tried* by it; and by it we ſhall be acquitted or condemned (*a*)."

CONVERSATION V.

The effects of anger in a father killing his own ſon; and a miſtreſs her apprentice. Prayer for patience and moderation. Fatal effects of anger. The patience of Epictetus. *Fable of the farmer and the dog. Danger of the ſhorteſt anger.* Alexander *killed his friend* Clitus. *Inſtructions how to avoid anger and revenge. Story of Sir* Thomas Overbury *and Viſcount* Rocheſter *in* 1609. *Story of a revengeful huſband in* Rocheſter, 1769. *Story of a* Spaniſh *lady.*

D. THIS cannot be diſputed by any one in his ſenſes.

F. Remember, *Mary*, that of all the paſſions, none ſeem to lead us into *danger* ſo much as *anger*. What think you of the woman, who beat a poor girl, her apprentice, the other day, till ſhe died? She did not mean to *murder*; but ſhe was violent in her temper, cruel, and a ſtranger to meekneſs. Her crime, in the eye of human laws, was *murder*; but in the ſight of God, who

(*a*) Dr. Sherlock.

who knows the heart; it may be, that ſhe did not uſe the means of governing her paſſions, but gave place to her wrath.

D. "Thoſe who treſpaſs, in any reſpect, in hopes of *mercy*, *abuſe the mercy of God*, as if they meant to make the goodneſs of our heavenly Father, a reaſon for diſobeying him."

F. When we examine into the hiſtory of men's lives and converſations, we find that the miſeries occaſioned by ungoverned paſſions, are ſo numerous, and ſo dreadful, even with reſpect to this world, that it is natural to conclude, the puniſhment for ſuch tranſgreſſions will be as intolerably grievous, as the juſtice of God exceeds That of men. If *paſſion* were an excuſe, every one might plead *paſſion* for every evil he commits. What would you think of him who ſhould ſay, "I know that *Chriſt* died to deſtroy ſin; but I will keep my ſins, and truſt in his death?"

D. He might as well ſay, "I know that the promiſes of God are made to thoſe only who forſake their evil deeds; but I will depend upon his promiſes for the pardon of my evil deeds, though I forſake them not."

F. My dear *Mary*, you are perfectly right: this is exactly the caſe: this is the *childiſh* concluſion to which thoſe are reduced, who reſt ſelf-ſatisfied, carrying their ſins to the account of their paſſions; as if their *paſſions*, and not *them*, would be puniſhed for their miſdeeds.

D. You reckon ANGER the worſt paſſion.

F. It is called a *voluntary madneſs*: every one addicted to it, muſt know how ſuddenly it affects the brain: if not checked in the firſt motions of the blood, it deprives us of our ſenſes: there have been inſtances in which people have never recovered. We often hear of a fellow-creature, hurried to *eternity* by the hand of his reputed friend, and intimate companion; and ſee the offender ſoon after fall a ſacrifice to injured laws, and forfeit his life amidſt all the ſolemnities of a *public execution*. But to come lower as to crimes, what conteſts in families, and among friends and acquaintance, attended by an endleſs train of evils, have taken their riſe from the ſame cauſe; in which the parties have generally been as *fooliſh* as they were *wicked*. They often cut out work for themſelves, of which they have reaſon to repent all their lives after! How many fatal blows have been given in anger! I have mentioned the woman, who was the cauſe of the death of her poor apprentice: *This very day* have I heard as melancholy a ſtory of our neighbour *Achilles*. You have heard him ſpoken of as a good-natured, *paſſionate* man: I was always afraid ſome great evil would happen to him. Being angry with his ſon, who was about fourteen years of age, he gave the poor boy ſuch a blow on the head with his hand, that it killed him.

D. Killed him!

F. And now this unhappy man is plunged into the depths of diſtreſs! He would much rather have died himſelf; but it is too late: he cannot call his ſon from the grave; though he may learn to ſubdue his wrath, and prevent the ſame happening to him, in the perſon of ſome other.

D. Good God! killed the poor boy! Theſe are ſad inſtances indeed of the fatal effects of anger! We ought moſt earneſtly to pray for meekneſs and patience (*a*).

F. In the ſacred writings it is ſaid, "Anger makes men *give place to the devil.*" A temper inclined to this paſſion, is ſo dangerous, that it renders a man unfit for advice: no friend can do *him* a good office, who is ſo ſubject to be robbed of his reaſon; and conſequently to loſe all that is great and noble in his nature.

D. What ſort of people are the moſt eaſily wrought into anger?

F. The *proudeſt*; or, in other words, the *weakeſt*. "He that is *ſlow* to wrath, is of great underſtanding; but he that is *haſty* of ſpirit, exalteth folly."

D. I am much pleaſed with that noble declaration of our great philoſopher: "He who is ſlow to anger, is better than the mighty: and he that ruleth his ſpirit, than he that taketh a city."

F. Theſe

(*a*) *For patience and meekneſs.*——Almighty Father, and ſovereign Lord! who haſt diſpoſed all things for the glory of thy wiſdom, and the ends of thy juſtice, by thy inſcrutable providence bringing good out of evil; I moſt humbly beſeech Thee to give me grace to govern my paſſions, and reſtrain every impetuous motion of my temper. Vengeance is *thine, O Lord!* I am duſt and aſhes! Teach me to be temperate in proſperity, meek and patient in *adverſity*; that with humble reſignation under all circumſtances, and all events, I may wait for thy conſolation; and, having no fondneſs for the vanities of this world, vex not my heart in vain. Grant that I may lay up my hopes in heaven; and with a firm and active mind devote my ſoul to Thee, through the merits of *Jeſus Chriſt* my bleſſed Lord and Redeemer!

F. Theſe are glorious encomiums on *meekneſs!* It is very obvious in what diſgrace anger has always been held, by the multitude of fine ſayings in praiſe of the contrary diſpoſition: but it is not *ſaying*, but *bearing* and *forbearing*, that makes the virtue! What an admirable proof of a temperate ſpirit was that, given by a *certain philoſopher*, *when a fellow ſpit in his face*. Being aſked if it did not provoke him to anger, he calmly anſwered, "No: but I am thinking, whether I ought not to be angry." Another heathen philoſopher (*a*), being a ſlave, his maſter (*b*) is ſaid to have amuſed himſelf by twiſting his leg. One day being more than uſually cruel, he uſed ſuch force, the philoſopher coolly ſaid, *you will break my leg*. This was actually accompliſhed: in ſpite of the pain, he made no other complaint, than by coolly ſaying, *I told you, you would break it.*

D. Theſe were monſters, whoſe deeds revolt againſt the good and virtuous?

F. Yes: but the offended is not therefore to forſake his reaſon, and ſubject himſelf to wrath, for an offence committed by another perſon. The moſt *humble*, are always the moſt *patient* and compaſſionate: they are the moſt moderate in their reſentments to their enemies; the moſt conſtant and affectionate to their friends.

D. I have known ſome people given to anger, yet very affectionate.

F. So is *Achilles:* but there is no depending on them: they are, for the moſt part, much prouder and ſelf-conceited, than they will generally allow. Thoſe who are addicted to anger, often deviſe *froward* things: they are the cauſe of great miſchiefs in the world. He that is truly wiſe, will not give place to his anger for *any thing*; but it is not uncommon to ſee fooliſh people angry for *nothing:* they do not give themſelves *time* to conſider the nature of offences: and when once they are ſeized with anger or reſentment, can as little reliſh *good advice*, as a ſick man wholeſome food: they proceed, not with deliberate council as a judge, from evidence and facts; but from the preſent reigning ſuggeſtion of the heart and brain.

D. I have often ſaid, what I have often repented of.

F. I make no doubt of That: take care you *do* not That which will plunge you into ſorrow.

D. The fable of the *farmer* and his *dog*, is much to the purpoſe. A farmer, who had ſtepped into his field to mend a gap in a fence, found, at his return, the cradle where he had left his *only child* aſleep, turned upſide down; the cloaths all torn and bloody; and his dog lying near it, alſo beſmeared with blood. Immediately conceiving that the creature had deſtroyed his child, he daſhed out his brains with the hatchet in his hand: then turning up the cradle, he found his child unhurt, and an enormous ſerpent lying dead on the floor, killed by that *faithful dog*, whoſe courage and fidelity, in preſerving the life of his ſon, deſerved another kind of reward.

F. Theſe affecting circumſtances, you may imagine, afforded him a ſtriking leſſon how dangerous it is, *haſtily* to give way to the blind impulſe of a ſudden paſſion.

D. My dear father, methinks I could weep for the *poor dog*, as well as for the diſtreſs which the farmer muſt have ſuffered from a conſciouſneſs of his raſhneſs.

F. It is a plain narrative; yet the ſtory is finely imagined, as you may judge from what you feel on the occaſion. When innocence is *falſely accuſed*, the heart recoils with horror: when *puniſhed*, even the hand of tyranny trembles, as *Felix* upon the *Roman* judgment-ſeat, when his priſoner, St. *Paul*, reaſoned upon *righteouſneſs*, *temperance*, and a judgment to come!

D. I have more than once heard people addicted to anger, excuſe themſelves by ſaying, *it is ſoon over*.

F. But do they conſider, that the ſhorteſt interval of time may be ſufficient to plunge a dagger into the breaſt of their friend, as the great Conqueror of the Eaſt once did (*c*), upon ſome free ſpeech that mortified the pride of the young man? And what difference is there between *one long anger*, and a *number of ſhort ones?* In the firſt caſe, the cauſe may be traced out, and the remedy found: in the laſt, the wrath, like the flame of a furnace burning over, deſtroys if you come near it.

D. I believe we all find more comfort to ourſelves, and more reputation with the world, from *gentleneſs* and *affection* towards others, than in any ſatisfaction the ſufferings of thoſe who offend us can poſſibly afford.

F. You

(*a*) Epictetus. (*b*) *Epaphroditus*, a centurion of *Nero*'s guard.
(*c*) *Alexander the Great*, who killed *Clitus*.

F. You know, that by the chriſtian law, the light of the day ſhould never leave us under the impreſſion of wrath. It is not ſaid, *be not angry*; for *anger* ſeems to be a kind of *inſtinct* in nature, an expreſſion of diſpleaſure, and has its uſes in life, as well as *fear* or *hope:* but it is ſaid, "be angry, and ſin not:" You may be provoked to diſpleaſure, but not therefore to commit ſin. Reſtrain your juſt reſentments within the bounds of religion, which will never forſake you, till you forſake it. If you make the *chriſtian religion* the guide of your life, "Let all bitterneſs and wrath, anger, clamour, and evil-ſpeaking, be put far from you." However ſenſible you may be of an injury or affront, "bear no *malice* nor *hatred* in *your heart*." This is the language of reaſon and religion. We naturally court *pleaſure*; but can there be *pleaſure* in *reſentment?* Is there really any joy in our nature, equal to that of *forgiving injuries?* And how many little occurrences are called injuries, which are nothing more than miſapprehenſions, or the little weakneſſes and follies, with which you will find, before you have lived half ſo long as I have, even ſober men abound. We all give hourly proof of our imperfection: and there are as many occaſions of exerciſing the underſtanding and benignity of our hearts, as we ſee defects in our neighbour. Diſtinguiſh weakneſs from perverſeneſs, ignorance from careleſſneſs, *and try to keep your mind in peace.*

D. The Wiſe Man ſays, that "anger *reſteth* in the boſom of fools." Does he mean by *reſting*, that the fool harbours and encourages it?

F. This is his meaning; for he charges us not to be *haſty* in our words, alledging as a reaſon, "that there is more hope of a *fool*, than of a *haſty man.*"

D. The haſty, fooliſh man, is one of the worſt kind of fools. I have often obſerved, what a pother ſuch perſons are apt to make: and how *true* it is, that "*hard* and grievous words ſtir up anger."

F. As true, *Mary*, as that *ſoft* ones turn it away. Common-ſenſe and experience in all ages are the ſame: and what was declared two thouſand years ago, may with the ſame truth be ſaid to-day.

D. Theſe good ſayings give new charms to the love of virtue, and of human kind.

F. I am glad to hear you ſay ſo: they certainly give us high impreſſions of the *nobility* of our nature. The curbing of anger, hath numberleſs advantages, with regard to *prudence:* if you can make a calm reply to the angry, you will always be too hard for your antagoniſts.

D. For the moſt part, I believe the *ſecond word* makes the quarrel.

F. When you obſerve your adverſary growing angry, be the more *temperate:* your very pride, *Mary*, will be gratified, in ſeeing your ſuperiority, by the power of converting him into an object of *compaſſion*, inſtead of *wrath.* If *he* will be *evil*, let him adminiſter to *your good:* and be aſſured, that "the *anger* which *begins* with folly, will probably end with repentance:" and that thoſe who do not conquer it, will be conquered by it.

D. Your opinion is ſo flattering, one might act the virtuous part, without virtue. Many, when they want reaſon to maintain their opinions, are apt to grow angry, or employ art to ſuppreſs their ſentiments.

F. Cunning people often do That from a bad principle, which the generous do from a good one. But is it not better to decline a diſpute with perſons who ſupport their argument on terms ſo ungrateful? It is ſhocking to conſider, that thoſe who ſuffer themſelves to be tranſported by rage and tumult of mind, aſſume the characters of *devils*; nor ſhould we be ſurprized when ſuch perſons fall dead in a fit, raiſed by a ſtorm of wrath; for the agitation is ſo violent on the heart, on ſome occaſions, as even to deprive a man of life.

D. Pride and *anger* appear equally as the children of the devil.

F. If you ſettle this point, you will avoid them both as you would the devil. What think you of REVENGE? Is not this the favourite child of *Lucifer?* Poets have repreſented the *furies* as *females:* which of the ſexes is moſt addicted to revenge, is not material; but of all the maladies of the ſoul, it is the moſt *grievous!* You have heard of *fevers*, in which people's brains have been ſo affected, they have committed violence on themſelves, and became their own murderers: but the madneſs of revenge, is ten times more fatal: it ſpares not friend nor foe. I have read a remarkable inſtance in our hiſtory (*a*), of Sir *Thomas Overbury*, who was a great friend to Viſcount *Rocheſter.* Sir *Thomas* adviſed him by no means to think of aſſiſting

(*a*) In 1609.

the Counteſs of *Eſſex*, in obtaining a divorce from her huſband; much leſs to marry her himſelf; not only becauſe of the difficulty of the thing, but that ſhe was an *infamous woman*. The Viſcount, however, was ſo infatuated with her, as to tell her what his friend had ſaid: and ſhe in reſentment, contrived firſt to get him impriſoned, and then *poiſoned*.

D. What a diſhonourable man, and vile woman! I ſee the power of women over men!—Thank God, we are not uſed to ſuch ſad works in theſe days! But what was the conſequence?

F. An apothecary's ſervant, who had prepared the poiſon, after ſome time, when the lady was actually divorced, and married to the Viſcount, diſcovered the ſecret. The whole ſcene of guilt was laid open. The Viſcount had in the mean time, through the weakneſs of *James* I. been made Earl of *Somerſet*; yet he and his Counteſs were impriſoned.

D. I hope they were both hanged!——

F. No, child: it is not uſual to hang *fine ladies:* ſhe and her lord might have been *beheaded*; but by the ill-timed lenity of the ſovereign, they were afterwards ſet at liberty; and languiſhed out life to a miſerable old age. Their guilty love being converted into deadly hatred, they lived ſeveral years in the ſame houſe, without any intercourſe or correſpondence with each other.

D. My good father, you bring to my mind a ſtory I lately heard of the force of *revenge*. A man at *Rocheſter* (*a*), taking a diſlike to his wife, who was the proprietor of the houſe he lived in, ſet it on fire: the conſequence was, that two other houſes were burnt down, before the flames could be extinguiſhed; and two perſons loſt their lives. The offender being taken, and committed to the hands of juſtice, as ſoon as he grew cool, and conſidered what he had done; in the torment of his ſoul, this poor wretch became his own executioner, by ſeizing an opportunity of cutting his throat.

F. Dreadful end, indeed! What a load of guilt did this miſerable Being die with: Are you ſure it was the conſequence of his ſeeking to be *revenged?*

D. Yes: I am told, the woman was not in fault; unleſs it was a crime to leave her huſband, after he had attempted to murder her, or do her ſome great miſchief.

F. You ſee what a ſtrange madneſs *revenge* is! When it burns in the veins, not all the rivers in the world can quench it, but by the extinction of life! Implacable and relentleſs, it looks on *mercy*, as a ſoft, dull-ey'd fool; and *will* not hear. It's cry is havoc, blood, murder, fire, and flame!—and what but the flames of hell can it deſerve?—O my daughter, guard againſt its approach!—Let not hatred, nor loathing, lodge in your *young* boſom: nor when you are old, indulge a reſentment, leſt it ſhould lead you to *revenge*. You ſee in common life, ſome treat it as a humour to be flattered, to pleaſe the fancy! O it is a damned fancy, that with a fiery brand, lights up the way to everlaſting death! We read the ſtory of a *Spaniſh lady*, who having been ſeduced under a promiſe of marriage, her lover not only forſaking her, but like a villain, diſcovering the ſecret to the world, ſhe cauſed him to be *murdered:* and not contented with this, contrived to have his grave opened; cut out his heart; tore it in pieces with her teeth, and in this rage of revenge, trampled it under her feet.

D. Was ſhe not *mad?*

F. Although he deſerved to be puniſhed for his villainy and indiſcretion; yet, being dead, and ſhe his murderer, ſuch an extremity of rage was frenzy!

D. If ſhe could carry her reſentment ſo far, as to cauſe her falſe lover to be murdered, the reſt might be eaſily reconciled.

F. Thoſe, in whoſe breaſts the lambent flame of mercy gives place to the raging fire of revenge, it is not to be imagined can feel compaſſion; or that their anger will ever melt into grief. Yet even to reflect on the folly and wickedneſs of others, is to mourn in anguiſh of ſpirit!

D. Can the generous-minded ever entertain thoughts of revenge? If forgiveneſs is eſſential to generoſity: if reaſon and religion are the true guides of human life, where are thoſe to wander who forſake them? If a return of injuries may be ſought, where are the bounds to be fixed?

F. True: but when it extends to blood, what is this but a daring attempt to pull *mercy* from her throne, and trample on her attributes?—Where is *pity* or *compaſſion!* Where is piety or human kindneſs! The links of the chain by which mankind are by nature bound to each other, are broken!

D. I believe the fierceſt of all the brute creation

(*a*) This happened in the year 1769, with the circumſtances exactly as related.

creation are hardly ever ſeen to commit *ſecret* violence on others of the ſame kind. *They* fight, indeed, *like beaſts:* but how ſhocking to think, that *man* ſhould make himſelf a *barbarous* monſter! But are there not ſome caſes, in which we may do ourſelves *juſtice* for certain injuries?

F. Not ſo many as are imagined: he who claims the privilege of *deciding in his own cauſe*, does by this very act ſhew how ill he is qualified for the taſk.

CONVERSATION VI.

The obligation and advantages of ſuppreſſing reſentments and forgiving injuries. The neceſſary foundation of hopes of mercy for our ſins. Fables of the horſe and ſtag; and the bear and the bee-hive. The impolicy and fatal conſequences of revenge. A nice queſtion propoſed for chriſtian conduct.

D. THOUGH forgiveneſs is the foundation of the mercy they expect at the hands of God, they will gratify their anger: but there are I ſuppoſe ſome acts of ſo injurious a nature, as require our reſentments in order to puniſh the offender?

F. Reſentments there muſt be: *puniſhment* implies reſentment; but though we *may puniſh*, we *muſt forgive*; we cannot indulge reſentments to the height of *revenge*, conſiſtent with our religion.——Conſider what the nature of the offence is; what the divine command directs or permits; and what the law of the land requires at our hands. Many events, in common life, which often excite a *burning wrath*; a gentle reply, or a friendly admonition, is as much as *reaſon* demands, or *religion* warrants: it is as ſevere a revenge as ought to be taken. The laws deem many affronts too trivial for notice; but the mind truly elevated and generous, regards the events of life as acts of Providence, ſome which may, and ſome which cannot be accounted for.

D. Are there not a thouſand injuries too nice for laws to regulate, and yet may be deeply felt by generous minds?

F. We muſt examine well what is truly a *generous mind.* All *chriſtians* are bound to be patient and forgiving. He who reſents private *injuries* by means injurious to his neighbour, is a bad ſubject; for he hurts the community. If in gratifying any paſſion, he involves another in *miſery*, it will be eaſily proved, that his mind is *depraved*, not generous. Virtue is never at variance with *reaſon*, or the *good of mankind*, which is the *law* of man. If his *paſſions* will not ſuffer him to appeal to *reaſon*, he may be ſure they deceive him. The laws of our country are the guardians of *life*, *property*, and *good name*; and therefore we ought to defend them againſt all violation; and we cannot offend againſt them without wounding the very object which we pretend to hold moſt dear.

D. You grant there are many ſtrange inconſiſtences in the conduct of men.

F. Ay, *Mary*, very ſtrange indeed! What think you of thoſe who make a ſubſtitute for *reaſon* and *religion.* They call it *honour*; and act as if it were ſomething more excellent than reaſon and religion; being in reality as much inferior, as falſehood is below truth. If in ſome caſes it borrows the garb of *truth*, it only ſerves to deceive ſo much the more. Man at beſt is apt to be *miſguided*; but the more he is ſenſible of his weakneſs, the ſtronger he will grow. Reaſon being your proper guide, if you forſake it, you will wander in darkneſs. Let your reaſon have *fair-play*, and it will teach you the higheſt and beſt of all leſſons: it will teach you *faith:* it will inform you that he who gave you reaſon, and the faith you adopt by means of it, commands you to uſe both. Eſtabliſh what court you pleaſe, be it of *conſcience*, or of *honour*, what deciſion can it make, if reaſon and religion do not guide its councils by their eternal laws? The injured and the injurer muſt uſe their reaſon and religion in judging of the *deciſion*, or what will it avail?

D. But when people are *angry*, they lull their reaſon aſleep.

F. Or, if you pleaſe, trample it under their feet. Were a man to ſay, "Give me my revenge: I act in conformity to the *practice of the world:* you call it the language of the fool deſcribed by the Pſalmiſt; but I ſay, *Tuſh*; *thou God, careſt not for it.*" Might not ſuch impiety be anſwered, "O fooliſh man! The *world!* —what do'ſt thou mean? not the *wiſe* and *virtuous.* Be *merciful*, and *they* will applaud thy conduct. Heaven itſelf will ſmile on thy *obedience*; and thou wilt feel in thine heart, *comforts* and *joys* as far beyond any the world can give, as the *juſt* and *merciful* are greater friends to human nature, than the cruel and unjuſt. If by the *world* thou meaneſt the *enemy of God*, the prince of *darkneſs*, thou art his ſubject; and with the devil and his angels wilt thou be condemned to everlaſting pain."—Such might be the anſwer to this *ſelf-deluding plea* of following the *practice of the world.*

D. And a dreadful anſwer it is! There needs no reaſoning to convince thoſe who are *believers.*

F. And yet the common run of believers fall into this evil, and ſtand in much need of admonition. How many ſtab with the *tongue*, who know nothing of the ſword; and ſhoot out the arrows of malice and revenge in evil words and evil deeds, yet are ignorant of the uſe of *piſtols*; theſe being the weapons which gentlemen uſe to accompliſh their diabolical purpoſes.—Perchance they are reſtrained by the fear of the gallows, though they have *no fear* of what may happen in the life to come. Avoid the choleric: they do not proportion their puniſhments to the offence. Yet the ſlow-revengeful perſon, is ſtill more dangerous. One comes like a ſtorm, which may be ſucceeded by *ſun-ſhine* and *gentle ſhowers*:—The other, like a *burning ſun*, which dries up the ſprings of *comfort* and *peace.* A ſnake curled within himſelf, ready to give the traveller a *poiſonous wound*, may be aptly compared to him, who harbours in his boſom any inhuman wiſh, *vile ſtratagem*, or *dreadful reſolution.*

D. I know an inſtance in which this paſſion has been gratified; but it coſt the party very dear. A girl of this neighbourhood taking offence, robbed a man of his bride, by telling a ſtory, which was either not true, or very much diſguiſed. When the truth came out, it occaſioned her loſing her own lover, who was too generous in his nature, to bear the thoughts of an alliance with a woman ſo dangerous with her tongue. She gratified her fantaſtic revenge, but I ſay it coſt her dear. I was pleaſed when I read the fable of the *horſe* and the *ſtag.*

F. What is this pray?

D. When all horſes ran wild in the foreſt, a ſtag had inſulted a horſe: not being able to revenge himſelf by a fair combat, he applied to a *man* for his aſſiſtance. This being granted, a bridle was put in his mouth, and a ſaddle upon his back. The man being mounted, ſoon came up with the ſtag, and laid him dead at his feet. The *horſe* thus gratified, returned the warmeſt acknowledgements; "And now," ſays he, "will I return in triumph, and reign the undiſputed lord of the foreſt." "No," ſays the *man*, "I have occaſion for your ſervice:" and leading him to his ſtable, the wretched ſteed ſpent his life ever after in a *laborious ſervitude*; perceiving, that however ſweet revenge might appear, it coſts more than it is worth.

F. As it ever will do, in the iſſue, under all circumſtances: and the fate of your acquaintance, as well as the horſe in the fable, is a leſſon how much better it is to ſubmit to ſmall evils, imaginary or real, than hazard greater. You ſee with what eaſe Sir *George Friendly* makes up *our differences*, whether created by hard words or blows: and yet, I believe we have as much *honeſty* and *bravery* as the fine folks, who are ſo blind as not to ſee, that this world is but a ſmall conſideration in the argument. A *mild* diſpoſition, and a *vindictive* temper, generally meet with ſuitable returns. If, in revenging, you do any great injury to another, you ſtand *condemned:* if you fail in the attempt, it will be retorted on you with double violence. Thoſe who unprovoked will do an injury, will, for the ſame reaſon, be active in attempting a revenge. The *bear* in the fable, who was ſtung by a *bee*, would have ſuffered very little, had he ſuppreſſed his reſentment; but he attacked the *whole hive*, determined to deſtroy them all; the conſequence of which was, that he was ſtung from noſe to tail, and with great difficulty eſcaped with his life; learning this ſad leſſon, that *revenge*, conſidered as a remedy, may prove a thouſand times worſe than the diſeaſe.

D. I ſee that Providence has ordered things ſo, that our *eaſe* and *ſafety* in this world, generally

generally depend on That portion of virtue which beſt ſecures to us the proſpect of happineſs in the *life to come.*

F. But *revenge* is a ſickneſs of the ſoul; a deadly diſeaſe which grows from pride and ignorance. The world is not intereſted in what befals me, whether I ſink into perdition, or not: but what a vaſt *intereſt* have I at ſtake! Well may we ſay, "O fools, and perverſe of heart! learn to be wiſe: treat indignities with ſcorn: paſs them over in the ſilent *pleaſing conſideration*, that you conſult your beſt intereſt, in pleaſing Him, on whom eternal bliſs depends! Endeavour to avoid injuries; and do yourſelves juſtice, yet by juſt means. If any reproach falls on you from the world, is not your own heart of much greater conſequence to you than the world? Is it not much ſtronger to defend you? Are you afraid of the ſenſeleſs diſcourſe of ſilly bablers; yet think you can ſtand the reproach of your own heart, and the frowns of Heaven? Surely this is groſs deluſion! Our divine religion corrects and improves our nature: we are *commanded* by it to *love our neighbour as ourſelves*; and to *judge ourſelves*, that we be not judged: *revenge* cannot poſſibly be admitted. The great object is to be *good*; not only when there is no provocation to evil, but in ſpite of temptation. Good, as a *chriſtian*:—good, as a follower of the example of the *Son of God!*—good, as a *man*, a *ſubject*, a *friend*, a *parent*, a *child*. Learn from *Chriſt*, to bear an injury with a mind as much ſuperior to all vulgar prejudices, and worldly intereſt, as light excels darkneſs, or virtue vice. You cannot be the worſe for forgiveneſs. If you are in danger, retreat; keep aloof. Do not contend with thoſe who want reaſon and virtue. Were you to fight with a *bear*, you would not uſe your reaſon as your *beſt weapon*. If you find *men* deaf to the calls of this charmer, make a virtue of neceſſity: give proof of That generoſity which triumphs over the world.—Revenge is a ſure token of a little mind, a ſick and diſeaſed ſpirit. Cheriſh your *reaſon*, and your *faith* in your bleeding Saviour; and pray for the forgiveneſs of them, who know not what they do."

D. This is plain good ſenſe, my father, and the language of a *chriſtian*: and if you, who are a *man*, dare talk it, what have we *poor women* to do with *revenge?*

F. And yet your ſex is much given to it, though you do not ſhew it in the ſame way. I received much pleaſure the other day, from the chriſtian-like anſwer made me by *our John*. I had heard, that an old fellow in this neighbourhood, an *uncle* of his, a man of an infamous character, had endeavoured to propagate the moſt ſcandalous falſehoods, and moſt cruel aſperſions againſt this poor man. As he had nothing to hope or fear from his *uncle*, I aſked him why he made him a viſit? His anſwer was: "Maſter, I am a great ſinner, as well as my uncle: he is *very fooliſh*, as well as *old*; and does not rightly know what he *ſays* of me, or of any body elſe: he is in a habit of talking ill of every body. I wiſhed for an opportunity to remind him of it; at leaſt to prove, that he has not ſo much reaſon to ſpeak ill of me, as he may have imagined. He muſt be ſenſible that I hear of the reports which he makes of me: but I went to pay the duty of a *nephew*, to convince him ſo far, that I have no reſentments; and in hopes that he will hereafter be ſo much the leſs ſinful, as he will talk the leſs hurtfully of me: and after making him this viſit, I ſhall be the more reſtrained from giving my own tongue any undue liberty. So far, my good maſter, I have gained him over to the good ſide; and you, who are never ſo happy as when you are doing good, will ſurely not think evil of me on this account."

D. Moſt excellent doctrine! *John* is a good chriſtian, I believe.

F. And an able philoſopher. I anſwered him in theſe terms: "So far from thinking evil of you, I think highly of your virtue. We pray, *forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us:* and though prudence preſcribes bounds to keep ourſelves out of the power of an enemy; yet we are to forgive *ſeventy times ſeven*; that is, without bounds; otherwiſe, how can we be merciful, as our Father in heaven is merciful? As to juſtice, it is never to be neglected: but in judging in our own cauſe, there is great danger of injuſtice." To which he replied, "True, maſter: I would not ſeek to be offended; but if I had twenty uncles in the ſame circumſtances, I would viſit them all; or if I had twenty nephews whom I had offended, I ſhould wiſh to make my peace with them; and if a nephew had offended me, I ſhould be glad if he alſo underſtood his duty as a *chriſtian*. I know not the hour of my death: as I wiſh to *live*, I hope to *die* in peace, well knowing that it is not *words*, but *deeds*, which muſt ſave us."

D. Ex-

D. Excellent! *John*, I find, has good ſenſe, as well as *virtue*.

F. Beware, dear *Mary*, of the converſation of *revengeful perſons:* you have more reaſon, in this caſe, to be afraid of *women* than of *men*; your ſex being more apt to grow jealous about trifles, or take affront where none is intended, and not to know when juſtice is done you. Our true happineſs depends not on *revenging* injuries, but in *forgiving* them. If the throne of mercy were not acceſſible, the Savionr of mankind would have bled in vain. Our great Lord and Maſter conſtantly reminds us, that we are all creatures of one common nature, under one God and Father of all; and that he will not give up his right of revenging the cauſe of the injured, in the way that he beſt approves. It belongs to us to be *kind* to others, tender-hearted, forgiving, as we hope for *Chriſt's* ſake to be forgiven. This, I ſay, is to be extended even to our *enemies:* and ſo far from revenging ourſelves upon them, we are to do them *good*, when they do us *evil*. Remember this, my daughter, and be happy.

D. I will ſtrive to remember it. I clearly perceive the great iniquity of *revenge*. But are there not ſome caſes, wherein forgiveneſs and reconciliation is hardly poſſible?—Suppoſe that my mother, who was ſo good a woman, had not been *true* to you!——

F. Your mother, *Mary!*——Should I have forgiven her do you ſay,—upon her repentance? I who loved her ſo well!—It is probable I ſhould have mourned till I knew not what to do; and then left it to other people to decide for me. It might have been baſe and contemptible, to have taken her again, polluted to my boſom: on the other hand, circumſtances might plead ſtrongly with a heart bleeding as mine would have done: and I might find it the leaſt arduous taſk to ſhew *mercy* and *forgive*; or at leaſt not expoſe her ſhame!—

D. You look pale, my father!——

F. Nothing ſhould be done, but as *reaſon* and *religion* dictate, with regard either to *mercy* or *juſtice*.

D. Are not the affections concerned?

F. I ſuppoſe them to be under the guidance of religion. As to *revenge*, it is out of the queſtion; the actual puniſhment in ſuch caſes, is in the hand of the law, divine or human.

D. But does not *affection*, taking the ſide of mercy, ſometimes pervert our *judgment?*

F. I fear it too often does: and *juſtice* herſelf, though repreſented *blind*, may ſee with partial eyes, and be moved to *pity!* *Sweet Mercy*, dreſt up in all her charms, pleading for *penitence*, might make *ſtern juſtice* weep, in That breaſt where love hath reigned; and blunt her ſword, —or let it fall!—There are ſome crimes, *Mary*, for which juſtice, by courſe of law, demands the blood of the offender: and not to take it would be criminal. Such has been the caſe, in ages paſt, with reſpect to *adultery:* but where the matter reſts with a man's private judgment, and the dictates of his own heart, he muſt judge from circumſtances. I might rather chuſe to *die*, than drink the bitter cup, of paſſing ſentence on a *criminal* I loved!—O my daughter, your queſtion calls your mother's tenderneſs and fidelity too ſtrongly to my mind!——There are ſome ſubjects, which can hardly be made a matter of enquiry:—Conſider what queſtions you aſk!

D. My dear father, I b g your pardon: you will not be offended when I ſay, that I knew not whom to truſt with *ſuch a queſtion*, that I might learn to act towards a huſband whom I loved, ſuppoſing *he* ſhould treſpaſs.

F. You have my free pardon: but do you know, from what I have ſaid, more of the matter, than you did before? The occaſion muſt teach you how to act under great trials, remembering that the trial to a *woman* is not ſo ſevere: the blot in her name, for her huſband's offence, is not ſo great as in a man's, where the wife treſpaſſes.

D. The ſin is equal: and a woman may love as much as a man; and therefore her affliction be as great as his.

F. No doubt: love in the breaſt of your ſex, is ſuppoſed to be ſtronger than in ours. If you can do no better, die a victim to your huſband's unkindneſs; but never revolt againſt him; never meditate *revenge*, as too many women do; for this would fall with a double weight of iniquity on your own head. The firſt and greateſt maxim inculcated by a heathen philoſpher (*a*) is, *bear and forbear*. Such was the leſſon his experience taught him to be neceſſary. He was ignorant of the ſublime truths and ſacred doctrines of our *religion*. To us *chriſtians*, to whom life and immortality have been brought to light, we muſt in all events, ſeek for our guide in the oracles of the New Teſtament.

CON-

(*a*) Epictetus.

CONVERSATION VII.

Pride and revenge in high life. The advantages of an inferior condition. Duelling founded on ſuperſtition and enthuſiaſm; the cuſtom of it very reproachful to chriſtians.

F. THEY may pretend what they pleaſe, and we may ſhew as much compaſſion as *cuſtom* may recommend; but they are *infidels* or *madmen*. The heart is ſo treacherous, and plays ſo many tricks to deceive us, we muſt not be ſurprized to hear ſome talk of *honourable revenge*; but did you ever hear of *honourable thievery?* How can revenge be *honourable?* It muſt be *diſhonourable*. If it proceeds to blood, it is *wicked* in the extreme. Theſe very *honourable* gentlemen who fight *duels*, rebel againſt God. They know they rebel; or they are ignorant what manner of ſpirit they are of.

D. What was the *beginning* of this practice?

F. My zeal for the cauſe of *chriſtianity*, and the *love of my fellow-creatures*, once induced me to make particular enquiries, what it might be which at firſt bewitched ſo many; and how they have continued hemmed within the magic circle: and I found that *ignorance*, *enthuſiaſm*, *ſuperſtition* (*a*), and their horrible miniſters, were at the bottom of this dark plot againſt men's ſouls; and that it was a *work of the devil*. Theſe I diſcovered to be the ſource of the many miſchiefs which happen in the world on this account. This helliſh darkneſs led mankind into this deep offence againſt God; though ſome might entertain a notion of being particularly faithful in his ſervice. Men naturally delight in the *marvellous:* whatever is *wonderful* pleaſes them. From this inclination, they create wonders of their own: they pretend even to *miracles*; and are guilty of the ſin of whoring after *ſtrange inventions*. The preſumption has been, that God would interpoſe by a particular providence, in order to acquaint mankind, that he who *conquered by the ſword*, had the *juſtice* on his ſide. The fallacy of this deciſion, could be exceeded by nothing but the *folly* and *iniquity* of it; ſince in many caſes, both parties had their ſhare of the fault or crime. This was in effect dictating to Heaven, what method ſhould be taken to puniſh. In *Spain*, nine hundred years ago (viz. in 885), duelliſts were condemned by a council held in *Valencia*. The perſon who killed his adverſary was to be executed; and he who was ſlain, as I underſtand, pronounced *unworthy of burial*. This is agreeable to the preſent cuſtom in *Ruſſia*. In *France* duelling prevailed for many ages. We find ſo long ſince as the year of *Chriſt* 1306, King *Philip*, ſurnamed the *Fair*, though he affected to diſcountenance this practice, he preſcribed *rules* and *ceremonies* for it in certain caſes. The vanquiſhed, whether he was the *accuſer* or the *accuſed*, was ſuppoſed to be the *criminal*; and it was accordingly directed, that he ſhould be puniſhed with *death*, mutilation of members, or be *ignominiouſly dragged out of the camp*; or hung on a gibbet, or *burnt*, according to the circumſtances of the caſe.—

D. Horrible! What ignorance prevailed! This I ſuppoſe generally rendered the combatants very fierce and bloody-minded.—But what were the ceremonies previous to the combat?—

F. Both *accuſer* and *accuſed* gave pledges to the judge. They were both detained in priſon, as if intended to oblige them to fight; and upon this principle, the *chief juſtice* was to furniſh them with ſuitable arms.—In our day, *this glorious work is done by what they call the ſeconds*, who are ſo far accomplices, *and, in many caſes, ought to be hanged.*' In thoſe ancient days, ſuch as fought on foot, had only a *ſword and buckler*, or *ſhield*. The horſeman was *armed* at all points, both himſelf and horſe. The day of combat being come, they made choice of *four cavaliers* to guard the field, and performed divers ceremonies, repeating ſeveral *prayers*, *oaths*, and ſuch like.

D. So they called God to witneſs to a fantaſtical ceremonial of murdering each other. It is no wonder it ſhould be countenanced, for it muſt have been a *fine ſhew* to ſpectators. You ſay, that

(*a*) See page 45.

that in your memory we had our *ſtage-playing fighters*.

F. True: and you ſee the *barbarous* cuſtom of duelling prevailing at this day. *Enthuſiaſm* and *ſuperſtition* ſuggeſted to our forefathers an opinion, that God would miraculouſly interpoſe in this combat. They acted as if they imagined the Almighty would not accompliſh his purpoſes agreeable to his *juſtice*, without diſpenſing his power to theſe *pretended heroes*, one of whom, it is to be obſerved, they ſuppoſed not to have *any juſtice* on his ſide. I ſuppoſe they would not grant, that they left the deciſion to the *ſtrongeſt arm*, or to *accident*: That would have deſtroyed their notion of a peculiar intervention of Providence. It is certain, that many of the *chriſtians* diſcovered the abſurdity and fallacy of ſuch romantic deciſions by fighting; witneſs the *kings of Denmark* (in the year of *Chriſt* 975); but they were no leſs eſtranged from truth: they ordered both the accuſer and the accuſed to walk barefooted over *hot irons*.

D. What could this determine, but that both parties, *innocent* and *guilty*, would be burnt?

F. It was ſuppoſed the *innocent* would paſs over unhurt. This was the *abſurdity* and *ſuperſtition* of theſe *miracle-hunters!*—What we call the *barbarous northern nations*, introduced duelling into *Europe*: and as war has long been ſo great a part of the *trade* of mankind, we muſt not be ſurprized.—In *France* this cuſtom prevailed ſo much in the laſt century, that many of the flower of their nobility ended their lives in this *fooliſh*, *impious* manner. *Lewis* XIV. acquired more glory by exerting his power to prevent *duelling*, than by all his conqueſts: of theſe, indeed, ſome were infamous, and ſtink in the noſtrils of all victorious ſovereigns!

D. But yet duelling prevails in that country to this day!

F. Not authorized: they conceal the challenge given, and call the duel an *encounter*; or an accidental meeting; and frequently the combatants go into other neighbouring countries to fight. The practice is one of the remains of *ancient barbariſm*: whether it was introduced amongſt us ſeven hundred years ago by *William the Conqueror*, who came from *Normandy* in *France*, or by our *Daniſh* or *Saxon* conquerors, is very immaterial to us. Chriſtianity has been planted here near twelve hundred years. You ſee that eight hundred years ago, in the caſe of the *Danes*, they began to be *aſhamed of the cuſtom of duelling*, as offenſive to reaſon and humanity.

D. Do the fine folks who now fight duels, know how the cuſtom took its riſe?

F. I apprehend they are for the moſt part ignorant: and as to the *example*, they never think about it; nor ſhould we be *ſurprized*; for if they game away their bodies, and throw their ſouls into the bargain, is it to be imagined they will be ſollicitous with regard to the deadly influence of the example?—How far preferable is our conduct in *humble life!* How much leſs ſavage! how much more agreeable to the example of our bleſſed Lord! The ſacred writings inform us, that *fooliſhneſs*, or humble ſimplicity, will confound the *wiſdom* and *preſumption* of this world. As a proof of it, compare the cuſtom of *us peaſants*, with that of the *gentry* in this inſtance. If *pride* was not made for *man*, it certainly was not made for a *gentleman*; and his affectation of ſuperiority in the mode of correcting other people's crimes, whatever he may think of his own *wiſdom* and *greatneſs*, to ſay no worſe, renders him *very fooliſh*, *very little*, and *very wicked*.

D. Shewing mercy is a proof that *man* imitates his God; but no man can be ſaid to ſhew mercy in this caſe; and therefore I apprehend he imitates the *devil*.

F. I will tell you how they ſhew mercy: after one combatant has wounded another, he has the mercy not to kill him: but this depends on the virtue of the combatants; for in a late inſtance, after one was wounded by a ſword, ſo that he could not ſtand, he ſat in a ſedan chair, and inſiſting on going through the weapons, diſcharged his piſtol, and killed the man that had wounded him.

D. Surely this was murder!

F. It is all madneſs! As to religion, if the imitation of God, is man's higheſt glory, it is evident, that the *gentleman* takes the moſt *inglorious part*. Let him ſay, if he pleaſes, that he is acting *like a gentleman*, by ſhewing his reſentment as ſuch, and not like a *common hind*. *Granted*: but then he tells us, it is part of the character of a *gentleman*, to be a *barbarian* in his own way. He talks of *politeneſs*, and then ſhews you by his conduct, what he thinks it conſiſts in. It is ſomething in practice ſo like a *ſavage*, that thirſts after the blood of his own kind, the difference is not eaſily diſcoverable. The *gentleman* pretends to a higher degree of *honour*, *knowledge*,

knowledge, and *poliſhed* manners than the *peaſant*: in this inſtance, his claim is ill-founded. He either acts diſhoneſtly, and is falſe to his own principles, or he knows *leſs*; he is certainly leſs *humane* and inclined to forgive: he is leſs obſervant of the dictates of *reaſon*: he is more vitiated by *pride*, neither conſulting the *glory of God*, nor the *noble ends* for which the life he enjoys was given him; but in return for the great favour, becomes an impious violater of the divine law. Nor can he be deemed a true friend to *human ſociety*: ſo far from teaching *us*, what we ſhould learn, *in our ſtation*, he oppoſes the cleareſt precepts of his *religion*, and revolts againſt the laws of his Maker.

D. Were it not happy for the duelliſts, if they would learn from us in our humble ſtation, what their ſuperior condition doth not teach them; and find that our *weakneſs* exceeds their ſtrength, in this great article of life and death?

F. A prepoſſeſſion of their ſuperiority is ſo ſtrong, they would laugh at your propoſal. But in good truth and reaſon, the beſt that can be ſaid of the *duelliſt* is, when he dies of his wounds, he expires a martyr to *pride* and *folly*; or in other words, a martyr to the *devil*. This ſeems the caſe of all thoſe who offend, in purſuit of That gratification to which they give the *name of honour*.

D. Let them give it what name they pleaſe, it is horrible incenſe offered at the altar of the prince of darkneſs.

F. So it appears in the cleareſt point of view. How to remedy the evil is the queſtion.

D. Might not a reaſonable and a valiant man ſay to the challenger, "Should I comply with *your requeſt*, and perchance die by *your ſword*, I ſhould think, in my laſt pangs, that I had murdered myſelf?"

F. And do *you* not think he might add, "Should I kill *you*, the only difference would be, that of killing an *inſane* perſon, or a man in his right mind. Which of the two would be the greateſt cruelty, I am not able to determine. If you think I have no ſenſe of religion, you are miſtaken: ſo you are if you imagine I am *inſane*. *You* ſeem to be mad, or totally ignorant of the duties which ariſe from your being an *accountable* creature; and that *your life is not your own* to diſpoſe of; and conſequently, you are about to do an *unjuſt action*. You call on me to be an *accomplice*: if you could prove to me, that I might violate the laws of God and my country unpuniſhed, your requeſt to hazard my kilſing you, would ſtill ſound harſh to my ears: But *I am ſure* you treſpaſs againſt the laws of your country; and I think you ought to be puniſhed for it; but I will not be a judge and witneſs in my own cauſe; therefore *I return your challenge*, that this paper may not riſe in judgment againſt you. I will go further: if any of our friends will judge the cauſe, if they pronounce I have injured you, I will give you any ſatisfaction they ſhall require, provided it be ſuch as a *chriſtian* and a *gentleman* can demand. I neither *fear you*, *nor the world*; but I fear to offend That God, in whoſe laws I believe, as they are promulgated in the New Teſtament. I fear to do a baſe, a cruel, or an unworthy action; and according to my principle, it would be a *baſe*, a *cruel*, and an *unworthy* action to kill you. If revenge broods in your heart, in my opinion, it is a proof, that you are influenced by an accurſed ſpirit: if it doth not, why would you hazard your being guilty of my blood?" This and much more might be ſaid. In the ſame degree, *Mary*, that *revenge* prevails, it deprives us of all that is truly noble, candid, or generous in our nature. The blackneſs of revenge cannot be too ſtrongly painted: it is no wonder we ſhould find it on record, "he that revengeth, ſhall find vengeance from the Lord, and he will ſurely keep his ſins in remembrance." That ſuch vengeance there is in ſtore for ſuch offenders, we believe, and tremble.

D. If reaſon is out of the queſtion with regard to duelling, how are they to hear the voice of reaſon?

F. If they will not hear its ſtrong, ſilent voice, are they in their *right mind?* What is the idea of a *mad man?* If, I ſay, they will not hear the voice of reaſon, have they any right to the ſociety of reaſonable beings? Ought they not to be driven out of human intercourſe, and harbour with lions and tygers? We muſt decide with great caution, when we ſit in judgment on the crimes of others, leſt we ſhould condemn ourſelves, not only for the rigour of the ſentence in queſtion, but for our ſins of a different nature. No man can anſwer for another's reaſon; but he is bound by an eternal obligation to be accountable for the uſe of his own.

D. And do you think, my father, whatever diſguiſes may be put on, ſuch perſons can

pretend to *ſhew mercy*, or to walk humbly before God? They talk about *honour*, but is it not plain that *pride* is at the bottom of their hearts?

F. Ay, *Mary:* and the *folly* of pride in this inſtance, is as great as the *iniquity* of it, in any part of life. Here you ſee it in the moſt ſtriking point of view. Let you and I learn from theſe children of folly and iniquity, by no means to wait till a ſmall ſenſe of injury grows to maturity; but ſtifle it in its infancy, remembering that the *burial* of an *evil paſſion*, is the *birth* of a *virtue*. Whenever you think yourſelf injured, reaſon thus: "Either myſelf or the party in queſtion deſerves to be puniſhed: if I am faulty, I will mend my manners: if I am not, am I privileged, by the perverſeneſs of another, to be perverſe myſelf? If it were not myſelf who is injured, but ſome other, ſhould I be ſo much offended? I certainly ſhould not:—therefore my reſentment is an effect of my *pride*, not my reſpect to *juſtice*. I will let it paſs unheeded: why ſhould I *torment* myſelf?"

D. This is *ſafe* reaſoning: but it doth not ſeem to be in our nature to feel injuries committed againſt *others*, or to be ſo much inclined to *revenge* them, as thoſe done to *ourſelves*.

F. Conſidering how ſelf-love prevails, I believe you are in the right, though there are many exceptions: this however proves what *motives* we act upon. We moſt eaſily diſcern, in the perſon of another, whether the injury be real, or only the effect of *fancy* or opinion. How many appeals are made to *law* about trifles! But in this caſe, what a hurricane of dreadful fears muſt he feel in his ſoul, who makes a *play-game* of life and death! Whether we call his conduct *revenge*, or a *ſenſe of honour*, names, as you obſerved, cannot alter the nature of things. He may not behold his hands ſtained in blood; or he may imagine the opinion of the world will waſh them clean:—yet it will one day recur to his thoughts, that perchance he may be called to *ſtrict account* for invading the *rights of the Almighty*, in the great article of *life and death*; hurrying a wretched fellow-creature to *his* laſt account, with all his ſins upon his head, by a death, which in the righteous judgment of God, may be deemed *murder*;—and that he was the *murderer*. Though by flight from one country to another, or the partiality of an earthly tribunal, he ſhould not be arreſted by the *iron rod of juſtice*, yet can he not eſcape the *vengeance of Heaven!*

CONVERSATION VIII.

Notions of the Mahometans with regard to duelling. Conduct of two Sangiacs (a). Deciſion of the Divan. Meekneſs of the chriſtian religion. Fantaſtical notion of fair play in duelling. In what light the practice of duelling is cowardly. Story of two French *officers, and the conduct of their colonel.*

F. HOW ſhocking it is to think, that a religion ſo fraught with gentle kindneſs and ſweet humanity, ſhould have any profeſſor ſo *ignorant*, or ſo *perverſe*, that a real injury, much leſs an imaginary offence, ſhould hurry him into ſuch an exceſs, as to deprive a fellow-creature of his life!

D. I have heard that the *Mahometans* have no ſuch practice amongſt them.

F. No: they have more manly notions: they make their practice more agreeable to their religion: they believe in a life to come; that the mercy of God is infinite; and that they are accountable to him. With reſpect to this world, they ſee the groſs impolicy of one ſubject deſtroying another. I remember well, a ſtory my maſter uſed to tell of an ambaſſador (*b*), ſent by an Emperor of *Germany* (*c*), to the *Ottoman* court. In a letter, which he wrote from *Conſtantinople*, dated in *June*, 1560; after mentioning an event which happened on the frontiers of *Hungary*, he takes notice what opinion the *Turks* entertained of *duelling*, in theſe words: "In that part of *Hungary* which borders upon us, a *ſangiac*, named *Arſlam (d) Beg*, was famous for his great ſtrength; no man could bend a bow with

(*a*) A *Turkiſh* commander of a ſtandard, next in degree to a baſhaw of one tail.
(*b*) Buſbequius. (*c*) Ferdinand. (*d*) *Arſlam* in the *Turkiſh* language ſignifies a *lion*.

with greater force: his ſabre was dreadful to his enemies, for he could almoſt hew them through. *Veli Beg*, another ſangiac in that neighbourhood, prided himſelf alſo in his proweſs and ſtrength of arms. Theſe valiant knights became rivals for fame, till their emulation grew into inveterate hatred. *Veli Beg* being ſent for to *Conſtantinople*, the Divan, after aſking him many queſtions, demanded to be informed concerning his quarrel with *Arſlam Beg*. *Veli Beg* gave them a long detail of their diſputes, of the cauſes, and the progreſs of them: and to make good his cauſe, he ſaid, "I have been wounded by *Arſlam Beg*, who attacked me by ſurprize: if he had been worthy of his name, there would have been no occaſion for ſuch an unfair proceeding, ſince I have often challenged him to fight in ſingle combat." The Divan, being highly diſpleaſed, delivered their ſenſe in theſe terms: "Haſt thou dared to challenge to ſingle combat, thy fellow-ſoldier? Is there no chriſtian againſt whom thou canſt fight? You both live by the bread you receive from the Grand Seignior, and yet you are inclined to hazard your lives in fighting againſt each other. Who gave you That right? What example could warrant it? Were you ignorant, that whether one or the other had fallen, the Grand Seignior's intereſt would have been hurt?" After the Divan had thus reprimanded him, they ordered him to priſon; where having lain in miſery for many months, with great difficulty he recovered his liberty; but not without ſuffering much in his reputation."

D. The *Turks* have very different notions of this matter from the *chriſtians*.

F. The Emperor's ambaſſador, in his letter, took notice, that among chriſtians, many who never ſaw a common enemy, are celebrated for having drawn their ſwords againſt a fellow-citizen, or a fellow-ſoldier:—with this remark, "What is to be done when ſuch cuſtoms and manners prevail? where *vice* occupies the place of *virtue*, and that which deſerves puniſhment, is made the occaſion of advancing a man's honour and eſteem with the world?"

D. Glorioufly ſaid! He wrote like a *chriſtian*.

F. I have no argument to defend theſe champions, who, depending on *law* for their liberty, and the preſervation of their lives, againſt all *arbitrary* deciſions, appeal to their *own* judgment in their *own* cauſe; and under the influence of their paſſions, refer themſelves to their *own* private *vindictive juſtice*, in the great concern of life and death. Did ever the greateſt tyrant do more than the duelliſt? I call it *juſtice*; preſuming that *he* gives it this name. Whatever it is; he muſt allow it to be *private*, ſecret, and unauthoriſed by any written law, to which the *community* hath given conſent: and without reference to eſtabliſhed precepts, divine or human. Doth it not partake of wilful, deſpotic government? You and I, *Mary*, are *chriſtians*; as ſuch we reaſon: we are of the human race; as ſuch, we love our own kind: we are ſubjects; we wiſh to preſerve our countrymen: we are rational; as creatures endowed with reaſon, we talk, and approve or condemn. We know of no other pilot than *religion*, to conduct us to the haven where we would be. The *great* and *little*, *high* and *low*, are bound to the ſame port: if they diſcharge their *pilot*, how are they to ſteer? They are afloat, without *ſail* or *compaſs*: and how will they eſcape being *wrecked*? Theſe fantaſtic heroes imagine they are privileged to play the fool with life and death: It is well if they are not playing the *ruffian* alſo. They call it *fair-play*: might it not alſo be called *fair-play*, to propoſe to a mad-man to leap off a battlement? but if he were to do it, and daſh himſelf to pieces, would it not be fair-play, that he who propoſed this exploit ſhould be himſelf confined as a lunatic; or forfeit his life as a malefactor? You have ſaid well: theſe people *are chriſtians*, or they *are not*: If they profeſs to believe what they do not, they are not *honeſt men*; if not honeſt, their *honour* is a mere farce. They profeſs to act upon principle; their principle is *revenge* or *pride*: they hazard their lives, to gratify theſe paſſions. Are they dupes to the humour of others? They are weak; and not governed by *reaſon*. They will not, as in other caſes, appeal to the ſober-minded, who are not under the impreſſions of anger, nor intereſted in the cauſe by any prepoſſeſſion, or fantaſtic opinion.—Let us take the merciful ſide, with reſpect to ſuch offenders as fight *duels*: is it juſt they ſhould be put to death? If it is *not* juſt, would you be guilty of the crime of killing them?

D. Duelliſts ſurely do not *reaſon*. They muſt give up all pretenſions to the religion of their country: they adopt ſome peculiar notions, or perchance have no belief in a life to come.

F. So one would imagine. He that acts upon

principle, muſt defend his principle: if theſe doughty worthies, whilſt they *talk* of principle, think only how to gratify their pride or cowardice.—

D. Cowardice!

F. Yes, child: *cowardice!*—People of true ſpirit, and determined reſolution, maintain their principle in defiance of the *world!* Can he be truly brave, whoſe courage is ſo ill ſuited to the occaſion? who acknowledges there is a divine law; but hath not valour to defend it? who forſakes his Father, his Friend, his Saviour, and his God, to gratify what he calls the world; the very thing we are not to regard, when it comes in competition with our duty? In all caſes, we ought to maintain our *reſolution.* Whatever our rank or condition be, let us do what is right in defiance of the world. No man ever dared, profeſſedly to rebel againſt his Maker: but from the moment we fear the world, in common mode of ſpeech, we ceaſe to fear God, which fear alone inſpires courage: in a word, we ceaſe to be brave.

D. You would make duelliſts to be the moſt deſpicable part of mankind.

F. What is valour, but *thinking, ſpeaking,* and *doing* That, which a well-informed mind, a juſt and good heart, and ſteady principle of action, leads a man to? Let him depart from this rule, he may have the *ferocity* of a *lion,* but not the *courage* nor *reaſon* of a *man.* His judgment will become darkened; "his eyes will be ſealed with his own filth;" and all the glories of *reaſon,* which makes man this *noble thing,* for whoſe *pretended honour* this mighty hero is ſo zealous, ſink into *ſavageneſs.* "When *valour* preys on *reaſon,* it eats the ſword it fights with." The difference of private vindictive combat, between two *men* and two *dogs,* is this: The dog is irritated by hunger or luſt, or obedience to his maſter *man*; but he uſes no other weapon than Nature hath furniſhed him with, his *teeth* and *nails:* man is armed with more deadly weapons: he looks back on what is paſt, and forward on what is to come; if he obeys not the law of his nature, better were it to have been a dog, or not to have been born.

D. You lay great ſtreſs upon having a right principle, and acting up to it.

F. What do theſe people pretend to? Is their principle the effect of ignorance? If man obeys not the laws of his Maker, but revolts againſt them, it muſt be that he is ignorant as dirt, or acts againſt the conviction of his own mind.

D. Happily in our humble condition, revenge is not carried to ſuch heights.

F. Yet the higher claſſes think themſelves more *humane,*—becauſe they uſe more *deadly* weapons. They eſteem themſelves *wiſer,* becauſe they are more laviſh of a *precious jewel,* which they melt down in the cup of pride; and like profligates drink and die! A thoughtleſs young man takes it into his head to tell me I lie; or perchance he gives me a ſlap on the face: therefore I will ſpill his blood.

D. You would not do ſo, my father: you would not think this a juſt and chriſtian-like judgment.

F. No, child: I think it is monſtrous there ſhould be any blood ſpilt on ſuch occaſions. If I am innocent, why ſhould I hazard the being put to death by a fantaſtic law, which has nothing but cuſtom and opinion for its ſupport. It is the cuſtom for proud and revengeful people, to appeal to the ſword: Shall I profeſs myſelf to be proud and revengeful?—But I ſhall be deemed a coward if I do not comply.—By whom?—the *proud* and *revengeful?* No: by ſober and *intelligent chriſtians.* I deny it: no ſuch opinion was ever given by any perſon deſerving the name of a *chriſtian,* from the time of *Chriſt* to this day: nor do the *Jews, Mahometans,* or *Pagans* adopt any ſuch principle. "He that ſheddeth man's blood, by man ſhall his blood be ſhed." This was the *Moſaic* law: but here the offender was not permitted to be the executioner. Is cuſtom a true guide? What think you of thoſe countries, where the perſon thinking himſelf injured, ſtabs in ſecret? And if the offender ought to die, and the offended has a right to kill him, let this be proved, which I believe it never can, there ſeems to be as much conſiſtency in their cuſtom, as in ours. It is true, in the eye of the world in general, upon the compariſon, the duel is by far the more eligible: but in either caſe, if death enſues, the ſurvivor ought to be deemed a murderer. I tranſgreſs: let me be puniſhed as the laws of juſtice and mercy will admit, but no farther: my humility and ſubmiſſion ſhall be adequate to my offence: I will try to regain my credit with the ſenſible world. By going beyond this, we throw down every out-work, by which the ſacred ramparts of *religion,* of *reaſon,* and *humanity* are guarded.

D. It is ſurpriſing that any one ſhould attempt to vindicate this practice!

F. Yet nothing is ſo common: even to put

reaſon

reaſon to the bluſh: many are redundant in nonſenſe, to the great injury of our pure religion. Military men, being wiſe, hold their tongues; if all others were to riſe in arms againſt duelliſts, it would be happy for them; but we forget ourſelves. Even our *women* frequently argue from principles derived from *cuſtom*, notions of *neceſſity*, or the pride or revenge they feel in their hearts.

D. *Cuſtom*, not ſupported by *reaſon*, you ſay, is the law of fools: *women* muſt depart ſtrangely from their character, when *they* become advocates for this practice: and ſhe who formally ſubſcribes to it, may as formally renounce her belief in *Chriſt*, and trample upon the croſs. Is not the plea of neceſſity in ſupport of honour, much more fantaſtical in a *woman*, than in a *man*, if there can be any degree in the abſurdity?

F. What is called *neceſſity*, is another word for *falſe opinion*: if the proud and revengeful are to be judges, it is the bittereſt calamity that ever fell on human ſociety. Behold in what manner *revenge*, *folly*, and *inſolence*, unite againſt all that is decent, worthy, and humane. *Valiant*, a young *French* officer, had a captain's commiſſion given him by the favour of his uncle, the colonel of the regiment. The other officers were diſguſted at it, and the colonel found himſelf conſtrained to explain to them the nature of his right; adding, that his nephew was as his ſon. The *colonel* having ſo far reconciled them, invited the whole corps to dine with him; among them was Enſign *Coquin*, a man of bad character.—Unluckily he was ſeated next to Captain *Valiant*. During the dinner, he aſked *Valiant*, "Pray Sir, did you ever fight a duel?" He anſwered, "No: I never had occaſion." "Then," ſays *Coquin*, "you ſhall have one now;" and immediately gave him a ſlap on the face.

D. Was this like a gentleman and a ſoldier, or an *aſſaſſin*?

F. Certainly not like a gentleman, a ſoldier, nor an honeſt man. The parties were immediately taken under arreſt. The colonel cauſed public enquiry to be made, in the ſtricteſt manner, into their reſpective characters, as *officers*. It appeared to all the regiment, that *Valiant* had fought in ſeveral campaigns with great gallantry: and that *Coquin* had never diſtinguiſhed himſelf, except in bullying and quarrelling. How was this cauſe to be decided? By the law of vengeance, upon equal terms of hazard? "No:" ſays the colonel, "I am the judge; not only as a *parent*, but as the officer in command (*a*). I will not ſuffer my nephew to fight with an *aſſaſſin* on equal terms." *Coquin's* conduct appeared to the other officers in the ſame light; and inſtead of declining to rank with *Valiant*, they would not rank with *Coquin*, who had been guilty of ſo groſs a violation of the laws of decency and good order: and he was obliged to leave the regiment.

D. I hope your ſtory is true; for then it is plain there are caſes, in which even an *officer* may be reſtrained from reſenting a groſs affront, at the point of his ſword.

F. You ſee that *Coquin* might as well have ſaid, "Pray, Sir, did you ever receive a ſtab from one you had no reaſon to ſuſpect?" and being anſwered in the negative, reply, "then, I will give you one:" and immediately ſtab him to the heart. The only difference, with regard to himſelf, would be, that for *murder*, a man is hanged; but not for a ſlap in the face, which may occaſion the murder.

D. If this *duel-ſeeking-hero* had been firſt baſtinadoed, and then drummed out of the regiment with a halter about his neck, it were no more than his due; and I would engage, that ſuch a reſentment would anſwer better than all the fine-ſpun vengeance of *duelliſts*.

F. Well, *Mary*, you have decided more according to juſtice, reaſon, and religion, than I have heard from thoſe who, let the circumſtances that afford the occaſion be what they may, defend dueling. In this caſe, may one not ſuppoſe the offender was mad?

D. If he had been confined in a mad-houſe, it would have provided the beſt ſecurity to prevent the repetition of ſuch a crime.—

F. The laws provide for the puniſhment of *evil words*, as well as *blows*: but *pride* and *cuſtom* confound all appeals to law, reaſon, or religion. There is ſomething criminal or abſurd, which weakens the force of *their* reſentment, who are the beſt able to paſs a true judgment: and theſe are always the feweſt in number. Let *us* learn wiſdom from the *folly* of our ſuperiors; and ſhun the danger of everlaſting puniſhment from the *cruelty* and *revenge* which *they* ſometimes exerciſe over each other, whilſt *we* thank God, the merciful Father of mankind, that we are not expoſed to ſo dreadful a temptation!

CON-

(*a*) This is now ſaid to be the rule in *France*.

CONVERSATION IX.

Laws relating to duelling and ſuicide in Ruſſia. *Anecdotes of duelliſts, proving them to be fooliſh as well as impious. Violence by combat, or by rape, compared. Women tainted by the poiſonous doctrine of private vindictive juſtice. Speech of a mother to her ſon in defence of duelling. The duty of princes, as chriſtians, towards ſubjects offending againſt divine and human laws by duelling. Motives to robbery and duelling compared.*

F. YOU ſee the enormous folly and wickedneſs of people in the higher ſtations! What doth it grow from, but pride and infidelity? For Heaven's ſake, let *us* be watchful of our own conduct. The rich will talk as they pleaſe. "To be *valourous*, is not always to be *venturous*." A man may venture his neck by robbing on the highway; but ſhall we give him credit for being a courageous man? Courage in a bad cauſe, like cunning in iniquity, is being ſo much the more wicked and knaviſh.

D. A man may venture his *ſoul*, and yet be a coward. How is it in other *chriſtian* countries? Do the gentry forget their duty to God, as much as they do here?

F. We are not ſingular, except that I believe we ſhew the moſt mercy to offenders. The *laws*, in moſt *chriſtian countries*, are ſevere. He who is killed in a duel in *Ruſſia*, is denied chriſtian burial, and thrown into a ditch: and he who kills himſelf, his body is dragged at a horſe's tail through the ſtreets, and whipped at every corner. This is the reſentment of the *Ruſſians*, for a man's pretending to a right of diſpoſing of his own life.

D. We ſhould think this cuſtom barbarous. But as it is confeſſedly one of the greateſt crimes againſt religion, it ſeems to be one of the moſt judicious puniſhments which can be inflicted after a man is dead, in order to render the action ſhameful in the ſight of the living.

F. In *England*, moſt people who kill themſelves are conſidered as *mad*, whether it ariſes from the madneſs of the head or the heart, the effect of a fever, or of pride, rebellion againſt Providence, or a diſbelief of it; they are all *mad:* and we have ſo many ſuch mad people, we rather *wonder* when we find a man in his *right mind*, than when he is out of his ſenſes.

D. Are you in earneſt, in your laſt remark?

F. Many a true word is ſpoken in jeſt. *Self-murder* is a crime moſt ſhocking to human nature. I believe it generally proceeds from irreligion, and a habit of diſbelief. This however is certain with reſpect to duelling, that no religion inculcates the forgiveneſs of injuries like that of *Chriſt*; yet I never heard, that either *Jews*, *Mahometans*, or *Pagans* fight *duels*. They act according to the lights they enjoy; *we* extinguiſh ours, as if we meant to perform a work of *darkneſs*. Are *we* not worſe than heathens in this inſtance?

D. I am afraid we are!

F. But we give this practice the name of *honour:* the father encourages the ſon to *defend his honour*, without telling him what he means; unleſs it be that he may *kill* the man who offends him, provided it be done in a *certain manner*. Under this pretext, and the ſounding word *honour*, murder often paſſes unpuniſhed.

D. The ſeveral ſtories you have told me are very intereſting, with regard to the pride, the folly and iniquity of thoſe, who ſhould have more wit, and teach us poor people better leſſons; for although we do not uſe ſwords, fighting with hands is become a ſcience, and more people are killed by *blows*, than by *ſtabs*.

F. Your remark is juſt, though it does not make in favour of duelling. How barbarous and dangerous this cuſtom is, you will judge from a ſtory which I have lately heard of two young officers. *Grace* and *Proudfoot* were quartered in a village in *Shropſhire:* ſome trifling exception was taken to *Grace's* conduct. Many letters paſſed between the parties; and by the interceſſion of friends, the affair ſeemed to be accommodated. *Grace* made conceſſions, as a gentleman: *Proudfoot* was called on, in his turn, but he trifled and declined

declined a final accommodation. At length they came to the field—a treaty of amity was again renewed; but both theſe unhappy young men, guided by the deluſive dictates of cuſtom, could not be brought to their ſenſes.—Their *ſeconds* were as wrong-headed as themſelves, and perhaps more falſe in their notions of virtue and religion, for *they* were not influenced by *paſſion*. In theſe circumſtances, the diſtance of ten yards was meaſured out. *Proudfoot* ſaid, "If our balls do not take place, I decline the *ſword*, for I do not underſtand fencing." To which *Grace* replied, "If this be the caſe, I may with the ſame propriety urge, that I hardly ever fired a piſtol in my life, and have often heard you ſay, you could fire through the crown of a hat at a conſiderable diſtance."

D. Could they, as honeſt men, in theſe circumſtances fight upon equal terms?

F. They fought: *Proudfoot*, who had really practiſed at marks, took deliberate aim, and ſhot *Grace* through the heart.—He had only time to die generouſly, by firing his piſtol in the air.

D. Unhappy youth! What a ſcene was here! Was *Grace* a virtuous young man?

F. He had often given proof of great generoſity: whether he was totally faultleſs in this affair, I cannot tell; but the whole ſeemed to be a compoſition of folly and madneſs, as if the combatants and their *ſeconds* were governed by a ſpirit of phrenzy; and that reaſon and religion had been given them, not as the guides of life, but as panders to proſtitute *virtue*, to keep alive an *infernal cuſtom*.

D. Alas, *poor Grace!* Was not *Proudfoot's* conduct deemed abſolute murder?

F. The *coroner's* inqueſt brought it in *murder*. What became of him I never heard. There is ſome regard paid to decency in the formality of trials in theſe caſes; the ſolemnity of which is ſome check, but the common iſſue is rather an encouragement to ſuch offences. In the true order of things, the *trial* ſhould follow the *affront*: this might prevent the fatal conſequences of men being their own judges, that they may not, under the influence of their paſſions, trample upon the *croſs*. He who accepts, as well as he who ſends a challenge, is an accomplice in a murderous engagement; and ought equally to be deemed a conſpirator againſt the *life of a man*. Neither by divine nor human laws, has any man a right over his own life, more than over the life of an indifferent perſon. If the cauſe were heard before the parties proceeded to extremities, and the circumſtances attended to, *juſtice* might be eaſily done, and ſatisfaction given to thoſe who only ſeek *juſtice*: if it is *blood* they ſeek, let them be treated as juſtice requires of thoſe who thirſt after blood; and let not the world be longer trifled with by words. No law can ſupport the rights of mankind, but ſuch as is founded in *reaſon* and *religion*. If the friends of the parties cannot make up the quarrel, the law muſt decide: it is ſo in all other caſes of offence between man and man: why ſhould it be declined in this inſtance? If the mind is ſeized with the frenzy of *cuſtom*, can we, by calling it *honour*, paſs That off as a virtue, which is devoid of humanity?

D. Your reſentments ſeem to riſe high againſt this practice. Have you no *compaſſion* for people who are thus betrayed to offend againſt the laws of *Chriſt?*

F. I pity them: but there ſeems to be as little reaſon to clear them from the imputation of *murder*, as to defend his brutal conduct, who commits a *rape*, from the imputation of lawleſs violence. *Duelling* is the effect of pride, deluſion, and the art of the enemy of mankind. Under the dangerous appearance of reverence for truth and juſtice, *rank injuſtice* is committed. The *rape* is not *deſigned* to injure; it is only the impetuoſity of appetite; but this might as well take the name of *love*, as that of *honour*. They ſeem to ſtand upon the ſame ground: they are both ſo dangerous to ſociety, they deſtroy all the ſafety derived from laws. The *raviſher* is *hanged*; ſo ought the *duelliſt*. I grant, when it is conſidered how *frail man* is moulded; what are his powers, his weakneſs, and his ſtrength; how he is ſubject to be aſſaulted by the malevolence of his own heart, or ſome evil ſpirit, the image of darkneſs; or the vile illuſions, which make *vice* appear as *virtue:* in theſe caſes, *private compaſſion* hath no bounds! But the *laws* are fixed, and not ſubject to *paſſion:* they regard the *whole*. All the vaſt ocean of beneficence and love, is not too much for a man to practice: but ſtill it muſt be remembered, that mercy towards the unjuſt in this caſe, is cruelty to the juſt, and to the community.

D. If miſery, the effect of falſehood and deluſion, claims ſo large a ſhare of pity, what is not due to *virtue?*

F. If this *fell monster, vindictive civil murder*, challenges the name of *honour*; and the friends and allies of virtue will not take arms againſt it, what can follow?—Tenderneſs to the wicked is, in many caſes, cruelty to the righteous.

D. God is wiſe and juſt, as well as merciful; and the guilty will be taken in their own net.

F. So it happens in the end; for *Lucifer* himſelf cannot plead with more helliſh ſubtilty, than to prove duelling *reaſonable*, when it is contrary to *religion*; or *honourable*, when it claſhes with *humanity*. The man who will fight, in a right cauſe, or a wrong one, would be thought *courageous*: as to *juſtice*, it is out of the queſtion. I injure a man; ſhall I therefore hazard my taking away his life? "I dare to die in a *good cauſe*, therefore I am ſorry for the evil done: I will not hold up my hand againſt the perſon I have injured." This hath been ſometimes ſaid upon the ſpot, and hardly ever without both parties coming off with *honour*, which is their great object. We often hear of conceſſions made on this principle, *after* the hazard of a combat. When the mind is melted down to compaſſion, we ſee That done, which, were it conſidered *before*, would have prevented the bloody conteſt. The pretence of preſerving *honour*, by a *wicked* action, is a contradiction in terms.

D. What infernal arts hath the enemy to man contrived, to make him revolt againſt his Maker!

F. This ſpirit hath found the way even to the hearts of *kings*, who by conſent, are the fountains from which this *pageant honour* is derived. If theſe fathers of nations, look on with indifference, or ſubſcribe to the practice, as if the all-ſearching eye of God was cloſed in ſleep, and could not ſee the fond arrogance and preſumption of oppoſing his decrees; when ſhall we ſee a *reformation?* If under a notion of more refined government, more civilized manners, or repairing the *defects of laws*, as applicable to certain claſſes of the people, themſelves are in ſecret rebellion againſt the King of kings, what can be ſaid? How is the cuſtom to be rendered *diſgraceful*, or chriſtianity to be ſupported?

D. What was your maſter's opinion?

F. He taught me to reaſon on this ſubject. He was a man of honour, with this advantage above moſt others who pretend to that name, he was a *chriſtian*.

D. But do you really believe that any chriſtian prince thinks of his neglect in the light you place it?

F. Only among chriſtians, and chriſtian princes, duelling ever received any countenance: what they think, I *know not*; how they *connive*, I *ſee*. When a great occaſion comes, by which they might prove their reſolution to maintain the honour of their *God*, by the true rule of religious conduct, they are *paſſive*: and the reaſon is plain: their notions of honour are the ſame as thoſe of their ſubjects: they think it politic to connive, and ſuffer their religion to ſleep. So one may naturally conclude from what is every day paſſing: and a melancholy appearance it has! What muſt the infidels think of our religion: not ſurely that we *believe* what we profeſs?—Do we hear in theſe days, that any *chriſtian prince* ſays, "The great Lawgiver of the chriſtian world, who is my lord and ſovereign, requires of me to inform both the *injurer* and *injured*, that I will not be an idle ſpectator, and ſee altars erected to the name of *honour*, ſteaming with human blood; and That breath, which is derived only from the power of God, and upheld by his mercy, taken away by violence, under the ſanction of a *mere ſound*. So far as I am entitled to judge, the offender ſhall not paſs unpuniſhed. If I am to decide, leave it in my breaſt to puniſh. If the laws of the land are the meaſure, let them take their courſe: I will defend the faith of *Chriſt*; and he that treſpaſſes againſt it, in this inſtance, ſhall be conſidered as *my* enemy, and an enemy to *my people*. I will have no regard hereafter to *cuſtom*. It hath been too long the cuſtom to trample on religion, and to find countenance from the world: it ſhall be ſurely puniſhed, as far as my authority extends."

D. This would be glorious! But things will go on in the ſame way, till religion is more known, or more attended to.

F. The child inclined to *quarrel* with another of his own age, may talk of *honour*; but *he* is whipped when he quarrels: and ſo ſhould men who fight without licence, whether they ſlay, or not. The fond notion would then be *ſtifled*, and the hearts of the higher ranks of a nation ſet right in this weighty buſineſs. *Decorum* would be eſtabliſhed on the baſis of *religion*; and men learn wherein their true glory conſiſts. The boy who reads and underſtands the *New Teſtament*, in the loweſt degree, learns how to act in this caſe. No *chriſtian* ſtate allows of

national ſchools, where men may be taught to oppoſe the doctrines of *Chriſt*.

D. But if the boy, when he reaches to manhood, forgets what he hath learnt!

F. It had been better he had died a child!—Alas, *Mary!* even our women, particularly among the gentry, defend the practice of *duelling*, and take their ſhare in the ſupport of this cuſtom. I have known a mother ſhed tears at the breaking of a china cup; and yet declare, ſhe would not *forgive* her ſon, upon his being challenged, if he *flinched*. She might addreſs him in theſe terms: "Go forth, my ſon, and meet the man who challenges thee. Chaſtiſe his *inſolence!*"—The ſon anſwers, "Inſolence, my dear mother! I am the aggreſſor. I mean to act like a man of honour, and aſk his pardon."—"Man of honour!" replies ſhe with ſome impatience, "and aſk his pardon! Art thou not *challenged*, my ſon! Fight him, or *never* ſee my face again. My honour is concerned in thy reputation. What! haſt thou been liſtening to preaching fools? Haſt thou been reading *Virtue in humble life?* Where *honour* is concerned, all conſiderations muſt yield."—"*Honour*, madam," he replies, "pray, what is the honour that you mean? would you have me do That which is not right in the ſight of *God?* I believe in him: I believe in the immortality of the ſoul: and therefore I am not afraid to die. I believe in a judgment to come: I am ready to die in defence of my faith; and maintain my principles, in *defiance* of the *world*. *This is my honour*. Nor is this all: I have the heart of a *man*; and therefore am repugnant to the ſhedding of human blood in a lawleſs manner. I am incomparably a better *ſwordſman* than this raſh youngſter. I ſhould be ſorry to offend *you:* but let the event be as it may, my determined reſolution is to maintain my *faith*, to preſerve my *humanity*, and to act like a *chriſtian*."

D. Brave young man!—What ſays the mother?

F. She is angry that her ſon hath ſo much more ſenſe and religion than herſelf, as to *ſilence* her: ſhe is not *convinced*; ſhe hath no *mind* capable of conviction.—This declaration is nothing more in effect, than I have heard from the mouth of many women who vindicate the *practice of duelling, or the conduct of the duelliſt*. They would gladly make a fantaſtical diſtinction, as if the offence ought to be conſidered different from the offender. The error is ſtill founded upon a ſuppoſition of greatneſs of ſoul, or ſuperiority of condition. Thus they indulge their *pride* and *folly*; and treat their religion as they do their new-born infant, they rock it to ſleep.

D. It is well if they do not awake in flames of torment.

F. Thoſe who vindicate the principle, *Mary, do ſo far perform the deed of murder!* Let them think of this and tremble.

D. Women love *courage* in men, as being themſelves defenceleſs; but if there is no better courage than fighting in this way, I ſhould not chuſe to truſt to it. Doth this cuſtom contribute to keep up the ſpirit of a warlike nation?

F. Much the ſame as *highway robbery:* the highwayman, being idle, worthleſs, and wanting money to gratify his vices, not having reſolution enough to gain honeſt bread, does a bold action, at the hazard of his life. The *duelliſt*, in ſearch of *fame*, and the character of *courage*, not having a principle of religion to reſtrain him, likewiſe does a bold action at the hazard of *his life:* both are bad ſubjects: and, as religion and laws muſt ever be concerned in all our actions, they are bad men who thus trample on both. I remember to have read an article in the news-paper, in theſe terms:—"As Mr.——, of *Portſmouth*, was coming to town yeſterday, in a poſt-chaiſe, he was ſtopt about a quarter paſt ſix o'clock in the evening, on *Putney-Common*, by a highwayman, well mounted on a ſwiſh-tail bay mare, who robbed him of his money, but ſaid he did not want *watches*; he appeared in great agitation, and ſwore he would either be *killed* that night, or have what he wanted."

D. Did he mean *money?*

F. Moſt certainly: he meant to ſave his credit, or gratify ſome paſſion, for which he hazarded his life. If it were merely bread he ſtood in need of, he would not have gone ſuch a deſperate length: beſides, it is evident from his declaration, that he had a further object in view.

D. You do not imagine then, that duelling promotes a warlike temper.

F. By no means: the better diſcipline is preſerved, the braver are ſoldiers rendered: and as this practice is foreign to diſcipline, it tends to deſtroy a military ſpirit: common ſoldiers do not fight duels; this is reſerved for gentlemen.

D. The battle depends on the common men as well as the *officer*.

F. Yes: but true military ſpirit doth not imply the ſpirit of the devil, to fight againſt God by rebelling againſt his laws: on the contrary, ſoldiers ſhould be pious, as well as valiant. Every man may thus become a hero.

D. Why then do they pride themſelves ſo much about duels?

F. One reaſon for countenancing them, eſpecially among military men, (and every gentleman is ſuppoſed to be a ſoldier when called upon) is this: if a man will not engage in private combat, it is ſuppoſed he will not do his duty in the field of battle. Now this is juſt the ſame as to ſay, a man who will not do a *wrong* thing, *will not*, for the ſame reaſon, do a *right* one; whereas the argument turns the other way. A man who will not do a wrong thing, *will* therefore do a right one: he will certainly do wrong, if he declines his duty in the field. I ſhould rather ſuſpect, that many who are the cauſe and abettors of duels, if they could without hazard leave the field, they would not remain there.

D. If the argument is reduced to right and wrong, ſo far as *war* is warrantable, of which private men are not the judges, it muſt be right to fight under a regular command; as it is wrong to fight where there is a command for the direct contrary.

F. You are certainly on the right ſide of the argument: But it goes much further. What can animate a people ſo much as the perſuaſion they are acting agreeably to the laws of God? Either there is a God, whoſe laws we know and underſtand, or there is none. What is this halting between two opinions, taking That ſide as the *beſt*, which, if there is a God, muſt be the moſt offenſive? What is it but *cowardice*, or ſervile compliance with a fooliſh and iniquitous cuſtom? Is not this practice the effect of an infernal haughtineſs of ſoul, that diſdains the law iſſued from the throne of heaven, as if man were greater than God. Moſt ſhocking muſt their conduct be! By parity of reaſoning, had theſe *honourable heroes* been created *angels*, they would have made themſelves judges, and in the gratification of their pride, rebelled, as the fallen angels did?—

D. Surely they do not act with that humility, which becomes beings ſo ſubject to err againſt each other; much leſs as creatures, who are but duſt and aſhes in the ſight of God!

F. It were happy if they would conſider, whether this notion of *honour*, which, from the immorality of ſome duelliſts, we know to be *romantic*, may not have hurled many an offender, like thoſe angels, into bottomleſs perdition!

CONVERSATION X.

The miſery of complying with the cuſtoms of the world, ſhewn in the melancholy death-bed repentance of an officer, who died of wounds received in a duel. Death of a reprobate young officer, who was killed in a duel.

F. BY what numberleſs roads do we journey into That country, whence no traveller returns! How ſhall I relate to you the intereſting ſtory of Colonel *Standard*, a gentleman of my maſter's acquaintance. He was a brave and valuable man, in every other reſpect, except his not being good enough to reſiſt the invitation to the lawleſs combat of which we have lately talked ſo much. He reaſoned like a *man of honour*, as vulgarly called, when he was in a whole ſkin; but after receiving a mortal wound, he diſcovered that he had acted like a *fool*.

D. What did he ſay on his death-bed?

F. According to the account given by the ſurgeon, after his wound was dreſt, he lay compoſed for a few minutes, and then burſt into this exclamation, "Good God! what have I been about?—Look down in mercy on me, who have ſo *ſtrangely* abuſed thy bleſſings!—What a *ſlave* have I been to the *tyranny* of the world, over thoſe who are ruled by *cuſtom!* That brave men ſhould be ſuch dupes, againſt the cleareſt conviction of their moral and religious duties, and like boys at ſchool, fight for no better reaſon than

than that of being challenged!—Shall I *curſe* the practice, which robs ſo many of their lives, in the ſame breath with which I implore *mercy* for myſelf? Yet *curſed*, thrice curſed is this cuſtom, which draws ſuch bitter tears of conſcious guilt, as now ſtream from my heart, together with my blood; and while my life ebbs out, dries up the channels of heavenly comfort!—That the action which ought to be branded with infamy, as highly offenſive to *God*, ſhould be ſtamped with a mark of honour as acceptable to *men*, *profeſſing* themſelves *chriſtians!*—That men of underſtanding ſhould court the countenance of thoſe who judge ſo ill, as to leave out the conſideration of the *immortality of the ſoul!*—Horrible to think of, with regard to others; to myſelf, now terrible beyond expreſſion!—O God, have mercy on my ſoul! Could I flatter myſelf that my ſad fate would ſerve as an example to thoughtleſs men, who are wont to ruſh forward to meet the vengeance of the Almighty, ſome rays of comfort would break in upon my ſoul. I might hope that Providence intended a great event by *my fall:* I might die in the comfortable expectation, that men would hereafter act up to the principles of their religion!——But, alas! I fear this will not happen ſoon. What *can* I *now* plead in *my own defence?* That my adverſary was raſh and ill-adviſed, and provoked me to the trial, whether I ſhould take *his life*, or he *mine?* O curſed folly!—By accepting his fooliſh challenge, I deceived him into an opinion that I ſubſcribed to his *principle*. Here my ſad ſtory begins:—Had I avowed my *faith* in God, I muſt have declined the combat. What then? I had offered violence to my *pride*, and ſubjected myſelf to the imputation of *cowardice!*——How inconſiſtent are the thoughts of man, when his paſſions dictate to him!—Oft have I ſtood reſigned to Providence, liſtening with eagerneſs for the *word*, to *attack* the fierceſt ranks, when the loud cannon fill'd heaven's high vault, and many a brave man's blood was ſpilt! Then it was my *duty*; then it was my *office* to follow my leader, and obey his command: But *now* I have acted *againſt my duty*. Had I been faithful to my God, my country, and myſelf, I ſhould not have been involved in this diſtreſs!—The tender Father of mankind does not exact ſo rigorous a ſacrifice for *idle words!* Yet *cruel*, *ſinful* man, regardleſs of the event, has found out many ſtrange inventions to torture and oppreſs, and even drive his fellow-creature into *perdition!*—Is this a principle of government, law, juſtice, or national glory? O *wretched* men! it kicks at heaven!—May it pleaſe thee, O Father of men, to inſpire the hearts of princes (the ſprings of worldly honours) to give nothing the *name of honour*, which the *laws of God forbid*; and let them brand *this practice* with a mark of *infamy!* Can *they* expect bleſſings at the hands of God, who connive at a practice ſo repugnant to his laws? If it is *their* opinion that it ſerves to promote *decorum*, or national bravery, *curſed* is the opinion which ſuperſedes the laws of Heaven! O vain, to think that God made man to give himſelf laws, and neglect the rules of eternal juſtice and wiſdom! *Duelling* is an inſtrument in the hand of the *father of falſehood*, the *prince of darkneſs*, to deſtroy all that is truly great and good in human nature. When generoſity and bravery are proſtituted to this practice, and deadly vice is dreſſed up in the pleaſing garb of virtue, will not the blood ſpilt on ſuch occaſions, be required at the hands of them who bear the ſword of juſtice and mercy, for the government of mankind?—O God, forgive *their* guilt in bearing this ſword in vain!—As for myſelf, I have deſerved to meet an *untimely death!*—The many ſins I have committed againſt my better judgment, and the numbers which have paſſed unheeded by, deſerve this puniſhment. I will not complain of my ſentence!—Thy councils, O God, are inſcrutable!—Yet to die in *this manner*, adding to my ſins the crime of ruſhing into thy preſence! O my father, forgive the deluded, miſerable ſinner that I am! Forgive my ſtrange, amazing inconſiſtency! It was not that I diſbelieved thy word, or defied thy vengeance! It was my *pride* and *folly* which lulled my principles to ſleep!"—Here he pauſed for ſome time; and recovering himſelf, he ſaid, "O my friends! it is but a few minutes and I muſt leave you! leave you *for ever!*—I muſt leave my country, which requires my ſervice—I muſt leave—*O heart-bleeding thought*, my much-lov'd *wife* and *children!*—Shield them, *O God*, from *harm!* Let them not ſuffer for *my ſins!*—Where does my agonizing fancy wander!—What have I to do with *this* world, where I have acted my part ſo ill, in this laſt ſad ſcene! Shall I be rejected by the *good* and *juſt?* Tell me, my friends, will *they* have any compaſſion on my memory? O God, *hear their prayers for me!*—Can I aſk

mercy for myſelf, hurried as I am, like a criminal taken in the full commiſſion of the fact, to the dread tribunal of my tremendous Judge, with all my ſins and imperfections on my head!" —His weeping friends bid him be comforted, reminding him that he had no deſign but to *defend himſelf*; and that they knew his value, and lamented his fate; aſſuring him that their prayers were offered to heaven from the depth of their hearts. To this he anſwered, "I was the *aggreſſor*, though my fault was *trivial:* and I wantonly hazarded my life, having no intention to hurt my adverſary, or do more than defend myſelf; or give him ſome ſlight wound which might have decided the conteſt. What *his* intentions were, I know not: what the *event* is, you ſee; for I am ſlain!—I hazarded the event: I invaded the province of Heaven in the great article of life and death!—I have ever endeavoured to acquit myſelf as a loyal ſubject, and a faithful ſervant to the king, my maſter; nor leſs to thee, *O God*, the King of kings, and ſovereign Lord of all! O pardon my *rebellious ſin:* my foul, *ungrateful* rebellion againſt thee, *my father*, at whoſe hands I received my breath, with all the comforts and the joys my heart could wiſh!"—Turning again to his friends, he ſaid, "Do not *flatter* me; I appeal to you: have I not *ſacrificed all this*, to maintain the *opinion of bravery*, whilſt I *acted* as an acceſſary to the *murder* of myſelf?—O crime againſt nature, and againſt nature's God!—But thou, O *Father Almighty*—*thou* art *merciful!*—Thy compaſſion is far beyond the reach of ſinful man to fathom!—I have made a play-game of the ſacred truſt committed to my care, my life, my reaſon, and the brightneſs of thy goſpel! I have at length laid out my talents very ill indeed: but thou knoweſt my heart, and all its imperfections!—O forgive—forgive!" ——Seeming to be almoſt exhauſted, his friends begged him to be *compoſed.* "Alas," replied he, "what will *compoſure* avail? I cannot be *compoſed!*——Whilſt any breath remains, let me *accuſe* myſelf, and reſt my cauſe upon the mercy of my *Judge!* Where elſe can I ſeek for *mercy?*—I forgive all *others* their treſpaſſes againſt *me*, as I hope God will forgive *my foul offences againſt him.*——O may my raſh *adverſary* live and repent; and die a happy death!—*He* will go about his affairs of *life:* I am haſtening to *death*, now trembling on the dreadful verge of eternity! No longer time permitted to *try* the ſincerity of my heart!—Not one poor hour! O merciful God, ſupport me! ſend me *thy comfort from above!* Let the rays of thy mercy ſhine upon me, and calm the troubles of my mind! Let thy blood, *O bleſſed Jeſus*, which was ſhed for thine enemies, waſh away *my* ſtains. Though I have thus violated thy laws, my heart bleeds for the offence!—O thou eternal Judge of men, intercede for me at the throne of mercy! Accept the humiliation of my heart, the only ſacrifice I *now* can make!—And let thy blood, ſpilt by the unrighteous hands of blind and ſelf-deluded ſinners, cleanſe me from my *blood guiltineſs*, O Lord! *O Chriſt*, thou great Redeemer of mankind, forſake me not in this my ſad extremity! Let me graſp thy feet, and waſh them with my tears!—Hear my mournful prayer! O *hear me*, and have mercy on me!—Let my ſad example be a light to guide unwary and preſumptuous men; that knowing my *repentance*, they may ſhun my *offence!* Thy law hath been in my heart, though I have now ſwerved from it in ſo *hateful* a manner!"—Then lowering his voice, he ſaid, "O my Father, and my God!"—and looking towards the ſurgeon, with eyes which at once beſpoke the *ſorrowful ſinner* and the *zealous ſaint*, he ſaid, "I feel death—O God, receive my departing ſoul!" and expired.

D. My dear father, forgive me if I *weep.*—This was an awful event! Methinks I have heard this poor gentleman's ſad tale, as if from his own mouth; and that I now ſee his mournful wife and children drowned in their tears!—Do you not think he died moſt penitently?

F. I hope all the *repentance* he was capable of, in ſo ſhort a time, was performed. You ſee how fantaſtical this combat was: the *colonel* thought himſelf the beſt ſwordſman, and that he could *play with his adverſary*, with this deadly weapon. This wanton preſumption coſt him his life. Here we ſee a man of ſuperior underſtanding, and an excellent heart, die as fooliſhly as any thoughtleſs, ſilly fellow could do; only that this gentleman was awakened to a ſenſe of duty, by receiving his death's wound. You perceive the combat was *unequal*, by the tenderneſs of one of the parties, and ſuch a compound of childiſhneſs with reſpect to the cauſe; ſuch a mixture of *cruelty* and *humanity*, compliance with the world, in one of its moſt pernicious tenets, and ſuch a neglect of *religion*, one can ſcarce forbear thinking, both the parties were mad. The *colonel*, conſcious

conſcious of a fault, ſhould have made ſuch ſatisfaction as any of the common friends of the parties would require; and even in the field, he might have thrown his arms acroſs, and bid his adverſary kill him, if he pleaſed, rather than kill the man he had offended, or act the part he did; and thus have ſaved his honour with the world. Often hath it been ſaid to little purpoſe, "Cowards have fought; cowards have conquered; but cowards are ever the laſt who *forgive*." Had any advantage been taken of the method I have mentioned, the colonel might have been deemed a *generous* fool; but his adverſary muſt have acted as a *murderer*, and been ſurely hanged.

D. Are the generality of *duelliſts*, who ſeem ſo little to regard the chriſtian religion, or the laws of the land, *before* they engage, inclined to think more favourably of ſuch laws, *after* they have received a *mortal* wound?

F. Your queſtion is cloſe to the purpoſe. They ſeem careful, even in death, to conceal their real thoughts of the *fooliſhneſs* of this cuſtom. If it depended on the common vote, whether there ſhould be any ſuch cuſtom, all people in their ſenſes, *Jews*, *Mahometans*, and *Chriſtians*, would be againſt it.—The *colonel*, you may perceive, was a *man of virtue:* but I preſume many others have condemned themſelves, more than is commonly known. The pride of the heart, even in death, does not generally allow a freedom of ſpeaking as the *colonel* did. *Pride* is at the bottom of this *evil*; but at the very moment theſe *mighty heroes*, whoſe object is *glory* and *fame*, engage in combat, they have not wit enough to ſee themſelves *ſervile dupes*, and *inglorious ſlaves*, to the abſurd, irreligious opinions of the ſilly, thoughtleſs multitude! They are jealous of their honour, yet lick the duſt off the feet of a *number of fools*, and pay homage to *mad men*.—This practice is deſtructive of ſociety; for were all to take this rule of conduct, and judge for themſelves in this manner, on every occaſion that uſually gives riſe to *duels*, inſtead of rational beings aſſociated for each others protection and happineſs, a nation would become a crew of *banditti*, a company of *murderers*; not pleading *neceſſity*, as men do when they *rob*, but acting from a wantonneſs of pride and *cruelty*, deſtroy *preſent* comfort, and all *future* hope!

D. What a melancholy reflexion it is, that in *duelling*, our religion ſhould be treated ſo much like a *fable*, not founded in truth.

F. This brings us back to the ſame point, with regard to the *right* of fighting, if they pleaſe. I have told you, that I never could underſtand how *magiſtrates* can be ſaid to act up to the *ſpirit* or *letter* of the *chriſtian* religion, or the laws of the land, in this inſtance; for no one ſeems afraid of being hanged, if his adverſary falls in what is called a *fair duel*. We had better excuſe a *highwayman* who *robs*, becauſe he is afraid he ſhall be *ſtarved*, provided he does not *murder*, than a *duelliſt*, who afraid only of his *reputation*, kills his adverſary; and perhaps his friend, in a duel.

D. What is meant by a *fair duel?*

F. So many yards of ground meaſured out by *two friends* of the combatants, who uſually attend, one on each ſide; and they are to ſee that the piſtols are properly loaded with ball. This is the *tender and affectionate part which their very kind and good friends are to act!* Curſe on ſuch *friendſhip!* I have heard that they muſt not bring more than two piſtols and one ſword each, to make *fair play*.

D. Why not *two ſwords* and *one piſtol*, or *three piſtols*; or to make ſurer work, a carbine?

F. Why, this, it ſeems, would not be *fair*; the *murderous* adventure hath received certain laws from cuſtom.

D. Does not this ſtill make the practice more dangerous? How is it underſtood to be *fair*, when one man knows the uſe of a piſtol, and another only the ſword, as in the caſe of poor *Grace?*

F. One is a greater fool than the other: the whole is a jumble of *knight-errantry* and *folly*; for till it can be proved to be a *fair deed* for a man to offend againſt the laws of God and his country, in the way that his paſſions or cuſtom ſuggeſt to him, duelling muſt be conſidered as a *foul deed!* The royal clemency will be moſt diſtinguiſhed, by putting a ſtop to ſuch wantonneſs of private vindictive juſtice.

D. You told me, that *duelliſts* go into the dominions of a foreign ſtate; but if the rulers of *every country* would do their duty, where could they go without being hanged? Is it not death to diſcharge a piſtol at a man, except in ſelf-defence? Are you to go to ſeek the occaſion of being fired at? The ſame will hold of a puſh with a ſword?

F. You talk like an honeſt, humane girl: but honeſty and humanity are not ſtrictly regarded. Laws are already made, but they are totally neglected

neglected in this inſtance. Were we to preſerve the dignity and authority of the laws, and guard the ſacred boundaries of religion, we ſhould ſoon feel the benefit in many other inſtances: but if magiſtrates do not hold out the terror of the laws, and convince offenders that *they* muſt ſuffer, *themſelves* become acceſſaries to murder; the evil will ſtill prevail, and may one day become a formidable ſcourge from heaven. To give you an idea of the ſavage brutality of this cuſtom among theſe *honourable gentlemen*, I remember a duel fought five-and-thirty years ago, between a young officer and a gentleman; the ſword of the gentleman happening to break, the parties were ſeparated, and this was deemed a deciſion, to their mutual honour: but unluckily they lodged in the ſame houſe; and the next morning, as ſoon as the day broke, the officer inſiſted on a renewal of the combat; to which the gentleman objected: words enſuing, the miſtreſs of the houſe ſent for a conſtable; but he not coming in time, the parties iſſued forth: one *borrowed* a ſword, and the other *bought* one; and after walking from a place called *Charing-Croſs*, in *London*, to *Kenſington*, which is above two miles, *to it they went*. The gentleman received a ſlight ſcratch in his breaſt; the officer, a mortal wound in his body, of which he inſtantly expired, with theſe ſad words in his mouth, *D—n your blood, you have killed me*;—*make off*. The gentleman did not attempt to fly, but was immediately committed to priſon.

D. Good God! what *an end* was here! As men live, I perceive they die. Was the gentleman hanged?

F. Hanged, child! I tell you there is no ſuch thing; and yet, in the eye of reaſon, this gentleman might as well have killed a lunatic juſt eſcaped from *Bethlem*, as this mad young officer.

D. How does this practice affect mankind of the lower ſort?

F. Does not this example of deviliſh *pride*, *revenge*, and *cruelty*, operate among the unlettered, in a dreadful manner ſometimes, if poſſible, worſe than by *duelling*—As to *women*, they are moſt inclined to *murder* each others reputation: they fight with the tongue of evil report; and often do irreparable miſchief. Take care that you be not provoked to ſlanderous words to give any *mortal wound*.

CONVERSATION XI.

The heroic principles and conduct of an officer in the army. His ſpeech to the officers of the corps on his declining to accept a challenge. His providential protection. The anſwer of Colonel Gardiner, *who died fighting againſt the rebels, on occaſion of his being challenged.*

D. MY heart is ſtill bleeding for Colonel *Standard*: I have ſcarce thought of any thing but his repentance, and ſenſe of religion in his laſt hour.

F. If you mourn for the *penitent*, who fall in this miſerable way, what will you do for the *impenitent?*

D. Their ſituation ſtrikes the mind with greater horror, and leads the heart into a kind of labyrinth of diſtreſs. Amidſt the variety of characters, which have fallen under your obſervation, did you ever hear of any gentleman, who being challenged to fight a duel, acted the part of a *chriſtian?*

F. Yes: I remember more than one, who I believe acted upon that principle, though they made no parade of their religion: You are not to imagine that all mankind are run mad. The moſt remarkable perſon I have heard of, was a military man, a particular acquaintance of my maſter: his name was *Martial*, a captain in a marching regiment. An accidental puſh given to a gentleman in a crowd at a playhouſe, produced a challenge. The *captain*, who intended no affront, thought it a moſt ridiculous cauſe for fighting, and declined the *propoſal*. His antagoniſt ſpoke diſhonourably of him in public; and the officers of the corps declared they would no

no longer rank or keep company with him, *if he did not fight.* My maſter was employed as a mediator, to requeſt they would hear the *captain:* and a meeting being obtained, he addreſſed them in theſe terms: "Gentlemen and fellow-ſoldiers—I honour you all as *brave* men, though I think you are *deluded* beyond deſcription. I am grieved for your ſakes, more than for my own. I underſtand you are of opinion you ſhall neglect your duty, if you continue to rank with me, becauſe I have declined the acceptance of a fooliſh challenge from a hot-brained man, who interpreting an accidental puſh for an intended affront, acts as if he had loſt his wits, by ſending me a challenge, and *boaſting* that he has done it. I thank God I had wit and grace enough to refuſe it: yet I mean that he ſhall be puniſhed for his inſolence. Far be it from me to indulge a paſſionate ſpirit of *enthuſiaſm.* You ought not to be ſurprized when I ſay, I ſhould deem it my greateſt glory, had I a juſt motive, to hazard my perſon in my real duty, as an *officer*, a *chriſtian*, or a *man*; but I ſee nothing in this affair, but that a fool and a madman has a mind to try if I can kill him, or he me. I know not what Providence may intend as trials of my virtue, or puniſhments for my vice: nor can I anſwer for myſelf, how far my paſſions may betray me into evil; but ſo long as I preſerve my heart free from that diabolical pride which verges to inhumanity and revenge, even to blood, I will maintain the conſtancy of my mind, were the evils which you threaten me with, ten times greater than I apprehend them to be. The *world* is in my own breaſt, in which I mourn, or triumph. You may ſay, *there goes the man who refuſed a challenge!* I ſhall think with pleaſure, that under a temptation of the moſt provoking kind, I preſerved myſelf from an action of the moſt criminal nature, and paid a tribute of obedience to the great Lord of heaven and earth. I ſhall rejoice in the hope of his mercy! I mean to puniſh the criminal, as the laws of my country ſhall direct; reſerving in my own breaſt, to mitigate the ſentence, by my mercy to the offender, if he chuſes to accept of it. I hope to hear the voice of the mother and her children, pouring their balmy bleſſings forth, inſtead of loading me with curſes, as the murderer of a huſband, and a father! And ſhall I hazard the leaving my own children *fatherleſs*, to gratify your opinion and fancy, and the fantaſtical practice of the world? God forbid!—If you carry your views no farther than the *preſent moment*: if you have no hopes in heaven's joys, nor feel the delights of mercy and compaſſion, think not ſo wonderous highly of your ſuppoſed ſuperiority! Indulge your fancies and opinion in your own way: leave me to the exerciſe of my reaſon, and the joys which I feel in That which I deem the glory of my nature. Sorry I am in thinking that this has not been your ſtudy; and therefore I preſume you are not inclined to walk in the ways of your religion. I conſider my antagoniſt as a mad man: but ſuppoſing him as much in his ſenſes, as you who hold the doctrine of ſending and accepting challenges, I hope I ſhall act with more conſiſtency.—We all profeſs the ſame *faith as chriſtians*; but we have not all equally conſidered what it means. You have been rightly informed, that I have refuſed a challenge; but in ſo doing, I act up to the principles which yourſelves have adopted, or you are bad men: You are hypocrites. You profeſs to believe in a God, and in the religion of *Jeſus Chriſt*, as contained in the New Teſtament. You have been at his altar: you have called on him to witneſs your *ſincerity:* and now behold! you would ſhew the world that *you do not believe in him*; or that you deſert *his* cauſe! One or the other it muſt be. You pretend that you will not rank with me, or keep me company; and I tell you in return, you will then *deſert your poſt*, and ought to be ſhot as *cowards.* When I engaged to ſerve the *king*, as a *ſoldier*, I bound myſelf at the altar of *Chriſt*, to *defend* my fellow-ſubjects, not *kill* any one, for ſending me a *ridiculous letter.* I promiſed to maintain, not *violate* the *laws.* Had the fooliſh man who ſent me this letter of *challenge* been *ſilent*, I ſhould have had compaſſion on him, and been ſilent too; though doubtful if I acted right in being ſo. Now he has done me an eſſential injury, by the repetition of his crime againſt *God*, the *king*, the *ſtate*, the *laws*, and myſelf. He has fondly and inſolently endeavoured to depreciate the *dignity of a ſoldier*, *who has devoted his life to the maintenance of the common ſafety.* This vain man is now in the hands of the law: for I knew not how to maintain my *freedom*, but as I maintained the *laws.* I engaged not to ſerve a *Mahometan* or a *Pagan* prince: his Majeſty is a *Chriſtian:* if his chriſtianity allows him to diſcharge me, and deprive me

me of my bread, for defending of the laws of *Chriſt*, as well as of the land, on both which his ſafety ſo much depends; be it ſo: let the world judge with regard to the *oath* which he hath taken.—*Gentlemen*, I do not mean to harrangue you in a plaintive ſtrain, or to implore your *compaſſion*; it is to tell you, that if you perſiſt in what is reported of you, I ſet you at *defiance!* I *will* ſtand *my* ground. As to your *company*, it can be no enjoyment to me to be tempted to forſake the principles for which I am ready to ſuffer pain, torture, or death. Do not imagine, that the fear of death is the motive to my conduct. I deſire life, as a man ought; that is, to be careful to preſeve it till God or his country demands it. Were I an *infidel*, I would not ſquander away life in a duel, as a ſpendthrift does his fortune, in brawls and midnight revels, contending for a harlot. Honour, not conſiſtent with *religion* and *humanity*, is the miſtreſs of wanton deſires, not the chaſte wife of one's boſom. Know you not, that I believe in the *immortality* of the ſoul? I am perſuaded there is a ſtate of rewards and puniſhments after death; and hope for mercy at the hands of God. I hope for *eternal life*; and *will not* rebel againſt Heaven. If you conſider the nature of the offence taken, the idea of *ſatisfaction* is abſurd. Let me aſk you, if an acknowledged *idiot* were to call any of you a *coward*, would you think it a good reaſon to put him to death? He might be an idiot; yet fight deſperately, *like an idiot*, inſenſible of his danger. Would his conduct be a motive for private vindictive juſtice by the ſword? If it would not, is it a reaſon to fight, *merely becauſe you are aſked to fight?* And what *other reaſon* is there in my caſe? But if ſuch fighting were rebellion againſt the king your maſter, would you perſiſt? Would he, being a *wiſe prince*, and knowing your diſpoſition, entertain you in his army? What *ſecurity* could he have in your loyalty?—And ſhould I rank with *you* in ſuch circumſtances? Should I keep *you* company? No: I ſhould eſteem you as *traitors*. Now I appeal to your own hearts, if my caſe is not ſimilar with regard to the *divine law?*—My life is devoted to God, to my earthly ſovereign, and my country; not to fool *it away*, and fight *againſt Heaven!* You will follow the dictates of your own mind; I will follow mine. I am glad of an occaſion to tell you, that I *will not defy the vengeance of Heaven!* I have ſins enough, without adding this great offence. I hold reaſon as my guide: and I cannot diſcern what other ſpirit than that of ignorance and pride can induce men to act a part ſo repugnant to divine laws, or ſo ſervilely ſubmiſſive to a fantaſtic cuſtom. Had my antagoniſt been a ſoldier like myſelf, I ſhould have inſiſted on his being tried by a court-martial: I would have there vindicated my own honour, by vindicating the honour of God, as a chriſtian ought to do. I would have proved, that one ſoldier had combined againſt another's life: that the army might have been robbed of two very neceſſary men; the public wantonly expoſed to danger; the king deprived of two ſubjects, and the ſtate eſſentially injured. If the court ſhould have been bribed by cuſtom; and in violation of laws, *broke* me, inſtead of him, the members of it would have been the malefactors: they would have been expoſed to the reſentments of a *chriſtian* nation: they would have degraded themſelves, and in the iſſue branded their names with infamy. Will you ſay, that cuſtom would vindicate ſuch conduct? Cuſtom is the law of fools. Do *you* mean to act with any conſiſtency? I implore the mercies of God; I cannot at the ſame time diſobey his laws. I know what his laws are: I believe in revelation; my reaſon concurs with my *faith*. If you are ignorant of ſuch laws, it is ſtrange, in this view, that you ſhould compoſe a part of a chriſtian army. Are you acquainted whence this barbarous cuſtom took its riſe? Alas! my friends, the hour is drawing near, when you will diſcover, perhaps too late, how grievouſly you have deceived yourſelves, by making That your *glory*, which is your *ſhame*; truſting in That as your happineſs, which will prove your deſtruction. If you combine with me to vindicate the honour of God; to maintain the laws of the land; to defend your ſovereign, who is ſupreme in church and ſtate, I am your friend. If you will not, the king will diſpoſe of you as he thinks proper. If he truſts you, it is at his own peril. Shall it be in the power of a raſh and thoughtleſs man, to eſtabliſh a principle of injuſtice and inhumanity, impiety, and contempt of human laws? The king knew my principles when I engaged in the army. He may perceive in this inſtance, I dare act up to them, independent of any power or influence upon earth. Am I talking the language of

of *enthuſiaſm*, or of ſober ſenſe! You are *enthuſiaſts* of the worſt kind, if you vindicate a *falſe* principle; or *cowards*, if you depart from a *true* one. Go home to your wives and children: conſider what I have ſaid: do not make widows and orphans, in the gaiety of the heart, nor die like ſlaves, by departing from your liberty of judging of good and evil. You ſhould be harneſſed like chriſtian ſoldiers, to conquer or die in battle: But if you turn your back upon the ſtandard of your great Commander, I will maintain my ground; and when the occaſion for which I engaged in the ſervice comes, then I will ſhew to you what I am, and what I dare."

D. Was not this ſound ſenſe and virtue? He muſt have been a brave man, who dared to make ſuch a ſpeech.

F. You may be aſſured he meant to act up to it. But if his brother officers were not convinced by the light of their own minds, what *reaſoning* could avail? The *captain* did not adopt this opinion for the occaſion, that he might ſleep in a whole ſkin: he was *born* and *bred* a *chriſtian*; as a *chriſtian* he determined to die; and not the leſs for being a ſoldier. He wore his chriſtianity about his heart: he thought of it when he awoke, and when he retired to reſt. He believed in the promiſes of the goſpel; and derived a comfort and reſolution from it, which, as the world had not given it to him, neither could the world take it from him. To ſpeak the language of the ſacred writings, he knew that "*to live after the fleſh*," in a ſervile compliance with the falſe opinions of the world, "*would be death*; but if through *the ſpirit, he could mortify the deeds of the body*," or thoſe deeds which related immediately to his *temporal exiſtence*, "*he ſhould live* (*a*)." Upon this principle, like a wiſe man, and a faithful ſoldier, he maintained his ground. Do you know, *Mary*, that the *Jews* uſed to wear about them *ſcrolls* of *vellum*, on which was written certain precepts of their law: they were weak enough to conſider them as *amulets* or *charms*, to guard them againſt natural or moral evil: Captain *Martial* had no kind of ſuperſtition: he had no ornament on his forehead but his military hat; nor was his coat laced by any phariſaical philactery; but on the table of his heart and memory were written, in immortal characters, thoſe rules which kept him from ſtraying into the paths of the ſenſualiſt, and the infidel. His apprehenſions were alarmed with the danger of contemning that *Revelation*, on which an eternity of bliſs or miſery depends. He ſubmitted himſelf reverently to the holy will of God; and him only did he fear. Under juſt apprehenſions of the divine power, human greatneſs had no charms in his ſight, comparable to the pleaſures of *obedience*; nor had any threats, or worldly contempt, terrors ſtrong enough to ſhake the firmneſs of his ſoul. He lived in a conſtant, habitual regard to *Him* who made and governs the world. Depending on Providence, he concluded, that loſſes and diſappointments might be *gain* to him in the iſſue; and that all the blandiſhments of the world, might ſerve only as ſnares. Whether under *ſufferings* and *afflictions*, or in the full enjoyment of all the earth can beſtow, he hoped in the providence of God, that they might be equally means of bringing him to happineſs. He knew that what the world conſiders as *romantic philoſophy*, upon a due examination, is ſo agreeable to *reaſon*, as well as the *law of God*, that it is *madneſs* not to walk by the rules of it. And, my dear *Mary!* you will conſtantly find upon reflexion, that good ſenſe is concerned in religion, as well as *faith* and *piety*. I am ſpeaking of one bred up to the knowledge of the *chriſtian* religion, as we profeſs it. Were we to conſider that the "*mind* of a man, is the man himſelf; and that it is a kind of ſelf-murder to ſacrifice the ſentiments of the ſoul, to gratify the appetites of the body;" or even the neceſſities of it: we ſhould not make a ſacrifice of our ſentiments to the caprice of others. When we ſee a poor wretch begging alms, *ſhivering* with *cold*, and *pinched* with *hunger*, we think it a very ſad and deplorable ſtate; and ſo it is; but by no means ſo deplorable as his, who reſigns his reaſon; who offends his conſcience; who flatters the corruption of the world; and who oppoſes the laws ſent from heaven, by the Son of God, to be his guide.

D. At the worſt, the *beggar's* miſery can be but *ſhort:* it muſt be relieved, or he will die; and death will end his ſorrows. Cuſtom may reconcile miſery itſelf, with reſpect to the *body*; but cuſtom can never reconcile the miſeries of the *ſoul* wounded with ſin, and trembling for fear of an hereafter.

F. Well obſerved! Let us learn then from this gallant captain, to reflect with pleaſure on our

(*a*) Rom. viii. 13.

our own actions, which we can vindicate, let them be interpreted as they may by other people.

D. How did the *king* act? Did the *officers* perſiſt in not ranking with him?

F. The king was better adviſed than to diſcharge him. Among the officers, one who had raſhly ſworn he would not ſerve with him, went into another regiment: and a little *ſucking enſign*, who had run in debt, and could not keep his commiſſion, made this event an *honourable* reaſon for ſelling it: but the graver part of the officers careſſed the captain, knowing that he was the moſt *intrepid man* in the regiment. His adverſary was condemned to pay a *thouſand pounds* for defamation. He was well able to pay it; but the captain took but five hundred, of which he gave two hundred and fifty to wounded ſoldiers, and the remainder to a poor tradeſman's daughter, who had been ſeduced by this *honourable gentleman*, and deſerted. The captain's conduct was afterwards as brave in battle, as in defence of his principles. Being in the laſt war in *Flanders*, when a battery was to be taken, to which only a ſmall number of men could approach, he deſired to command the attack, which they call the *forlorn hope*. The action was deſperate. By a ſingular providence he ſurvived, though of his whole company he brought off but three men alive. Upon ſuch a deſperate occaſion, it was natural for him, after declining a *duel*, to offer his ſervice, and confirm the principle he had advanced. He truſted in Providence, and he had almoſt as wonderful a deliverance as *Timoleon*, a celebrated *Athenian*, who was remarkable for his confidence in Providence.

D. What was That?

F. Three perſons entered into a conſpiracy to kill *Timoleon*, in the temple, at his devotion; and they met for this purpoſe. Suddenly one of the conſpirators was attacked, and put to death by a fourth perſon. Upon this, the other two, ſuppoſing they had been diſcovered, threw themſelves at *Timoleon's* feet, and confeſſed their wicked intention.—This was what we call highly providential; for the conſpirator was ſlain by the hand of one totally ignorant of the deſign againſt *Timoleon*. The ſlayer was the brother of a man who had been killed by the ſame perſon ſome years before; and after ſeeking him for a long time, in order to avenge the death of his brother, he happened to find him at this critical moment.

D. Such accidents naturally incline us to the opinion, that Providence interpoſes in a ſingular manner, when thoſe who are remarkably *virtuous*, are delivered; or the remarkably *vicious* puniſhed.

F. With regard to the cuſtom of *duelling*, the higher claſſes ſeem to be as much infatuated in doing what they ſhould not, as we of the lower in not doing what we ſhould: I mean with reſpect to the ſacrament of our Lord's ſupper. We cannot ſuppoſe any duel-fighting men give themſelves any concern, with relation to the command of *Jeſus Chriſt*, delivered when he was going to die, ſeeing that they will not obey the voice of the Almighty delivered on mount *Sinai*: They play with the blood of their fellow-creature, as if heaven had made its choiceſt workmanſhip, to gratify the wanton paſſions of *ſuch* lords of the lower world; not as if the Son of God had bled upon the croſs for them, but that they might deſtroy in ſport. Be aſſured, that the truly pious man is the moſt courageous. This was exemplified in the inſtance of Colonel *Gardiner*: He once received a challenge, to which he made this anſwer: "I am not afraid to fight; but I am afraid to commit this ſin againſt God." This brave officer, who had ſerved in the army from his earlieſt youth, loſt his life fighting againſt the *highland rebels*, the 21ſt of *September*, 1745, when the general, with the greateſt part of the army, thought it ſafeſt to retreat.

D. Your ſtories are evidence, that it is no proof of a man's courage to fight a duel; though his declining it, upon principle, may be a teſtimony of great reſolution, as well as piety and fear of God.

F. You are certainly in the right: the misfortune is, that few men, in certain ſtations, are taught enough of their religion to know what part they ought to act: and fewer ſtill have really *courage* ſufficient to act up to their principles. I have given you a very ample detail of my ſentiments and information on this intereſting ſubject, in which we are *all* deeply concerned. You ſee that every trial requires an exertion of religious duty; and when this is maintained, it fires the heart of the peaſant, as well as the prince, with a generous diſdain of the *world*. The *honour of God* is our true object. If our ſuperiors, upon every occaſion of affront, ſhew ſuch folly, ignorance, and falſe courage; fooliſh people will be

be tempted to doubt whether any ſuch principle exiſts, as will ſupport a man in oppoſition to the cuſtoms and caprice of the world.

D. I am doubly obliged to you for the religious inſtruction, in regard to the great cauſe of *Chriſt*; and the entertainment in reſpect to the variety of the facts, and difference of men's conduct and characters.

F. If you and I could make laws with reſpect to the quarrels which occaſion the ſpilling of human blood, in this way; I apprehend, *Mary*, we ſhould be ſevere againſt offenders, in order to put a total ſtop to the offence; and maintain the purity of our religion, *in ſpite of all the malice of hell!*

CONVERSATION XII.

The ſprings of evil actions. The folly and iniquity of pride. The advantages of patience exemplified. The obligations to civility. Trial of patience under the unkindneſs of deceaſed relations. Reſpect due to age. Expreſſions of grief, love, and indignation at the interment of a perſon beloved. Job's *conduct under his afflictions. Obſervations on the ſuppoſed behaviour of his wife.* Job's *reply to his friends. The duty of ſubmitting to divine Providence exemplified.*

F. HAVE you reflected ſeriouſly on the condition of mankind, how ſubject they are to teach each other an evil leſſon againſt themſelves?

D. I perceive that the want of humility, is the cauſe of many miſchiefs of the moſt deadly kind; whether it relates to the giving affronts, or the reſentments of them, in whatever way it may be ſhewn. The returning of *good* for *evil*, which our religion ſo ſtrongly inculcates, is the ſureſt way to prevent the calamities with which we are ſurrounded.

F. The precept in the goſpel, when we are ſmote on one cheek, to turn the other, could never be meant according to the letter: but it conveys the ſtrongeſt ſenſe of ſuch a ſubmiſſion to injuries, as may beſt maintain the uſe of our reaſon, and the remembrance of that ſacred precept, which leads us to compaſſionate each other under every circumſtance; that where the evil ſpirit prevails moſt, we may be the beſt qualified to oppoſe it. Though we cannot totally deſtroy *cenſure*, *ſlander*, *evil-ſpeaking*, *malice*, *revenge*, and *blood-ſhed*, or whatever name theſe may take, yet every one who cultivates in his heart the duties of humanity, and cheriſhes the heavenly precepts of chriſtian charity, wars againſt the empire of *Satan*: he is ſo much the greater friend to God, and the eſtabliſhment of the kingdom of *Chriſt*. Thus the ſons of earth become more like the image of the Creator, in which man was originally made. All vain pretenders, to ſhew human nature in its brighteſt colours, by *reſentments* to which they are pleaſed to give the name of *honour*, borrow their light from *hell*: and we accordingly ſee what the effects are. If ſhedding the blood of man is ſanctified by private vindictive juſtice, and the enſigns of juſtice wreſted out of the hands of the magiſtrate, who is the inſtrument of God for the preſervation of peace in the earth, the power of the Almighty himſelf is invaded. By the hands of Him who *gave life*, can life alone be diſpoſed of: And with reſpect to each other, the mind, the body, the property, the reputation of every human being, are *ſacred*. Every evil paſſion which leads us to offend another, brings us within the confines of hell and deſtruction.

D. We ſhould conſider then very attentively, how any thing we ſay, or do, may affect the welfare of another.

F. This is the grand object; the law and the prophets. You remember that St. *James* tells us, if we do not *bridle the tongue*, we deceive our own hearts, and our religion is *vain*. If we are partial to ourſelves, and conſider things, not as they are in the ſight of God, but in the ſight of paſſionate fooliſh men, how can we be ſaid to love God? And if we love him not, how can

we expect the completion of his promiſe, to enjoy his kingdom in glory? "He that loveth not his brother whom he hath ſeen, how can he love God whom he hath not ſeen?" Carry this in your thoughts, under all circumſtances, "*he who ſheweth no mercy, ſhall have judgment without mercy:*" and as we ſhew our faith by our works, "to viſit the fatherleſs and widow in their affliction, and to keep ourſelves unſpotted from the world, is pure and undefiled religion in the ſight of God." Think then how impure and defiled, how offenſive to the great Father of mankind, muſt that conduct be, which ſo evidently tends to the deſtruction of our fellow-creatures. Whether we make widows and orphans by the ſword in our private quarrels, or create any other diſtreſs or affliction, upon any of the children of our common parent, as we mete out our *unmercifulneſs*, *juſtice* will be meaſured to us again.

D. I clearly perceive how eaſily we may play the ſame part as the *duelliſt*, though we neither uſe the *ſword*, nor the word *honour*. I am very conſcious that I often want *patience* and ſubmiſſion to the injuries occaſionally done me; which, though ſmall in themſelves, affect my paſſions. And I find I require a conſtant watch, even with reſpect to thoſe paſſions which are gentle.

F. This is the caſe with the beſt of mankind. Our great object is to acquire good habits, and to prepare for all events; for if gentle paſſions diſturb us, they become turbulent: and it is hard to ſay, whether love, pride, or jealouſy does moſt miſchief in the world: but as affection for our friends is, the pain ariſing from their folly or ingratitude will be: yet we know that folly and ingratitude are as common as any thing in nature. Our recourſe ſtill muſt be to *religion*, *time*, obſervation of our own infirmities, reflexion on the pride, the vanity, the falſe fears, or abſurd hopes of others. Much depends on the natural diſpoſition alſo: People of a quick temper, if they are *rich*, and think they have a *right to command*, are very apt to treſpaſs. If they do not avail themſelves of religion, they can never long poſſeſs their ſouls in peace. *Patience*, *Mary*, is the ſweeteſt child that the union of *reaſon* and *experience* can boaſt of. She is always dutiful to her parents: but youth, ill nurtured, is never fond of her. The *young* often ſlight good counſel, and ruſh on, reflecting as little as the *horſe* when he goes to the battle. They think that every thing ſhould be according to *their* will. Not chuſing to accommodate themſelves to the will of *others*, they act as if they only had a right to dictate.

D. I am ſenſible that we muſt act according to our condition in life, and the relation in which we ſtand, and accommodate ourſelves to the diſpoſitions of others, as far as religion and the common rules of prudence will allow. This muſt be done with patience and ſubmiſſion. The proverb ſays, "*Haſty* men never want woe."

F. This is an admirable ſaying. You will find it to be true in a thouſand inſtances, before you have lived many years in the world. Conſider well, not only the *proper meaning* of your words, but the *ſenſe in which they may be taken*. *Impatience* hurries people continually into quarrels and difficulties. *Patience* is a virtue of the mind, as well as a proof of good ſenſe: like *experience*, it grows from time and obſervation. We are told, that "a *patient* man will bear *for a time*; and afterward, *joy* ſhall ſpring up unto him. He will hide his words for a time: and the lips of many ſhall declare his *wiſdom*." I lately ſaw an inſtance of this in my neighbour *Moſes*: he is one of the moſt patient men of my acquaintance: much diſtinguiſhed for this quality; and in other reſpects amiable. Often hath he chaſtiſed me; and I think myſelf deeply indebted to him for it. I was preſent the other day, when his lawyer brought to him a paper to ſign. After reading it, with great compoſure, he put it into the fire. The lawyer, who had taken ſome pains in digeſting it, ſtormed, and challenged him for acting the part of a man of *no temper*; or, in other words, an *impatient man*. His ſiſter joined in the cry: neither of *them* had *patience*. They *firſt condemned* him for what he had done, and then *tried* him by aſking him the reaſon of his conduct. After ſpending their wrath in fruitleſs words, they gave him an opportunity to juſtify himſelf. "Now," ſays he, "give *me* leave to ſpeak.—Would you have ſo *abſurd*, *iniquitous* a thing appear againſt *you* or *me?*" He gave his reaſons with a countenance which beſpoke a mixture of tenderneſs and ſorrow for *their impatience*, as well as *falſe judgment*. I received great inſtruction from this little incident: his ſiſter, conſcious that ſhe had erred, diſcovered it by her looks; and was aſhamed of the *impatience* ſhe had imputed to him. Thus it is, *Mary*, when people of virtue are called

called upon to make trial of their *patience*; whether in the expreſſion of their juſt reſentments, or in the chaſtiſement of others: they act ſo that "the lips of many declare their wiſdom." It is equally eſſential to the character of the *patient* perſon, to conſider before he ſpeaks, as it is the readieſt way to get honour when he diſcovers his thoughts. We are told, that "the ſinner ſhall not eſcape with his ſpoils:" by this we underſtand, that whatever is gained by *violence*, is not likely to remain long with us. A *turbulent impatient temper*, which feeds *pride*, and generates *folly*, can bring no laſting *comfort* with it.

D. Have *calmneſs of temper*, and *compaſſion*, a great affinity with *patience?*

F. So it appears in a thouſand inſtances. What noble and generous advice it is: "Be not aſhamed to *inform* the *unwiſe* and *fooliſh*, and the *extreme aged*, that contendeth with thoſe that are young; thus ſhalt thou be truly learned, and approved of all men living!" This is a work of *patience!* From the ſame authority we learn, that "the *patience* of the *ungodly* ſhall not be in vain:" as if this virtue would in time ſubdue ungodlineſs, and bring the ſoul into proper tune. Here you may perceive, that thoſe who will *anſwer* like people of underſtanding, muſt firſt *hear* what is ſaid to them; and *conſider* the reply they are to make; and not utter words of a bad meaning, nor of evil tendency.

D. Many anſwer before they know the queſtion.

F. This is equally rude and undiſciplined: others, you may obſerve, *defend* before they are *attacked*. Upon the whole, nothing can betray a want of *civility*, as well as *underſtanding*, more than the want of *patience*.—Providence hath placed *you* in a condition of life, wherein it is impoſſible to live without a large portion of patience: and I hope you will learn it early, and with ſo much care and attention, as never to treſpaſs for the want of it: many have rued the day they were deficient, having expoſed themſelves to numberleſs calamities on this account.—You mentioned the patience of one of your friends being much tried: who did you mean?

D. Yeſterday I received a meſſage from *Jane Anguiſh*.——*Jane*, you know, is a woman of ſenſibility, and generoſity of temper: ſhe loves her friends; is ſincere in her profeſſions; and true to her engagements. Her aunt, with whom ſhe hath lived theſe forty years in great friendſhip, is dead; and has left her only a trifling mark of her kindneſs, though ſhe was her neareſt relation, and to all intents and purpoſes her trueſt friend.

F. Was it *vanity* that made *Jane* expect too much; or *indolence* in reſpect to her *aunt's* conduct, that ſhe has too little?

D. I believe ſhe was as much too careleſs and confident, as her aunt was miſguided; and between them they have made a fooliſh piece of work.

F. There are many caſes, in which it is neceſſary to expoſtulate, in order to diſpoſſeſs the mind of falſe impreſſions. Many a perſon has been treated with cruelty and injuſtice, more by his own *negligence*, than the crime of the offender.

D. Would it not create more jealouſy, reſentment, and diſguſt, if the diſcovery of intentions were made, in regard to the diſpoſal of worldly goods after death; and eſpecially as ſo many reaſons occur for *altering wills*.

F. This depends on circumſtances. If people were more open, they would be leſs ſubject to be deceived by their own hearts, or the art and deſign of others. The giver would act the *honeſter* part; fewer curſes would follow the dead; reaſon would be more attended to; children would not form *falſe* hopes; or their preſumption would be checked by their *fears*, that a *will* might be altered if they miſbehaved; and, as far as I comprehend, ſociety would be ſupported in greater harmony: but this would depend much on the diſpoſition of perſons; and therefore a latitude muſt be left for the exerciſe of diſcretion.——Some conceal their deſigns, that they may receive homage from thoſe to whom they intend no good.

D. Is not this an artifice unworthy of an honeſt man?

F. I think it is.——You will alſo find, that there is a penurioufneſs which ſometimes ſeizes this inconſtant, inconſiſtent thing the *mind of man*, even on the verge of that ſtate, where no worldly goods can poſſibly be of uſe. On the other hand, ſome are apt to err on the pious ſide, even to have occaſioned a law againſt charity, except under certain conditions (*a*). Still it is

to

(*a*) Mortmain act.

to be preſumed, that age and experience will judge better of the wants of mankind, than youth and inexperience; in which nothing ſeems too much to feed the fancy. The ruling paſſion, whatever it be, operates on the heart at the approach of death, as well as at any other time.

D. If the mind is at variance with itſelf, dictating That to-day, which it may repent of to-morrow, no great dependance can be repoſed on it.

F. Strange abſurdities prevail! I once knew a gentleman of diſtinction who, if fame ſays true, was diſinherited for being a chriſtian.

D. Is it poſſible!

F. The pride of the human heart is ſuch, that it is more than poſſible for one man to be angry with another for differing with him in opinion. The gentleman was an acquaintance of my maſter; and a man of very ſuperior talents. His relation was a perſon of *large fortune:* whether the curſe under which he lived, was owing to this, or ſome other cauſe, he was a rank *unbeliever*. My maſter's friend had formerly held the ſame perſuaſion, or *no perſuaſion*; but at length his eyes were opened: a ray of light darted from heaven upon his ſoul; and by the ſtrength of his ſuperior underſtanding, the glories of the *chriſtian faith* ſhone upon him. He wrote a celebrated book in vindication of it; which ſo offended his patron, and relation, that he ſtruck him off his will, for the very reaſon that he ſhould have given him a diſtinguiſhed preference.

D. You ſay he wrote a famous book in ſupport of chriſtianity!—I am told, no book upon That ſubject is much read by the *rich*, let it be in other reſpects ever ſo pleaſing, and devoid of enthuſiaſm.

F. You may be eaſily deceived in this particular: the poor, I am apprehenſive, forget more what they read, than the rich; and though called the children of God, or the children of Providence, many of them do not attend to his word, in the manner we might naturally expect. You are not to imagine, that people are much countenanced by their near relations, merely on account of their diſtinguiſhed adherence to chriſtianity; it is generally for ſome other reaſon. Men who are influenced by a true chriſtian ſpirit, are frequently a reproach to thoſe who are not: and charity and generoſity with many, are but other names for folly or prodigality. In every part of life, vice occaſionally puts on the garb of virtue: and whilſt the world is ſo much abſorbed in the gratifications of pride and luxury, we muſt not expect that the general joy will conſiſt only in doing good.

CONVERSATION XIII.

Exerciſe of patience under diſappointments, reſpecting deceaſed friends. Caution againſt falſe confidence in ſuch caſes. Regard due to age. Trial of Job. *His conduct under it. His anſwer to his friends. Suppoſed ſenſe of his wife in the advice given him. His character. Duty of depending on Providence, ſhewn by the exerciſe of patience, and keeping the paſſions calm. The happy rewards of patience. The advantages of a generous temper. Compaſſion due to mankind under all circumſtances. Providence diſpoſes of all events.*

F. HAVE you ſeen your friend?

D. According to her deſire, I went to ſee her. After ſome little ceremony, ſhe ſaid, "You know, *Mary*, my *aunt* is dead! I love her memory; therefore I mourn. That ſhe died, is the common lot; and when we have paid the tribute of our tears, grief ſhould ceaſe. I grieve that ſhe died neglectful of me; not ſo much for any thing ſhe might have given me, as that loving her ſo much, ſhe did not act as ſhe ought to have done: it is no leſs true, that this was more my fault than hers: I was as omiſſive in my duty, in not talking to her as a *friend*, as thoughtleſs *of my own intereſt*. It now ſeems as if I had been *faſcinated*."

F. Jane may lament her own folly, as well as her

her aunt's. The *aged* ſhould make *youth* happy when they can: but if, with reſpect to their equals in years, life is not rendered comfortable at its cloſe, what ſignify relationſhip, or the friendſhips or affections of our *youth?* "Man wants but little; nor that little long:" and the older he is, the leſs he ſhould court the world. People who once judge ill, in certain caſes, are not eaſily corrected. We often perſiſt in an opinion, for fear of lying under the imputation of having committed a miſtake: and thus, in ſupporting a ſmall error, plunge into a great one. Learn from this incident, to exert yourſelf on all *proper* occaſions. Falſe reſerve, is but another name for *ſhort-ſightedneſs*, *irreſolution*, or want of *courage*. If your friend had imagined ſhe ſhould have felt half ſo much, ſhe would not, for the ſake of her own peace, have been ſo *paſſive*. You ſee, that preſence of mind, and reſolution to do a *right thing*, let the event be what it may, is of the greateſt conſequence to our tranquility, and the happineſs of life. There ever will be many trials, occaſioned by the diſpoſal of worldly goods; and the *ingratitude*, or *appearance of ingratitude*, in one we really loved, like a poiſoned dart, will *envenom* the blood. *Jane* feels the torture of it in her veins.

D. The loſs of money and of goods; the violence of enemies; ſickneſs, pain, and the terror of fire, never create ſuch anguiſh in my mind as ingratitude. Is there a wretch on earth, who does not feel an indignity offered by a boſom friend? *Jane* proceeded in theſe terms: "I ſaw my much-loved, though inconſiſtent friend, depoſited in the bowels of her mother earth, there to ſleep by the ſide of my brother *John*. His affection for me, might well warrant a partiality for the ſex." Meaning to divert her from the ſubject, I interrupted her by ſaying, "You think then, that *men*, in ſome caſes, may be truſted?" She replied, "Hard it would be indeed, *Mary*, if in no caſe we might truſt them: what is *marriage* without *confidence?* My brother *John* was yet under twenty years of age when he died, and very partially kind to me: his grave was now opened; and the ſoil being dry, the coffin was yet perfect, after near *forty years*. The poor peaſant gazed in ſilent ſadneſs: whilſt my heart was bleeding for my *aunt*, the grave opened a freſh wound in the remembrance of my *brother*. Hard was my ſtruggle, to keep my ſorrow from guſhing forth! In what language ſhall I deſcribe to you the anguiſh of my ſoul at that interval? Neither the conſideration of our common mortality, the vanity of human life, nor the eternal obligation of ſubmiſſion to the diſpenſations of Providence, ſeemed to be a counterpoiſe to this *laſt farewel*. The ſtruggles of *love*, *ſorrow*, *reſentment*, and *indignation*, with a conſciouſneſs of folly and weakneſs on my own part, created ſuch convulſive pangs of mind, as nearly overcame me. I no longer wiſhed to ſee the ſun; but rather court the friendly darkneſs of the grave!" A pauſe in this detail, afforded me an opportunity to ſay, "Was this right in you?" She anſwered, "I cannot ſay it was conſiſtent with my principles, and the firmneſs of mind, which ought to diſtinguiſh chriſtians: but ſuch was the agitation of my mind at that time. Nature is indulgent to us: I am ſenſible that thoſe who give themſelves up to paſſion, however tender it may be, counteract the goodneſs of Providence, and behave as if they meant to torment themſelves, and fall a ſacrifice to grief, revolting againſt the decrees of Heaven!"

F. I am glad ſhe reaſons ſo juſtly, and acted ſo well in the iſſue.

D. The work will rather be accompliſhed by time, than reaſon. *Women* muſt have time to wear off ſorrowful impreſſions.

F. Ay, *Mary:* and *men* alſo. Many a *tear* have I ſeen, which ſpoke the language of deep diſtreſs; and many a *word* have I heard that *wept:*—"words weep, and tears do ſpeak." The cauſe here was light, compared to ſome caſes which happen in life. This is ſuch a caſe as lately happened between *George Prince* and his uncle *Henry*. The old man had an excellent character, was affectionate, and ready to do good offices: but there is no accounting for the conduct of mankind, when they are under the influence of any particular paſſion.—*Henry* had conceived an opinion, that his nephew, though not extravagant, was of too generous a temper; and therefore—left him only a trifling legacy.

D. How did *George* bear it?

F. Like a *man* and a *chriſtian*. His affections are tender; but his underſtanding is manly. He is ſenſible of the *evil*, and ſees from whence it ſprang; how far he is puniſhed for not being *rich*; how far for not being *fortunate*. He ſees in what inſtances *generoſity* is imputed to him as a *crime*; and wherein he is neglected on account of his real infirmities. He talks without paſſion; and balancing

balancing the account, ſeems upon the whole to be a *gainer*. He ſays, "I can live well, if I am prudent; and if I indulge my pride, or give a latitude to my fancy, nothing that could have been left me by my uncle, would have been ſufficient."—Thus *he* comforts himſelf, and excuſes his uncle, ſuppoſing he acted for the beſt.

D. This was well ſpoken: but if the friendſhips of men are ſo precarious, what are we to expect from *women?* Whether theſe *act* with as much levity as they ſometimes *talk*, or not; when people grow old and capricious, I perceive there can be no aſſurance of any thing.

F. Capriciouſneſs, at all ſtages of life, muſt deſtroy confidence. Alas, my child! I am ſenſible of many infirmities; and I ſtifle my reſentments in their birth, leſt they ſhould get the dominion over me. I ſee in the perſons of others, how often reſentments revolt againſt reaſon, and are nurſed into rebellion againſt Providence. Thus I hope to eſcape the melancholy ſituation of thoſe, who mingle their tears with their drink. We muſt conſider the ſhare of happineſs we enjoy, or may enjoy, and our proſpect will brighten as we look forward. Then only we behold the kindneſs of Providence, when we ſeek to find it in the good we poſſeſs in hand, or in *reverſion*. The advice I give you to practiſe on ſuch occaſions is, "Defraud not your own ſoul of doing good," not to others only, but to yourſelf alſo. Indulge not a fruitleſs recollection of a paſt event, to injure your health, and prevent the good you may do to others: Perhaps the ſafeſt condition is that in which you are placed. The providence of God, is another word for the exerciſe of his wiſdom.

D. Was *Job* in the ſituation which became him, when ſurrounded by ſuch a hoſt of calamities?

F. All things work for *good* to the *good*. *Job* "feared God, and eſchewed evil." He was penetrated with conviction of the providence of the Almighty, whoſe wiſdom he adored as paſt finding out by mortal man: he hoped for good in the final iſſue of things; and avoiding evil, fled from ſin. When he was afflicted, he thought it evil to ſhew the leaſt impatience. The *devil* is repreſented as ſuſpecting, that when *Job* ſhould be deprived of his children, his health, and worldly goods, he would murmur and revolt againſt the *Power* that made him: but ſo it did not happen. His moral temper did not change with his circumſtances. You talk of the trial of the patience of *your friend*, and of your own; behold this good and upright man, ſteady and unchanged, kiſſing the hand that ſcourged him. His wife is repreſented as provoking him to blaſpheme and die. This may ariſe from a miſtake in our tranſlation. I am told, the original word admits of *curſe*, or *bleſs*; as if ſhe would ſay, "why do you not implore the Almighty to end your life, now become ſo burthenſome?"

D. This ſeems to be moſt agreeable to common-ſenſe; for what notions muſt ſhe have entertained of Divine Juſtice, to have given ſuch fruitleſs, wicked advice? Would ſhe ſay, "Your misfortunes come from the hand of God; but he cannot reſtore you to your former ſtate?" She is not otherwiſe repreſented in any reſpect as an unbeliever.

F. Well obſerved, *Mary*. And as to his *friends*, they ſuppoſed that God being infinitely juſt, could not puniſh *unjuſtly*; and therefore imagined, that *Job* himſelf was a great ſinner.—His anſwer amounts to this: "I am not free from common failings, and ought to be humble and ſubmiſſive under the hand of God: but God knows how far my heart is ſincere; and to *his* unerring judgment I appeal, and not to *yours*, who cannot ſee my heart. It is evident that you are ſhort-ſighted; for in the adminiſtration of Providence, there is outwardly no difference between the *good* and *evil:* Both are *ſubject* to the ſame common misfortunes, and are frequently involved in one common ruin. The difference is in the conduct, hopes, and fears of men. I am perſuaded there is a future ſtate, which is probably very near at hand to me, in which the righteous, who ſuffer patiently here, will be rewarded."

D. He ſays, "*I know that my Redeemer liveth; and though worms deſtroy this body, yet ſhall mine eyes behold God!*"

F. You ſee here the doctrine of the reſurrection of the body, of a judgment to come, and conſequently of a ſtate of rewards and puniſhments after death. It is very evident, that thoſe who from the inequality of men's conditions diſtruſt *Providence*, argue as if they could penetrate through, and explain the cauſes and the effects, and comprehend the mind of Infinite Wiſdom. They commit the ſin of the fallen angels; they would be as wiſe as *God*. Does not every day's experience ſhew you what changes there

are in men's temporal condition? What a difference an hour often makes in their health, connexions, friendſhips, and fortunes, for the *better* or the *worſe:* but ſtill to the *good*, "all works for good." It is *impatience*, or in other words, *folly* and *wickedneſs*, which conſtitutes the evil. *Job* was eyes to the blind, feet to the lame, a father to the poor, a refuge to the ſtranger, the defender of the oppreſſed, the comforter of the widow, and the protector of him who had none to help him.—And what was the conſequence of his ſevere trial ſent from heaven? From heaven was alſo ſent to him health, a numerous offspring, and "twice as much wealth as he had before." Thus it will be to the *juſt*, if not by happineſs in this world, the chief part of which muſt be hopes in the future; or the reward muſt be *wholly* referred to a *life to come*. You perceive that *Job's* virtue is particularly diſtinguiſhed by the name of *patience:* and this is a virtue, without which there can be no other.

D. I perceive how fortitude and reſolution, under all circumſtances, exalt us above the world.

F. Ever carry in mind, that *pride* and *impatience* mean almoſt the ſame thing: and the advice given to *chriſtians* is beſt explained by St. *Peter* (*a*), who ſays, "Be ſubject one to another. Be clothed with humility." Dreſs up your ſpirits in the ſpirit of the true diſciples of *Chriſt*. He reminds us, that "God reſiſteth the proud, and gives grace to the humble;" and then proceeds to this grand admonition, "Humble yourſelf therefore under the mighty hand of God." Whatever evil befals you, be *humble:* the reaſon given for this, is applied to your *intereſt*, that is to your virtuous *ſelf-love*; for he adds this comfortable concluſion, "that *He* may exalt you in due time." The apoſtle exhorts you to conſider, that God "careth for men;" even ſo far, that you may ſafely caſt *all your care on him*; recommending *ſobriety* and *vigilance* as the beſt arms with which we can reſiſt the *evil ſpirit:* and we underſtand, that by this means only, we can become ſtedfaſt in the *faith of Chriſt*. He reminds us, that we are all ſubject to the ſame *afflictions:* but that the God of all grace, the Being in whom all happineſs centres, having called us to eternal glory, through the ſufferings of *Jeſus Chriſt* our great teacher and leader, after we have ſuffered a while, in this valley of life, ſo overſhadowed with death, will "ſtrengthen, ſettle, eſtabliſh, and perfect us," that we may be at length removed to thoſe regions, where he reigns in the higheſt ſplendor of glory and dominion!

D. What conſolation beyond this, can mortals wiſh for, or deſire?

F. Patience ſeems to be neceſſarily connected with hope and expectation. A calm and unruffled mind, a ſteady ſpirit, a *confidence* in the promiſes of God, requires a *patient diſpoſition*; for how are we to ſee *promiſes* completed without patience? In worldly concerns, you obſerve how the *impatient* often defeat their own end, by bringing things to an iſſue before they are *ripe*.

D. Do we not, in religious concerns, rather call it *hope?*

F. Patience is a handmaid to *hope*, and a conſtant attendant on confidence in God. In worldly matters, we find it eaſy to be patient till the trial comes; but when it comes, we ſhould call-up religion, not let it ſleep. "*Patience*, unaffected by any calamity, untouched by any grief, can pauſe for conſideration; can have leiſure to recollect herſelf; and in imagination exert her virtues:" but when the ſoul is bruiſed with adverſity, though we bid her be quiet, ſhe will cry out. Happy it is, when ſhe cries unto heaven: *Piety* will then become her friend, and ſooth her into gentleneſs. That which Heaven doth bring on us by our ſhort-ſightedneſs, or ſome common lot, uncommonly ſevere, we ought to bear with patience, becauſe it comes from heaven. And with minds truly good, the greater the affliction, the more patiently it is often borne: inſtead of conſuming us in ſorrow, we conſume it by manly ſtrength; and ſuffering evil with a pious mind, make *evil*, good.

D. So verily it ſeems to be, among thoſe whoſe hearts ſhine forth, though large and plentiful drops fall from their eyes.

F. The drops which fall from the heavens when the ſun ſhines, appear as brilliants.

D. I have ſeen *my friend Margaret* ſmile with patience, when tears ſtood in her eyes too big to be contained in them.

F. Under all circumſtances, encourage *patience*, and ſhe will encourage you. Whatever you bear with ſubmiſſion to Heaven, the burthen will grow the lighter: whatever you enjoy, the pleaſure will be the more durable, and the more deeply felt. When *patience* is abſent, pain and ſorrow will take her place: and theſe deſtroy all that

(*a*) 1 Peter v. 5.

that is ſweet in life. The *Spaniſh* proverb ſays, "He that loſeth his *money*, loſeth *much*: he that loſeth his *friend*, loſeth *more*: but he that loſeth his *ſpirit*, loſeth *all*."—Let us be patient on every occaſion, leſt we ſend our judgment to the beaſt, and become a prey to *paſſion*. *Judgment* is ſober, calm, and upright. Whether it be grief or joy, anger or pride, love or hatred; ſtill it is *paſſion*, and requires a check. Cheriſh your judgment, *Mary*, on all occaſions: conſult your reaſon: you may be ſorrowful, or rejoice; you may love or hate; but all ſhould be within the bounds preſcribed. Your paſſions will thus be ſanctified: you will learn how to be happy, inſtead of teaching yourſelf the art of being miſerable. *Patience* will give you time to think, what *is*, and what is *not* good and proper for you; not judging according to the caprice of the world, but the ſteady approbation of your own mind, where happineſs centres. I have no wit nor words to diſguiſe, much leſs have I a heart to deceive you, *Mary*, who are dearer to me than the blood which circles in my veins; therefore I ſay let no paſſionate repreſentation miſlead you; not even in *love*. Learn from others, how to conduct your own life, by profiting by their *miſtakes*; not by imitating them.

D. My honoured father! I ſhall never be tired of confeſſing my obligations to you; nor of thinking that my days may be *happy*, if not long, in the land which the great Father of mankind hath given me, in the life which I now enjoy. And I hope my obedience to you, will be a ſatisfactory proof of the ſincerity of my heart towards God; and that he alſo will make me an object of his mercy and favour. If thoſe are bleſſed, who have no expectations of worldly goods, becauſe they can *never be diſappointed*; I am of that number.

F. The whole life of the greater part of mankind, ſeems to be made up of *expectation* and *diſappointment*. I am glad to find you have ſo true a ſenſe of your duty to God, to yourſelf, and to me.

D. The more I hear of the events of life, within the little circle of our acquaintance, and enjoy the advantage of your inſtruction, I find that things are even ſo: yet I am not the leſs convinced, it is a duty to God, and to myſelf, to be as happy as reaſon and religion can make me, under the care of That Providence which governs all things.

F. Be ſteady in this principle, and I dare hope you will have a large ſhare of happineſs. We muſt take our lot as it falls: "Many things happen between the cup and the lip." When you entertain any falſe confidence, be not ſurprized if you find yourſelf deceived; for falſe confidence is but another name for a preſumptuous neglect of the uſe of proper means.—I grant, that *old age* ſtands moſt in need of comfort: and if they who have actually fought the battle manfully, are to yield to them whoſe valour hath not been tried; and the poſt of honour is given to ſuch as have leſs title to be honoured; it is not acting agreeable to the deſign of Providence. The great principle, and leading motive to all actions, ſhould be for men to render each other's lives as comfortable as poſſible.

D. Thoſe who are in the decline of life, ſhould take care of the young: and the young, for their own ſakes, ſhould be mindful of the old; that they may have pleaſure in *reverſion*, as well as in *preſent enjoyment*.

F. Well obſerved, my daughter. Good and evil are generally retaliated: and he who gains clandeſtinely, is often defrauded, or deprived of his due. There is a ſtraight line of duty by which we ought to walk, and from which we can never ſtray, without loſing the clue of life, hazarding our own preſervation, as well as that of others. A covetous temper *claims* more than is due; it is apt to change the colour of our actions, and make that which would be bright and ſhining, of a dark and lowering aſpect.

D. Though I am young, I hope to live to be *old*: and I would not pillage the *grey hairs* of one, though I could take advantage of the *dotage* of another.

F. Honeſtly and *generouſly* ſaid! *William Comfort* hath lately had the offer of a fortune by a diſtant relation, in prejudice to one who is nearer: he begged to decline the acceptance, and that his benefactor would conſider further of the matter.

D. Such inſtances are rare: I ſuppoſe his generoſity is conſidered as a further proof of his deſerving the favour intended.—The happieſt condition ſeems to be when our expectations are but ſmall, that our diſappointments may not be great. And with regard to our *virtues*, we muſt hope for That reward in heaven, which we may probably never find on earth.

F. The beſt of us are ſo imperfect, we may take

take our praiſe with us to heaven; our faults need not be remembered in our epitaphs: let them ſleep for ever in the boſom of forgetfulneſs. "The web of life is of a mingled yarn, good and ill together: our virtues would be proud, if our faults whipt them not; and our crimes would lead to deſpair, if we were not cheriſhed by our virtues."

D. This I have felt to be true, every day of my life: for ſtill *virtue* has the power to ſupport us; and when we are moſt conſcious of folly and iniquity, we *hope* to be wiſe.

F. If there were not mercies in ſtore for our offences and infirmities, how miſerable would our condition be! How many ſins do we daily and hourly commit!—Many ſinful thoughts invade the mind, by a kind of *diſeaſe*; others make their paſſage ſo ſwift, we can hardly recollect them. —Whilſt the follies of mankind proceed from ſuch various paſſions and inclinations, with ſuch different degrees of tenderneſs and underſtanding, great allowance muſt be made; and the *good* therefore reſerve a corner in their hearts to exerciſe *compaſſion* for the falſe judgments which abound, though they ſhould be the ſufferers in their own perſons: and is it not a leſs misfortune to ſuffer through *another's* fault, than for *our own?* In conſidering the world, and the various characters of the *living*, I ſometimes devote an hour to the contemplation of thoſe with whom I have lived in friendſhip; and find it eaſier to ſhed a tear of gratitude in remembrance of the love which I think they bore to me, than to weep merely from affection to them.

D. I differ with you in this: it is my affection for others which makes my tears flow.

F. Love from others flatters the heart moſt; and we conſequently add gratitude to love. *Gratitude* in good minds, can have no tendency to any thing that is not tender, gentle, and generous; but hard treatment, in ſpite of our tenderneſs for others, is apt to create *diſdain*.

D. As you explain it, gratitude and love have great affinity. Gratitude is a noble principle; but is not *forgiveneſs of injuries*, much nobler?

F. I believe they generally go together. The foundation of ingratitude is vanity, ignorance, and ſelf-conceit; all which are apt to choak up the channels of tender and delicate ſentiments: we cannot be too watchful to guard againſt every extreme! With reſpect to our friends, thoſe we loved, and thoſe who loved us, nature hath been in nothing more indulgent to us, than in forgetfulneſs: is it not far better to *forget*, than to remember any thing which gives pain? If the mind is divided between *affection* and *indignation*, it is an uncomfortable ſtate. Piety, and the conſideration of the vanity of every human enjoyment, unite their force in conquering all inordinate affections. Life is a mixture of tragedy and comedy, though the tragical part ſeems to make the deepeſt impreſſion. As to our *hatred* or diſguſts, there is one ſhort leſſon which comes home to the heart, "Remember thy end, and let enmity ceaſe: remember corruption and death, and abide in the commandments."—If there is any thing intereſting to the human heart, it is the thought of mortality. With regard to our intercourſe with the living, which moſt concerns us, conſider what degree of love you may reaſonably expect from thoſe to whom you are allied, according to *their* character; and not how much you *wiſh* to have, as agreeable to *your own:* and when you find no happineſs in one reflexion, —ſeek it in another.

D. Your advice is liberal, ſafe, and uſeful; but it requires a greater command of affections than the generality of mankind are poſſeſſed of.

F. Happineſs is the object purſued, and it would be perverſe to renounce it, becauſe we do not find it in This or That particular circumſtance.

D. But is not this often the caſe, even with people of the *beſt hearts?*

F. I believe it is with many of very *good hearts*, but not ſtrictly ſpeaking the *beſt*; for the beſt are generally accompanied with *good underſtandings*. If we attend only to the dictates of the *heart*, and not to the *judgment*, we may be ſure of much *affliction*. *Compaſſion* is one of the nobleſt paſſions of the human heart, and is never totally ſtifled in generous minds, by any provocation: but it does not follow, that we are to torment ourſelves for the ſins of others, when we have ſo much work on our hands, to take care of our own ſouls.—I have told you often, that when evils happen, they who have but little ſenſe, are apt to condemn *others*; they who have more candour and underſtanding, are inclined to condemn themſelves: but people of the cleaneſt hearts, and beſt judgments, do not condemn themſelves nor others, but ſubmit to Providence, and the events of life. They may be ſure of exerciſing their *patience*, and of their own

righteous intentions; but they cannot be ſure that any thing, which hath not happened, would certainly have been productive of the good they imagine. When we act upon right principles, and are not *diſtreſſed*, have we not reaſon to be ſatisfied with our condition? We ſhould be always looking *forward*. Though there is a "tide in our affairs, which being loſt, may never be regained;" yet, neither can we tell, when we put to ſea with a fair wind, whether our veſſel will be wrecked: and let our lading be rich or not, we ſhould conſider, if our *preſent* courſe be right, with regard to our *port*, or the *end* of the voyage of life; and not look backward to any uſeleſs purpoſe, or to hazard the *running on ſhore, to wreck our veſſel*.

D. True, my father: yet it is natural, when the wind is foul in one courſe, to wiſh we had ſteered another.

F. Our judgment of the *paſt* conſtituting experience, we learn to avoid evil; and the more ſubmiſſive we are under the preſent calamity, the lighter it is, and the ſtronger proof we give of our belief in Providence. God is merciful to the *humble*; whilſt the pride of man confounds itſelf, and brings on moſt of the ſad events which embitter life: it plunges the ſoul into diſtreſs, and tinctures our beſt qualities with ſin.—With regard to our departed friends, let their imperfections reſt with their aſhes. Let them be remembered with gratitude and reſpect, for the ſake of thoſe they have relieved; for their ſervices in the cauſe of virtue and uſeful induſtry; and for the affliction they patiently ſuffered. Let the ſilent tomb conceal their *faults: Unſpotted virtue* never was the lot of mortal. Let the heart thirſt after virtue, with the greateſt ardour, and every pulſe beat a longing wiſh to live and die in her arms; yet there will be imperfections! Alas, my daughter! we ſhall ſtill find ſome groſs alloy, ſome foul mixture, to prove that we are *fallen*, and need more mercy than we *can* ſhew. Think of your fellow-creatures, according to the benevolence of your own heart; that is, as *well* as you poſſibly can, rather than with the ſeverity of judgment, to which ſome of their actions may ſubject them.

D. I will do this for my own ſake, that they may have no reaſon to judge with ſeverity of me.

F. And you may add, that they may cheriſh the charitable temper, ſo grateful to the Friend, the Parent, and Protector of us all! If it were not for the paſſions, the frailties, the neceſſities of each other, there could be no room for the exerciſe of the virtues which make up the glorious character of a chriſtian. Would *Chriſt* have died, if *man* had not needed ſuch a ſacrifice? The true ſervants of God ſtand ſecure as rocks, when the ſtorms of adverſe fortune beat upon them. The mercies of the Almighty are fixt, and will endure for ever to thoſe who obey his laws: on *them* the healing rays of the Sun of Righteouſneſs will ſhine with reſplendent glory, and diſpel the dark miſt and night of gloomy melancholy and diſcontent. They who make pretenſions to *chriſtian* virtue, ſhould conſider how much more they have offended God, than their neighbour hath offended them. Few ſuffer ſo much for their ſins, as for their diſappointments in life; ſhewing how ſhort-ſighted they are in regard to their true intereſt, with reſpect to *both* worlds: theſe muſt be conſidered together, or we ſhall never come at the object we are in purſuit of.

CONVERSATION XIV.

Complaints of infidelity in a huſband. Reaſons derived from religion for ſubmiſſion and forgiveneſs. The effects of change in fortune. Deſcription of an excellent old gentlewoman, with a ſcanty fortune: her ſentiments with relation to riches and poverty, and the duty ſhe owes the poor. Her lamentation in beholding ſo many careleſs livers among the affluent.

D. AH, my dear father! it is not fidelity nor zeal, love nor conſtancy, will always purchaſe happineſs!

F. What has befallen you, child?

D. Poor *Deborah*, with all her fortitude, all her perſonal charms, and good humour, has not been able to keep her huſband within bounds. Melancholy ſits brooding on her cheeks! She has complained

complained of what all the world knows, that the friend and partner of her boſom, whom ſhe loves with ſo much dignity and affection, who ſwore eternal truth; yet has he been unfaithful. A horrid jade at the market-town, has tempted him.

F. This is a misfortune indeed! But has ſhe no hopes of his return? Does he know that ſhe is acquainted with this event?

D. Yes: and he alſo is ſorrowful.

F. This proves that he is not loſt! She thinks her beſt friend has treſpaſſed in the higheſt degree, in violating his vows to her: Bid her conſider the conduct of St. *Peter*, even in *denying* of his Friend, his Maſter, and his God. Was not this a higher provocation than any ſhe has ſuffered? *Peter* was a *good man*; but he forgot himſelf; he repented, and wept; and was forgiven. Conſider the corrupt ſtate of our nature: we eaſily find, that in proportion as we are conſcious of needing forgiveneſs, and do not forgive our neighbour, we become criminal, even in our own eyes, and convert our light into darkneſs. ——Nothing diſplays the *greatneſs* of the mind ſo much as forgiveneſs: nothing diſcovers its *bitterneſs* or *baſeneſs* ſo much as *unforgiveneſs*. It is a common obſervation, as I told you the other day, that *cowards* have fought: *cowards* have conquered: but *cowards* do not uſually *forgive*. To do good to thoſe who deſpitefully uſe us, and perſecute us, is the ſummit of bravery and chriſtian perfection.

D. She thinks herſelf cruelly *neglected*.

F. Under her ſorrow and diſcontent, all things will wear a gloomy aſpect. Alas! every body complains occaſionally. They who *neglect* their duty towards us, give us pain: yet how many thouſand negligences are we guilty of towards others! The complaint generally goes through the circle.

D. Yes: but in ſo intimate a connexion, *Deborah* ſays it cuts her to the heart.

F. But ſtill ſhe is a chriſtian. Let her behold the conduct of the bleſſed Saviour of the world! What are her ſufferings? To-morrow may perchance baniſh them from her heart, by her huſband's tenderneſs. Should it prove otherwiſe; ſhould all her love be loſt upon a worthleſs man, ſtill let her reflect what obligations ſhe is under as a chriſtian: how her Saviour was mocked, ſpurned, and crucified; his blood ſtreaming from his wounds; yet, in the agonies of his pain, he prayed even for his *murderers!* If her huſband's want of faith bids him lift his dagger to her throat, and her fidelity forgives the wrong; if his pride or incontinence ſhould induce him to act a moſt unworthy part, her *humility* and charity ſhould teach her to overlook the offence; to compaſſionate the wickedneſs of his mind, and to pray for his converſion. If on one ſide, ſhe beholds human nature, overcaſt with the darkeſt and moſt hideous ſhades: on the other, it diſplays its brighteſt luſtre, in apprehenſion, and love of truth and mercy. This comes from *trial:* and what mortal can be confident how he ſhall act, till the trial comes? In regard to the friendſhips of the world, even in marriage, it is the harmony of minds which unites hearts. You ſee what a vaſt variety of complaints there are, and how *neceſſary* the fruits of humility, compaſſion, and the love of human kind are to our ſupport: theſe virtues are not always attended with *immediate* ſucceſs; but patience, reſignation, and hope, will ſecure a happy event at laſt. If the pigmy race of mortals are dazzled only with that which gratifies the luſt of the eye, or flatters the pride of life, we muſt not be ſurprized. It is but the other day we had a complaint of ingratitude of a different kind. The vicious poor will ever complain of evil, ſo long as their own conduct is immoral; and the virtuous will complain of the iniquity of others. Where will you find a more worthy perſon than dame *Flower:* ſhe has reaſon to complain of her rich couſin, who acts as if the wealthy were a peculiar commonwealth; and that the poor, let their virtue be what it may, have no title to have their condition mended.

D. Some are aſhamed of poor relations; others put them in a way of living genteely.

F. The mind ſhould be conſidered: if this qualifies a man for wealth, he ſhould have his due. Whether any general alteration in this reſpect would mend the ſtate of virtue, remains to be proved. Some have had their condition changed ſuddenly by the mortality of wealthy relations, who had it not in their power to alter the line of inheritance; theſe have behaved as well being *rich*, as they did when they were *poor:* others verify the proverb, "Set a beggar on horſeback, and he'll ride to the devil." Such as are devoid of every qualification neceſſary for the management of riches, ſhould be kept poor. I

once knew a man who had a prize of *ten thouſand pounds* in a lottery: He acted ſo fooliſhly, that after four or five years, he was under a neceſſity of returning to his former office at an inn, where he had once ſerved as an oſtler. It is not love, nor friendſhip nor fortune alone, which makes up the ſum of the happineſs of us mortals; it is hope, and the virtues of the mind. *Deborah* ſhould conſider this, and ſee what time and the exerciſe of her virtues will produce. Whether it be the good we do with a willing mind, or the evils we ſuffer with an humble reſignation, all will work for good.

D. So ſays my friend *Ann Saracen*, whoſe chearfulneſs under a fortune, narrow for a gentlewoman, diſtinguiſhes her amongſt all her acquaintance. It is true ſhe had a very good education (*a*).

F. Every one has a good education, in the beſt ſenſe, who fears God, and is ſolicitous to do all the good he can.

D. True, my father: *Ann* is acceptable to perſons of ſuperior fortune, who know her to be a true friend to mankind. She lives in a cottage of *three pounds* annual rent; but it is as neat and clean as any palace. When ſhe dines at home, ſhe feeds on the value of about *three pence*: ſhe eats and drinks of any wholeſome aliment that comes in her way; but with ſuch moderation, ſhe never hurts her health by exceſs. From long experience, ſhe underſtands the quality of many drugs, and the uſe of kitchen phyſic, diſpenſing the former with great judgment and ſucceſs. From the ſuperiority of her underſtanding, ſhe gives the law to her poor neighbours, holding them in the reins of reaſon, by inſtruction, and the books which ſhe gives them to read. She viſits priſons, and converſes with condemned malefactors. She puts children to ſchool, and employs them in needle-work, partly by making up old linen, which ſhe begs of her rich acquaintance: This ſhe again devotes to the uſe of the indigent, by aſſiſting them with child-bed linen; which is returned clean to her after it hath been uſed, and the ſame ſerves for the birth of many children. All this is performed within the bounds of forty pounds a year. Thus amidſt the *checks* of a ſcanty fortune, ſhe acts like a gentlewoman, and a chriſtian; ſhining like a ſtar, to guide the poor, the afflicted, and the weary, to reſt and comfort. When you praiſe her for her good deeds, ſhe contracts herſelf like the ſenſitive plant, and ſeems to be in more confuſion than a wicked perſon would be, detected in picking a pocket.

F. You have heard it ſaid, that commendation makes the *wiſe* bluſh, and *fools* inſolent.

D. She ſays, "What do I more than every chriſtian woman, who is miſtreſs of her time and fortune, be it ever ſo ſmall? If I am ſo happy, as to have the favour of my ſuperiors, "a word is as good as a gift:" but I think I *lay them* under an obligation, when I offer an opportunity of their doing good. He that neglects ſuch an occaſion, defraudeth his own ſoul. If I plead the cauſe of poor creatures, who dare not appear or ſpeak for themſelves, I am ſo far an advocate in the cauſe of heaven, and act as a ſteward to the *family of God*. I muſt uſe the talents my Maſter has entruſted me with; and when I have done, give the glory to that Being, who is graciouſly pleaſed to make me the inſtrument of his mercy. In this view, I think myſelf preferred to a higher employment, than if I were firſt lady of the bed-chamber to the queen. If the fine world is infatuated with ſuch ſilly trifles as dreſs and diverſion, and make theſe the buſineſs of their lives; if the gay are carried on, as it were by a reſiſtleſs ſtream, ſwimming on the ſurface in a delightful phrenzy, and careleſs of the gulph, which may ſwallow them up; what can I do more than ſend up my petition to the throne of grace, that their eyes may be opened to ſee their danger, and recovering their ſtrength, get on ſhore in ſafety, if ſo it ſhall pleaſe the Almighty to avert his judgments? Still I hope to ſtand my ground; not wiſhing to appear above the ſtation in which the good Providence of God hath placed *me*. Let the world be governed by *appearances*; I am for realities. High and low there muſt be; why ſhould I affect to tread upon the heels of my ſuperiors? The time is drawing nigh, when true nobility will be exhibited before angels and men, in all the ſplendor of heavenly glory! Why can we not wait patiently for it, and in the mean time uſe our utmoſt diligence to qualify ourſelves for the enjoyment of it. I often think what a ſtrange appearance the chriſtian world muſt make, in the eyes of thoſe celeſtial ſpirits, who are the guardians of this earthly ball, and rejoice at the converſion of a ſinner; whilſt the bulk of mankind, for whom all this is done, live as if there was no hereafter. When I take my rounds,

Mary,

(*a*) This character, and the ſpeech that follows it, is true *almoſt to the exact letter*.

Mary, amongſt my poor and ſick neighbours, whoſe wants are greater than I can relieve, I cannot avoiding thinking, that if they to whom Providence has been indulgent, would accuſtom themſelves to be ſpectators of the miſeries of vaſt numbers below them, they would ſurely ſacrifice a little more to humanity and charity; they would not offer ſo much incenſe to the luſt of the eye, and the pride of life. Do you not think ſo, my child? Does not the omiſſion aſtoniſh you? If we believe the New Teſtament, the Saviour of the world has certainly deputed the poor as his receivers; and hath promiſed to repay with an amazing increaſe. We are not told, that the infernal ſpirits received any favour after their fall; is not the ingratitude of man, for whoſe everlaſting happineſs ſo much has been done and ſuffered, the more aſtoniſhing to you?"

F. Do you not think there was *truth*, and a great deal of good ſenſe in all this?

D. Yes; and much piety alſo. She obſerved, that the Pſalmiſt might well declare, the overflowings of ungodlineſs made him afraid; for he ſat upon the pinnacle of earthly glory. She added theſe *very remarkable words:* I too am afraid; but it is not for my perſon, nor my fortune; it is for the preſervation of my fellow-creatures from the deſtruction which wickedneſs muſt bring upon their heads, if they do not repent. Let the winds blow, and the rains deſcend, my little cottage may ſtand ſecure: and at all events I truſt in the God of my ſalvation. O my daughter! what ſhall I ſay to thee? If thou ſhouldſt live as long as I have, I hope thou wilt enjoy at leaſt as much wit, courage, and reſignation. Now that thou art in the ſpring of thy days, I delight to behold thy blooming virtues: and may the righteous Father of mankind guard thee from all the evil to which thou art expoſed; not from thy youth and ſex only, but from that ungodlineſs which ſo univerſally prevails. It ever was, and ever will be the ſhorteſt way, to train up the child in the way it ſhould go; but it is now become a work of labour. For your part, thank Heaven, child, that your father hath been attentive to keep the devil out of your heart. I ſee great numbers of parents, who teach their children a very different leſſon; or leave them to learn wickedneſs. Inſtead of ſhewing the pious indignation which chriſtianity inſpires, or uſing the ſilver tongue of perſuaſion, many of theſe poor people deſcend to the grave, without any ſigns of repentance for their ſins. What is to become of ſuch a nation?"

F. She talks like an experienced ſenſible old woman. What acknowledgments did you make for the expreſſions of her regard for you?

D. I was very ſincere in my thanks: indeed, ſhe expreſſed ſo much kindneſs for me, and ſuch apprehenſions of evil to other people, though I hoped her age might repreſent things worſe than they are, I could ſcarce refrain from tears.

F. This may be in ſome meaſure true: but remember, it is age which opens our eyes, and ſhews us things as they really are: it is only when we outlive our powers of mind, and grow ſplenetic, that our thoughts are unworthy of us. You ſee *Ann* is young at ſeventy, and in as much health to move about, and do good offices to thoſe who ſtand in need of them, as a girl of ſeventeen; with the great advantages which time and experience, with a virtuous diſpoſition, furniſh.

CONVERSATION XV.

Comparative view of the ſexes. The virtues and defects of women exemplified. The properties of candour and moderation in diſputes. The ſtrength of prepoſſeſſion. Ingenuity and abilities of women. Their ſpirit and reſolution. Inſtances of many celebrated for their love to their huſbands.

F. YES: according to their ſeveral conditions. I believe our women in general know more than the women of moſt other countries: though, God knows, we have ſome, in every claſs, who are *ignorant* enough!—You, *Mary*, are arrived to an *age of reflexion*, and ſhould often contemplate your own *being* and *end*; and how you can beſt anſwer the deſign of your

your creation, by a due obedience to your great Creator, in conſulting what is pleaſing to him; beginning every day when you awake, and ending only when you drop into the arms of temporary death, by ſleep!—

D. This I am ſenſible is my true glory. Mankind ſeem to differ much from each other in their purſuits and cuſtoms which are not vicious, as well as in vice and folly. I have been told, it is not uncommon in ſome of the cities of *France*, to ſee the wife reading a *learned book*, whilſt the huſband is making *lace*. Is not this reverſing the rule, and departing from the true character of a good wife?

F. Whether the woman knows more than her huſband or not, ſhe ſhould take her ſhare of labour. We are induſtrious; and therefore richer than other nations. What ſome *French* women may do, is of no moment to you or me.—This I muſt tell you, for the honour of our countrywomen, that I have heard foreigners praiſe them for their ingenuouſneſs, their good judgment, candour, and probity.

D. The honourable opinion of ſtrangers is always flattering, and ſhould create a deſire to deſerve it. You eſteem candour as one of the moſt amiable qualities of the mind: are we not all candid *to thoſe who poſſeſs any portion of our love?*

F. We ſhould be ſo *to all the world.*

D. What think you of *women* in the compariſon with *men?*

F. Men and women often fall upon this ſubject, ſometimes to no good purpoſe. According to my obſervation, *men* are perverſe, and ſometimes *will* not follow the truth they clearly diſcern; but the prejudices of *women* are frequently ſo ſtrong, as totally to put out the eyes of their underſtanding. We were made to correct each other. I have been almoſt tempted to think, it is impoſſible for *ſome women* to comprehend the cleareſt propoſition which is *againſt their will.*

D. The leſs judgment and virtue, the leſs muſt every one be open to conviction. This is common to mankind: but are not opinions in *religion* and *politics*, by whatever accident people become poſſeſſed of them, very obſtinate things in both ſexes?

F. Very obſtinate indeed. In the firſt caſe we are bound to examine our faith: in the laſt, we ſhould all endeavour to trace our opinion to its foundation, that we may guard againſt prejudices, and ſeek after truth. To be *candid*, in other words, is to be reaſonable: and the more reaſonable we are, the leſs we ſhall go out of our ſphere, and not decide upon points we cannot be ſuppoſed to underſtand. As to diſputation, we are a nation of diſputants: if you are wiſe, when it is *neceſſary to argue*, do it coolly and modeſtly. Hear patiently, and make ſuch anſwers, as may give the beſt evidence that you are in *ſearch of truth:* this is the only way *to find it.* Being all ſubject to *error* and *deluſion*, we ſhould argue cautiouſly; remembering in all diſputes, that to be able to retreat gracefully, in caſe of a defeat, we ſhould not be inſolent in our victories, but under all circumſtances treat our adverſary with reſpect.—To be *contradictory* is, in many inſtances, but another word for being *perverſe.* In the common concerns of life, the ſame candour and moderation which may gain you the reputation of a good judgment and diſcretion, will render you *agreeable.*—The manner of diſſenting, is the bleſſing or the curſe of ſociety. Check every ſally of wrath or reſentment, upon all occaſions of difference in opinion: In many caſes, it is nothing but *opinion*, *which ſignifies nothing.* Be always prepared to meet a *contradiction.* We are naturally flattered, when others *agree* with us: and our *pride* is apt to expect this ſhould *always* be the caſe; but it is morally impoſſible it ſhould be ſo. To be able to form a judgment of the truth of any matter, and at the ſame time treat our *friends*, or our *enemies*, with tenderneſs, requires thought or care, tenderneſs of ſentiment, or, in one word, humility. Difference in opinion, is not always a *fault* on either ſide; but by miſmanagement, it frequently proves a *misfortune.* There are few diſputed points, but furniſh ſome circumſtances, on both ſides, to create a doubt; and *prepoſſeſſions*, as I have juſt obſerved, are always *obſtinate.* They cannot be eaſily made to yield to *reaſon*, without the aſſiſtance of *time.*—The eaſieſt way to ſubdue them, is to to give your adverſaries as much credit as poſſible for the virtue and good which they may enjoy, notwithſtanding their *miſtake*, if it proves to be one. Thus preſerving your mutual *good-will*; you may perchance find greater ſatisfaction in ſubmitting, in ſome caſes, than by any victory you could obtain. You are ſure at leaſt, that in ſearching after truth, *reaſon* muſt be kept cool and temperate. You may as well expect the ſtrongeſt ſenſe in the *delirious* fit of a fever,

fever, as the beſt argument from a *hot-brained* diſputant. If the matter be of a very ſerious nature, it will neceſſarily require time and deliberation; if trifling, it will be a leſs evil to drop the diſpute, than to give up your opinion, or to maintain it at the hazard of creating a *coldneſs*, or *ill-blood*, particularly among relations or friends; or perchance a perſon much your ſuperior. By this rule of conduct, you will ſtill maintain your chearfulneſs, good humour, and the integrity of your mind. I have known people by this means ſupport the character of the beſt tempered perſons in the world; and they who had but moderate parts, acquire a reputation for judgment, diſcretion, and candour. You will ſee many ſuch paſs through life with much greater eaſe and ſatisfaction, than others who compliment themſelves on account of their real or ſuppoſed ſuperiority, to which they expect an univerſal homage ſhall be paid.

D. Your rules are excellent, and hold equally for both ſexes. I believe people often quarrel about opinions, in matters in which they are very little intereſted *themſelves*; and in the deciſion of which the reſt of the world is totally indifferent; and not ſeldom from mere pride, or impatience under contradiction.

F. Your remarks are juſt: and this ſhews the vanity of life, in making ſcourges to laſh ourſelves with.

D. In the *comparative* view of the ſexes, what think you of the female world?

F. The common notion is, that you are more governed by your paſſions than men are. You are undoubtedly the moſt awed by a ſenſe of *ſhame*: you are the moſt devout; and for the ſame reaſon you ſhould be the moſt *humble*. And it is true, that where your affections are intereſted, you often pardon to a degree of indiſcretion.

D. You ſay women are called the *devout ſex*.

F. You are ſo; and you may eaſily conceive, that as *men* are the moſt deeply concerned in the affairs of *buying* and *ſelling*, and moſt ſubject to ſacrifice their conſcience for the ſake of gain; as they are moſt engaged in the turbulent ſcenes of life, in government, in war, and navigation; their native modeſty is more worn off. Beſides, men are bred up more to *command*, and are therefore impatient of control: They acquire a more daring ſpirit, and are *bolder in wickedneſs*. If nature has not given you the moſt *modeſty*, cuſtom has: thus *modeſty*, *humility*, and a habit of obedience, combining their force, *your* affections become the moſt tender. Theſe properties make up the character of a pious perſon. You may perceive how it comes to paſs, that women are generally found to be the *moſt devout*; but to judge from the accounts we have of *beatified ſpirits*, and the life to come, though the different offices which are performed in *our preſent ſtate*, furniſh different employments, the exertions of reaſon, and proſpects of happineſs in both worlds, muſt be the ſame, *according to our works*: There is no ſex in the ſoul. As to the powers of the mind, if men excel women in *judgment*, women have the advantage in *fancy* and *imagination*. This is more than every man will grant; but I believe it is true: and I alſo apprehend, as men have the ſuperiority in *friendſhip*, women have it in *love*.

D. You ſtill aſcribe to *men*, the more *manly* properties.

F. The workmanſhip of God would, to appearance, be imperfect if it were not ſo.

D. But if women are the *devout ſex*; and devotion the higheſt proof of the ſuperiority of rational and accountable beings, how came we to be conſidered in any degree inferior?

F. I have granted, that as your ſex lives more retired from the *buſtling world*, and in a greater ſtate of ſubjection, you naturally become more *humble*; whilſt your native modeſty keeps you more in awe of offending: but the *principles* of *faith* and *ſtrength of reſolution*, have ever led men into the higheſt ſcenes of action, in the ſervice of God, and the maintenance of his glory upon the earth; witneſs *prophets* and *apoſtles*, and the immediate *followers of Chriſt*, who in all ages have been generally ſelected from among *men*, and not *women*. Upon the whole, the difference conſtitutes the light and ſhades, which render the picture of life ſo beautiful. Each ſex, by the means I have mentioned, is the better qualified to afford ſuch comfort to the other, ſuch aid and aſſiſtance, as they mutually ſtand in need of; and conſequently the jealouſy which ſometimes iſſues from the hearts of women, diſtinguiſhed for their ſuperior talents, as if *men* did not ſhew a *due regard* to them, is not well founded. Both ſexes have ſufficient motives to *virtue*, and by the mercies of God a title to the *reward* of it. For the honour of your ſex, I muſt add, that every age, but particularly the preſent, has produced numbers of women, diſtinguiſhed for the muſic of their ſouls, expreſſed in the harmony of their

poetical compoſitions. In letter-writing alſo women of education often excel. The great Creator of all things has, in his wiſdom, given to one part of the rational creation the power of ſearching deeper into the nature of *politics* and *government*, than to the other: From the greater ability of men to execute, as well as deſign, the order of Providence has apparently given them the *power*. At the ſame time I am perſuaded, if virtue and ſimplicity prevailed more on the earth, there would be no occaſion for half the refinements which men of letters uſually make ſuch a boaſt of; and of which the worſt uſe is often made. The greateſt advocates for your ſex, acknowledge that the Author of nature meant that you ſhould be moſt confined to the domeſtic buſineſs of life. You cannot perform every kind of *drudgery*, which nature has qualified men for; but you ſtand bound to enrich your minds with *uſeful* knowledge, and to underſtand the differences of *good* and *evil*, on which your eternal happineſs depends, juſt the ſame as men.

D. In this view there needs no conteſt. But which of the ſexes do you imagine would do moſt for the other?

F. This alſo ſeems to be a queſtion of *curioſity* rather than *uſe*: but I have acknowledged that you *excel* us in *love*. Among the heathen nations, we find many remarkable inſtances, to what heights women would go. *Porcia*, a celebrated *Roman* lady, willing to prove to her huſband, *Brutus*, that ſhe could keep a *ſecret*, gave herſelf a deep wound with a razor, borrowed under a pretence of cutting her nails, afterwards declaring to her huſband, it was not by accident, but with deſign, that ſhe had wounded herſelf, with a view to give an inconteſtible proof of the love ſhe had for him; and that ſhe had ſufficient ſtrength even to kill herſelf, in caſe the deſperate enterprize he was engaged in, which was to deſtroy an invader of the laws of his country, and an uſurper of power, did not ſucceed to his mind. Upon her ſaying theſe words, *Brutus*, lifting up his hands and eyes to heaven, prayed that he might render himſelf worthy of ſuch a wife.

D. Was not this a very *romantic* proceeding?

F. A chriſtian would not have acted the ſame part: but it proves that if *Porcia* had been a *chriſtian*, ſhe would not have regarded death, wherever the cauſe of virtue or religion had been concerned.—*Artemeſa*, Queen of *Caria*, was ſo paſſionately fond of her huſband, that after his death, ſhe built a *mauſoleum*, or *monument*, which was called one of the *ſeven wonders* of the world. His body being burnt, according to the cuſtom of the time, ſhe cauſed his aſhes to be preſerved; and putting them into water, ſhe drank them, meaning to make her own body the repoſitory of his.

D. There ſeemed to be ſome ſhadow of reaſon in this cuſtom.

F. It was at beſt but a *ſhadow*. *Marcia*, another *Roman* lady, being aſked when ſhe ſhould go out of mourning for her huſband, anſwered, "the laſt day of my life." And *Valeria*, on the death of her huſband *Servius*, being aſked why ſhe would not marry again, anſwered, "*Becauſe my huſband lived only for me.*"

D. I like to hear ſtories of ſpirited women, who have ſhewn ſuch love for their huſbands: but I ſuppoſe there are many women amongſt us, who, without the parade of *fine words*, would be as ready to die for a good huſband.

F. True chriſtians, *Mary*, do not *talk* ſo much about virtue; they *practiſe* it. I like the anſwer made by the wife of *Phocion*, the celebrated *Athenian*, when a lady was vaunting herſelf on account of her rich garments, decorated with precious ſtones: "For my part," ſaid ſhe, "it is clothing ſufficient for me to have a *Phocion* for my huſband: he is *poor* indeed; but he has been twenty years the general of the *Athenians*."

D. If it was a glory to be the wife of a virtuous poor man in *high life*, is it not alſo glorious to be the wife of a virtuous man in *humble life?* Our religion is ſo much ſuperior to what theirs was, and our hopes of a reward after death ſo much greater, we are bound, under every circumſtance, to be more virtuous than they were.

F. I hope you will always think ſo; and that you will live and die with as much glory as the greateſt of them. The refinements of later ages have worn off a large part of that greatneſs of mind, and ſimplicity of manners, which diſtinguiſhed former times. As to fidelity, I know of ſeveral inſtances of women married to worthleſs men, being tempted to forſake their huſbands; yet have they been inflexibly conſtant to them in all fortunes.

D. There is no ſuch mighty virtue in this; for if a woman be not driven from her huſband, it muſt be infamous to deſert him.

F. We do not, at this time, purſue the ſame rule as the famous *Lacedemonian* lawgiver, *Lycurgus*,

curgus, who being aſked why he directed that girls ſhould be married *without portions*, " 'Tis not," ſays he, " to provide for *them*, on account of their *poverty*, more than that others ſhould be ſought for, on account of their *riches*; but that men may regulate their choice by the *manners and virtues of women*."

D. An admirable law! Were it obſerved with us, the gentry would live better lives, and be better qualified to *inſtruct* us.

F. Themiſtocles, a famous general, being conſulted upon the marriage of an only daughter, whether the father ſhould give her to a very *honeſt poor man*, or a rich one who had but little virtue, anſwered, " I ſhould rather chuſe the *man without the money*, than the *money without the man*."

D. He judged well: you have mentioned inſtances of the love of women to their huſbands; does ancient or modern ſtory inform us of any extraordinary love from *huſbands* to wives?

F. Ay, *Mary*, as far back as *Adam*. There are but few men ſo ſavage, as not to have a large portion of love for their wives, when they are *virtuous* and *good-humoured*. A famous *Roman* (*a*) uſed to ſay, that it was more glorious to be a *good huſband*, than an *illuſtrious ſenator*; and that he admired *Socrates*, chiefly that he had lived peaceably, and with the ſweeteſt and moſt complaiſant behaviour, to a woman of the *worſt temper*. In theſe modern days, it is not the cuſtom to bear ſo much: and the parting of one pair, prepares the way for another, till the practice of parting is grown familiar: ſome have good reaſon for it; but this practice is chiefly among the gentry, or profligate poor people, and can never be reſpectable among men. Conſidering the virtues which are recorded of many eminent perſons in the *heathen* world, there is the more reaſon to bluſh, when we find *chriſtians* deficient in their duty.

D. The motives to virtue are the ſtrongeſt with us; not only for the ſake of the *reward* promiſed, and the fear of the *puniſhment* threatened; but that we have alſo reaſons ariſing from *gratitude*, with reſpect to our mighty Lawgiver and Friend, who ſuffered ſo much for us, and taught us ſuch *admirable leſſons*, with regard to the love of each other.

F. You are certainly very much in the right: and I hope you will always call to mind, we live in an *enlightened age*; and that where the *chriſtian* virtues are really diſplayed; and we live according to the law of *Chriſt*; we behold all the happineſs that men are capable of enjoying.

CONVERSATION XVI.

Lamenting the death of a friend. Deſcription of a good land officer. Deſcription of a battle, and the calamities occaſioned by it.

F. WHO do you think I had the pleaſure to meet yeſterday at the market-town?—My maſter's old boſom friend, Captain *Cannon*. This gentleman uſed formerly to ſhew me great favour; and gave me upon this occaſion, a hiſtory of his life, ſince he had ſeen me in *London*; particularly with regard to the death of his late friend and couſin Major *Pike*, of whom he ſpoke in terms very affecting.

D. Alas, my father! this will be a conſtant ſubject of lamentation, as long as men are mortal, and ſurvivors are ſenſible of grief.—What comfort could *you* give him?

F. I ſaid, " You are ſenſible, Sir, that in the midſt of life we are in death; ſubject to fall in our earlieſt days. The fruit which is not ripe, may be *blown* down; but at its full maturity, to-day or to-morrow it *muſt fall!* So in the autumn or winter of life, a year ſooner or later brings us to the boſom of our parent *earth*." To this he anſwered, " Moſt true, my friend!——I am lately come from *Briſtol hot-wells*; where I ſaw many a young perſon with livid lips, and meagre jaws, tottering upon feeble limbs, ready to tumble into the grave. A motley ſcene it is!—whilſt ſome are dancing, as if they meant to bring

(*a*) The Elder Cato.

bring on a burning fever, and kill themſelves; others drink water to extinguiſh the hectic heat, or check the pining atrophy that exhauſts the ſprings of life. The whole of this tragi-comedy appears as a dream. The viſion of the bridge, related by an *ingenious writer*, preſented itſelf to me. Methought I ſaw numberleſs trap-doors, from whence thoſe who were paſſing over, dropt through, and fell into the ocean below, which repreſents *eternity*. I *really* ſaw a great number languiſhing in *conſumptions*, of which my couſin died. Many of both ſexes, in the flower of life, were drooping in this dreadful malady, trying in vain to ſtop the progreſs of the diſeaſe, by drinking water. Some gained a reprieve: others nature had condemned. Young women ſeemed to ſuffer moſt.—I have a large ſtock of ſenſibility, my friend, yet remaining for the world in general; but *beauty* in diſtreſs, claims a double pity from me!"

D. Common as mortality is, a ſtrong partiality ſeems to prevail in the breaſt of men, in this inſtance, as if the loſs were much heightened.

F. So indeed one might imagine. The *captain* replied, "Well, Mr. *Trueman*, it gives me the greateſt ſatisfaction to hear that your conduct does honour to the memory of my much-loved friend, who was once your maſter. He knew well what he did, when he conſidered you as his friend, and as a *relation* to whom he was bound by the ſtrong ties of virtue; at the ſame time that he ſhewed a proper regard to his own kindred by blood. I know he had a true affection for you, and I am as ſenſible that you deſerve it."

D. This was a high compliment. What anſwer did you make?

F. I *felt* a tear trickle down my cheek: the reflexion of my maſter's kindneſs, deprived me of the power of ſpeech. The *captain* ſaw it, and continued his diſcourſe. "Mr. *Trueman*," ſays he, "you are a happy man; and I may venture to ſay, a *rich* one."—You may imagine, *Mary*, that I ſmiled at this, not knowing what he meant. I told him I was not in *want* of any thing: that I paid my debts punctually, and lived comfortably with a few domeſtic animals; particularly one of my own kind, a young female, in the inſtruction of whom I took much delight. "Ay," ſays he, "ſhe is the riches to which I allude. I am told you breed up your daughter in ſo virtuous a manner, as does you much honour: and that ſhe in return having ſuch good ſenſe, and virtuous inclinations, honours herſelf, as well as her father."

D. The old captain is very kind in his good opinion: I wiſh I deſerved it. How is he in health? Will he favour us with a viſit?

F. He expreſſed an inclination for it, but he was ſtraitened for time.——I made enquiry concerning his health. He ſaid, "I am well at preſent; and thank God a deep ſenſe of gratitude for the many eſcapes I have had in *peace* and *war*, makes me humble and reſigned to the thought of my own approaching diſſolution.—I have no infirmity of mind or body, which renders me petulant: my natural quickneſs of temper, indeed, urges me to reproach exceſſive careleſſneſs in *domeſtics*. You know what I uſed to ſay: if *good words* will not do, Maſter *Trueman*, a man ſhould rather clean his own ſhoes, than be *put out of humour* with his ſervant. I have been accuſtomed to *command*, but not grown inſupportably imperious, an evil common to ſome of my profeſſion!—I love my friends with ſo much ſincerity, that nothing can be more repugnant to my nature, than to ſay unkind things to them. In this diſpoſition I hope to die: for I am ſo conſcious the contrary is apt to creep into age, and ſour the dregs of life, I am determined to watch myſelf cloſely, intending *never to be old*—in this reſpect. I would be careful of this fluttering, buſy, thinking thing, the *ſoul*, to keep it *quiet*. I find that temperance, both in body and mind, is the grand preſervative of the *man!* This gives joy and peace, comfort and hope, even in death!—I expected the departure of my couſin; yet I feel his loſs, as if one of my limbs were lopped off. He drooped and languiſhed for a long time; and often wiſhed it would pleaſe Heaven to free his ſpirit from ſo crazy a tenement. I could not, in his ſituation, wiſh to retain him, though he lived in *my boſom*. We had exchanged many and great kindneſſes. He was prudent, benevolent, and lively. How often have I met him riſen before the ſun, wiſhing to *do good*, active as light, and buſy as the ant!"——Here he pauſed.—His heart ſeemed too full to go on! Recovering himſelf he ſaid, "The *major* has left a legacy to you, and another to your daughter, whom he remembered from a child it is but ſmall, indeed too ſmall! But it is a mark of reſpect for his friend, your former maſter, as well as for you." I told him, I was ſenſible of the *major's* goodneſs, and

and how deſervedly he was entitled to ſo good a character; and eſteemed myſelf and daughter much obliged to him for his kind remembrance of ſuch poor folks.

D. What may he have left us? It was very good in him! I thought that *gentlemen* never conſidered people in our ſtation.

F. Some I believe imagine, that the name of a *poor man*, let him be ever ſo wiſe and virtuous a perſon, would diſgrace their *will*.—The captain reaſſumed his diſcourſe. "Yes, my good friend, the major was ſo active, that nature ſeemed reluctant to keep pace with him. He never ſpared himſelf: though drooping and dying at one hour, you might ſee him at another the moſt active in the buſieſt ſcenes. His fellow-ſoldiers often complained, that he was beyond meaſure *urgent to complete his work*. His zeal in the ſervice of the king, and the duties of his commiſſion, could be exceeded only by his induſtry: he never thought he had done any thing, whilſt any thing remained *undone*; nor that any buſineſs could be executed by ſparing ſteps, ſo well as with vigour and activity. His men were always clean, and in good humour. He talked them into a high opinion of Providence. He gave them a little tract entitled the *Soldier's Friend* (*a*), well calculated to give them juſt notions of their importance to themſelves and the community. Though he found many of them extremely reluctant to religious exerciſes; yet, by frequent admonition, providing ſeats for them at church, and ſeeing them attended at the hoſpital by a pious and ſenſible clergyman, the regiment was at length brought to a ſenſe of duty to God. Whether the *men* will walk in the ſame path, now he is gone, God only knows! He ſhamed his inferior and junior officers into a ſenſe of religion, inſpiring them with juſt thoughts of their own dignity, as *men* and *chriſtians*; proving that it is neceſſary to the compoſition of a *good ſoldier*, to be reſpected; but that no profligate man can be ſo. That it is a miſerable circumſtance, that a profeſſion of ſo generous a nature, ſhould be vilified. A ſoldier, who is ready at call to *die for his country*, yet knows not how to *live for himſelf*, but ſullies his honour by a vicious or careleſs behaviour, is diſgraceful to a well-ordered community. The *major* delighted in his duty, even to the talking of his exploits, beyond meaſure. His military virtues, in this inſtance, degenerated into a fault, not uncommon to ſpirited men."——

D. I have heard much ſaid in favour of him; but was the *captain* faithful as a *friend*, in confeſſing faults and *imperfections* before they were enquired after?

F. Whenever you hear a man deſcribed without a blemiſh, you may be ſure it is not a true character: and as to vanity, *Mary*, I never yet met with any perſon, of either ſex, with whom I had the leaſt degree of intimacy, particularly if they were of active diſpoſitions, without ſome portion of this foible. The *beſt* are a compound of humility and pride, diſcretion, folly, and vanity. In the *worſt*, the evil propenſities much overbalance the good.

D. This is a ſad truth which few are willing to confeſs. You, my father, convert your frailties into merits; and make virtues of your imperfections.

F. How can That be, *Mary?* Take care you do not learn to flatter, or ſuffer your partiality to put out the eyes of your underſtanding.—Were I to tell you half the thouſand ſickneſſes of ſoul, with which I am afflicted, you *would* not pay me ſuch a compliment: I am ſure you *ſhould* not do it. To be ſincere in heart towards God; to wiſh to be acceptable to him; to ſtudy his will, and uſe our endeavours to obey it, are inſtances of virtue, on which we may build our hopes of mercy: but I have within me ſuch propenſities to evil, as humble my ſoul to the duſt, of which I am made.

D. Yet with all the ſins and infirmities of *your* ſoul, I wiſh for your prayers, for *mine*. I would not beg your prayers, were you dead; for I am not a *papiſt*: but whilſt you live, I will ſay,—O my father, I implore your bleſſing!—I beſeech you, pray for me.

F. Your heart, *Mary*, is free from *guile*; at leaſt in reſpect to me; but not from *weakneſs*. Where is the ſon of woman now on earth, who has not buſineſs enough on his hands to lament *his own ſinfulneſs*, and implore the mercies of Heaven? If my advice influences your life and manners, and inſpires your heart with the love of God, then ſhall I hope my prayers for you will not be as duſt blown by the wind: if you are negligent of *yourſelf*, then will my prayers fall again upon the earth. How ſhould they aſcend to heaven to plead *your cauſe*, if you deſerve

(*a*) Vide Introduction.

deſerve ſo little as not to plead for yourſelf? Think of this, my child! The captain's account of his couſin, is the more to be depended on, for the candour of his acknowledgment: he ſpeaks of his own defects, with the freedom of a *ſoldier*, and an *honeſt* ſenſible man: Beſides, his diſcourſe was in the confidence of friendſhip, though no ſecret. You will judge how his thoughts were poſſeſſed. In ſpeaking of his military atchievements, he ſaid, "How often have I met the flaming arms, and fiery ſteeds of a fierce enemy, ranged in the dreadful pomp of war! The ranks moving on with equal, ſolemn pace, led by the *ear-piercing fife* and warlike drum, or the more ſonorous wind inſtruments of theſe poliſhed days.—O my friend, the braveſt muſt confeſs it is a dreadful occupation! Now the ranks preſenting front to front, extending their wings over many an acre, the earth trembling at the approaching havoc of her children. We ſee the colour of men's eyes: we level our arms, purpoſing death, though not in perſonal enmity! The battle joins:—The cannon roar from every quarter, formidable alike in ſound, when undiſtinguiſhed, whether it comes from friend or foe. The well-placed battery mows down the *pigmy-race* of human animals. What arm of fleſh can reſiſt ſuch dreadful meſſengers of death! Theſe, my friend, are the inventions of men to deſtroy each other: theſe great guns ſend forth their huge hard emiſſaries of mortality, with ſuch rapid haſte upon each other, they ſeem diſappointed when they find no object to mow down. More than once have I attacked a battery, and turned the enemy's cannon on themſelves. Here blood, and brains, and entrails, mangled carcaſſes of men and horſes, lie ſcattered in wild and horrible confuſion!"—

D. I well could ſpare this mournful detail of the miſeries to which mankind are ſubject by war: and yet methinks I wiſh to hear out this gentleman's ſtory.

F. Then hear what he ſaid. "The groans of dying men, which at other ſeaſons pierce even hearts of ſtone, are not heard. The fury of contending ranks, and their briſk fire, are often followed by warmer work. We preſs forward with *bayonets* fixed, and decide for the minute, as if it were not meant to *give* or *take* quarter. Suddenly we are attacked in flank or rear; the fire of cannon, or a freſh body of men pours in upon us. The event is ſtill doubtful: one part of our army is victorious, another is repulſed. Many a brave man, who might otherwiſe have *tilled* our own lands, now lies extended on the earth, enriching a foreign ſoil with his rich blood!—Thus it muſt be, my friend, with us *ſoldiers*: and for the event of many a bloody day, hath "expectation ſtood in horror!"—Why am I entertaining *you* with this detail?—You will excuſe me:—My couſin's brave exploits are ſtill before my eyes; and my mind finds relief in ſpeaking of them!"

D. This deſcription is indeed full of terror! What fools mankind are to go to war!

F. Juſt ſuch fools as men are in private life, when they puzzle their cauſe in ſuch a manner, there is no coming to rights, without a tedious and expenſive ſuit at law, in which both parties are ſometimes *ruined:* ſtill worſe it is, when we proceed to blows, and are moſt ſorely hurt; ſometimes loſing our *limbs*, ſometimes our *lives*. As to nations, the laſt reaſon of *kings*, is their great guns.

D. What is the general motive to war?

F. This is a large and deep queſtion: but I apprehend, the ſhorteſt anſwer is, *covetouſneſs*; a deſire of more trade; more gain; more worldly glory, which leads us to long for *our neighbour's* property or poſſeſſions; or to be fearful that he meditates taking *our own*. The *pride* of arms, for pride there is in all things; or the deſire of employment to furniſh bread, though earned by ſpilling blood, make many ready to take up the occupation of a ſoldier. Various cauſes work on the minds of nations, and they quarrel; inſomuch, that in this quarter of the globe, where the people are moſt civilized, ſcarce a ſucceſſion of twenty years rolls on, without ſome bloody conteſt: and as to individuals, *fear* is the leaſt conſideration. Lucre, plunder, crowds, diſſipation, all the "pomp and circumſtance of *glorious* war," for ſo the ſoldier calls it, ſtrike the fancy of a brave people, ſuch as we are, with a *deſire* of war, rather than the *fear* of it: conſequently it often requires great political prudence to reſtrain us, that we may know *when we are well.*

D. If war is neceſſary for *ſelf-defence*, this is ſo far happy.—Pray did the major or captain ever fight a *duel?*

F. I believe not: I think they have been too virtuous and ſenſible; and reſerved their courage for the field, againſt their *enemies*. I recollect that I once heard the captain ſay, he was

was in danger of ſuch an encounter. There was a time, when ſome *Iriſh gentlemen*, as well as *Engliſh*, were more inclined to *give* and *take offence*, than is conſiſtent with the notions ſuch poor folks as you and I entertain of the *chriſtian religion*. The captain uſed to ſay, that "religion is the beſt *armour* in the world, but the worſt *cloak*." Being at quarters in *Dublin*, and at dinner with a number of gentlemen, ſome of them played upon his honeſt, blunt heart, in ſuch a manner, that he had no room to doubt they meant to provoke him to reſentment. Upon this he beckoned to his ſervant, and ordered him to load his ſhort carbine, and bring it to him, with the belt belonging to it. This being done, he ſlung it acroſs his ſhoulders as he ſat at table. You may imagine, that the company were inquiſitive to know why he did it; and he anſwered, "Gentlemen, I apprehended from your manner of talking, that ſome of you might be ſo polite, as to entertain me with a *cool thruſt*: whenever I am engaged in ſuch adventures, *this* is my weapon: and I thought it but civil to be ready." Some of them were conſcious they had not been civil to him; others laughed at the humour of the device; but none of them choſe to pick a quarrel with a man who made it a preliminary article, if he was *obliged* to fight, he would chuſe his weapon; and that he meant to fight *in good earneſt*, and to ſuch effect, that his *antagoniſt* might never have the trouble of fighting a *ſecond* time, whatever his *own fate* might be.

D. I think he acted ſo far like a man of ſpirit and underſtanding, to keep his company within proper bounds: and if this were the conſtant practice, there would be fewer *duels*; for I ſuppoſe in moſt caſes it appears, that neither party have a ſtomach for the digeſtion of lead or iron. If the captain had left his company, he might have acted leſs agreeable to *cuſtom*, and the reputation of a ſoldier; but more like a *chriſtian*.

F. And yet you ſee this *manly* conduct was one way of triumphing over the domineering airs of thoſe wretched men, who were ſo far under the guidance of a ſpirit of phrenzy, as to ſeek an encounter; and to court danger in the moſt extreme wantonneſs of heart, and fooliſhneſs of underſtanding. The *captain* ſeems to have taken the middle way, calculated in ſome meaſure to prevent the evil; and though not altogether juſtifiable, as he was peaceably inclined, yet determined to defend what they call the honour of a ſoldier, ſo far the *preventive* method which he took was not a bad one. The captain is a man of very tender affections, and thinks "the ſevereſt puniſhment of an injury, is the conſciouſneſs of having done it; and that no man ſuffers more than he that is turned over to the pain of repentance." His affections are tender, as you will judge when I tell you what *now* paſſed between us. He went on with his diſcourſe thus: "My couſin *Pike* was ſome years my junior; and, if we may judge from his arduous conteſt with mortality, by much the ſtrongeſt man; but in the general habit of our lives, I believe I have been the moſt temperate. He had his humours, which alloyed the *perfection* of our friendſhip: I alſo have *mine*: where ſhall we find *perfection* in any one? We muſt draw a curtain over each others infirmities. We all need much mercy and compaſſion from the hands of God and men!"——Here he ſtopped, and gave me an opportunity of ſaying ſomething in his praiſe. I told him, "I believe, Sir, that you, and all the children of men, need *mercy* and *compaſſion*; but the world often does juſtice, and wiſdom will reward her children!" "Mr. *Trueman*," ſays he, "you are my friend; nor do our conditions differ ſo much as you may imagine. *Fortune* is a leſs diſtinction than *virtue*. All of us are learners in the ſchool of wiſdom; and he who is leaſt a *fool*, is the *wiſeſt* man. My *couſin* was more a man of the world than I am, though perhaps as much deceived in his opinion of men, and more ſubject to be mortified. We were both the children of Providence; both enterprizing; both ſeeking our bread as Providence led us on, the world open before us. He had fortune on his ſide: He was in ſeveral actions victorious, whilſt I got many a wound. By the kindneſs of Heaven, here you ſee me, weary and old in ſervice; yet not a prey to poverty and want, as many a better man than myſelf hath been. I ſearch in wider fields for deeds of peace, than my couſin was wont to do; yet his virtues were more tried than mine. He was naturally impatient; a habit of command added to it; yet he ſuffered with *reſignation* the moſt tedious infirmities, and diſtreſſes of mind. That he was charitable, the *poor* can witneſs. He had a ſtrong inclination to pleaſe: and I believe his piety was ſincere. If you can join a tear to mine, for the *good* which you know he *did*, and for the evils which he *ſuffered*; we will make up the reſt

in *pity* and *compaſſion*.——If he was a man in frailty, ſo he was in tenderneſs of heart!—When he erred, he mourned: ſhall we now refuſe him a tear?—Let the evil be buried with him; the good ſurvive! He *was a man!*—O may his ſoul reſt in the boſom of Almighty Mercy! If I had taſted the cup of pride, or poiſoned my heart with any bitterneſs, during the years of our friendſhip, ſo much the more unhappy I ſhould be. I hope God will forgive my ſins, and aſſiſt me with the ſovereign medicines diſpenſed by the great Phyſician of ſouls. You are a religious man, *Trueman*; therefore *wiſe* as well as *honeſt*. I feel my heart lighten, as I unfold it to *you*. I have loſt my much-loved relation, and my friend!"——His interview with me opened his wounds, and he was not aſhamed to ſhed a tear.

D. I had no notion that old men *ever mourned much*.

F. Where the paſſions are tender, in *age* or *youth*, the loſs of one we love muſt affect us; and if we ſuppoſe ſuch tenderneſs a *diſeaſe* of the mind, we are alſo to conſider, that we are ſo much the leſs capable of *diſcovering* it, or correcting it. Recovering himſelf, he went on: "Many a time, when I believed he was near his end, (for he had frequent and violent attacks) I felt myſelf willing to reſign my own breath, could ſuch a ſacrifice have ſaved him from the grave: fain would I now recall the friendly embrace whenever we met: we ſeemed to have but one ſoul; and from a likeneſs of conſtitution, my body conſtantly ſympathized with his. In what terms ſhall I deplore my loſs! Do you think, my friend, that Heaven has ordained the ſouls of the bleſſed ſhall meet again in a ſtate of immortality, to know each other? May not the opinion, at leaſt, give vigour to the cauſe of virtue? But he is gone!—This gallant ſoldier is no more! *Death* hath a thouſand artifices: his darts ſurely ſucceed at laſt. The morning of his departure, I beheld that once comely form, with pale and meagre jaws, lifeleſs as this ſtick,—more ſubject to putrefaction. I kiſſed his livid lips, and ſhed my briny tears on his cold cheeks. O my friend! what is the world, ſince all muſt come to this! What will avail this ſwelling of my heart! Were it to burſt its tenement, and deliver me alſo into the cold arms of death, my couſin would be lifeleſs ſtill!" Upon ſaying theſe words, a further tear trickled down his ſilver beard; and I could not help mingling mine. I am not ſorry when ſuch ſympathy ſeizes my heart: I do good things under ſuch impreſſions. I deſired him to take comfort; obſerving, that himſelf had aſſigned the beſt reaſons why he ſhould be reconciled: adding, "Your friend was, in the general tenour of his life, kind, amiable, virtuous, and pious. It would be a crime to think his ſpirit is not repoſed: and I am ſure your grief is ſo juſt and true, whilſt it beſpeaks the *major's* virtues, it gives proof of your own. A ſhort time ſpent in buſineſs and amuſement; the ſight of others whom you love; and the variety which the kindneſs of your fortune preſents you, will take off the edge of your ſorrow. Your extreme ſenſibility may not allow you to *forget* your friend; but he will be leſs preſent to your mind." He anſwered, "I thank you heartily. When I recall a thouſand incidents which endeared him to me, it is not in my nature to refrain from mourning! Were I in your caſe, and you in mine, I ſhould probably give you the ſame advice as you give me: phyſicians, when they are ſick, call in the aſſiſtance of others of the faculty. I ought indeed to be calm! Immoderate grief, like other uncontrouled paſſions, whether tender or auſtere, are the diſgrace of man that is born to die. I ſhould think, how ſoon it may be my lot to follow my couſin, and implore the Almighty to teach me to prepare my ſoul to appear before his judgment-ſeat! Many are the infirmities which I have yet to conquer: many are my errors and ſins! I muſt conquer them, or periſh!—This is a buſineſs which requireth time and labour: and yet *time*, of all things the leaſt certain, now grows very ſhort with me; though by the help of God, I may labour, and conquer my work. Indeed I lament the loſs of my *friend*; can you teach me how to lament my *ſins?*"——

D. The manner in which he ſpoke of himſelf, affords reaſon to believe, that God will give him grace to ſubmit in all things. Are ſoldiers uſually ſuch *good chriſtians* as he ſeems to be?

F. There is much reaſon for their being ſo. You remember what I told you of Captain *Martial*. Soldiers engage to ſerve a prince, who is the head of the national church, which is *chriſtian*. They give proof of their fidelity, by receiving the ſacrament of the Lord's-ſupper. They acknowledge, that they fight under the banners of *Chriſt*; and for a prince, who is defender

defender of the faith of *Chriſt*. As the captain obſerved, ſoldiers devote their lives to their country: they are ready to die for it, whenever they are called upon: Himſelf hath gone through much greater trials. He once told me, that from his earlieſt days, he had been familiarized to danger and diſtreſs, always ſeeking the houſe of mourning, when any good was to be done. And though he never loſt a friend he loved ſo much, and this kind of tenderneſs affects him; yet, from a natural ſober vivacity of ſpirit, and active diſpoſition, I make no doubt but he will ſoon be himſelf again! Nature is kind, or men of his turn could not laſt ſo long. *Temperance*, by the providence of God, which ruleth over all the affairs of men, preſerves thoſe who are anxious to preſerve other people!

D. The rain falleth, and the ſun ſhineth, on the juſt and the unjuſt.

F. But ſtill I believe in a *particular*, as well as a *general* Providence; though I do not preſume to draw the line, nor call for proof of any particular diſtinctions. The *captain* ſaid, in very familiar terms, "You and I, my friend, ſhall ſoon follow the *major*: We are nearly of the ſame age." I told him how narrowly I eſcaped today following quick at his heels. Penſive as I urg'd my way, regarding not a ladder, at the top of which bricklayers were working: their companions below, ſtupid as oxen, and indifferent whoſe brains might be beaten out, gave no notice of what was doing above: within the ſpace of a yard or two before my face, a number of tiles came clattering down, the edge of any one of which, might eaſily have fractured my ſkull, and ended *my* ſorrows.

D. Good Heaven! this was a narrow eſcape, indeed!—I am glad from my heart! Was this to-day?

F. Yes: Providence protects us every hour from danger, which we do not ſee; as well as from ſuch imminent perils, as I have mentioned.

D. You obſerved, that although an old man, the captain was not aſhamed to weep: can the temperate and virtuous be ever called old, whilſt they retain their ſenſes? If they grow ill-natured, and loſe their ſtrength, then we may conſider them as in a ſecond childhood.

F. Do you ſay this to compliment me, *Mary*? There are *many kinds* of old perſons, as well as of young ones: it is the property of age, to blunt the edge of the affections: though we do not always diſtinguiſh between the heart, and furrowed countenance; but ſometimes impute That to *dotage*, which is real *affection*, ſuch as we find in *youth*. Whether the remembrance of misfortunes wears off quicker than in youth, I know not.

D. The youthful are now ſo intent on their *pleaſures*, they ſeem to forget every thing that is not pleaſurable.

CONVERSATION XVII.

Deſcription of ſome of the amuſements in London. *Caution to female domeſtics againſt dancing meetings. Dangerous taſte of people, in aſſembling themſelves in great numbers, on occaſion of their diverſions within doors. Maſquerades, their evil tendency. Danger to the morals of ſervants.*

F. HOW people amuſe themſelves in *London*?——You expreſs more anxiety to be informed of this matter, than pleaſes me. You will know it ſoon enough. Obſerve how reaſonable and ingenious people ſpend their time in the *country*. Ere long we ſhall make a viſit to my couſin *Robert Goodman*, and his amiable family: there you will ſee how *time* is *ſpent*, not *waſted*. To gratify your curioſity, and at the ſame time guard you againſt the ſnares of this walk of life, know, my daughter, that in *London* are many amuſements of a dangerous nature; ſome of them are fooliſh, and others wicked; and the moſt part are very true friends to prodigality and diſſipation. As there is a time for *labour*, there is full as great a latitude given for *amuſement*, as the true line of liberty can admit of. Domeſtics having the ſame paſſions

and inclinations as other people, gratify themſelves much in the ſame way. Happy are they, who find *amuſement* in the buſineſs of life; or take care when they are diſengaged from their labour, to be as *inoffenſive* abroad, as they are at home! They who have ſenſe and virtue, their vacant time ſits no heavier on them, than the *leiſure* of their maſters. You may imagine, that ſome viſit their *friends* occaſionally: and once or twice in a year, my fellow-ſervants uſed to gratify themſelves with the ſight of a play.

D. I hope they are ſuch plays as you repreſented to be the moſt proper (*a*).

F. I once queſtioned a wretched young creature, who had devoted herſelf to infamy, what ſhe thought would be the end of her evil practices. She anſwered, "It is time enough to *repent:* I have good clothes; and can go to a play whenever I pleaſe."

D. Surely the wages of her ſin were very low!

F. Very low indeed! You ſee in what view this unhappy being conſidered plays; not in the leaſt as ſcenes of inſtruction or admonition. I have told you, that few modern writers of dramatic entertainments, chuſe to buy their pens at a brothel; and that in ſome pieces, fine ſentences of religion and morality are wrought up in ſo natural a manner, as to captivate the native tenderneſs of the heart, without corrupting it: but that much more ought to be done to render it ſubſtantially uſeful to the purpoſes of amuſement and inſtruction. People of fortune and education, are generally acquainted with our beſt dramatic writers: I wiſh that ſome of them who I well remember, could quote as liberally and judiciouſly from the Bible. Though the ſtage is much corrected, I have ſeen many women preſent at public ſcenes, which, if they were to attend the ſame in *private*, would infallibly blaſt their reputation; and moſt probably corrupt their hearts. Indeed there are yet many things ſaid to a public audience, which are very improper; and ſome very offenſive to modeſt ears!—In purſuit of diverſion, obſerve this rule: whatever has not a tendency to promote piety towards God, and to inſtruct the female audience, in the relative duties of *daughters*, *wives*, and *mothers*, is rather hurtful than beneficial. If you ever intend to go to a *play*, firſt aſk your miſtreſs if it be a *proper one:* and I now *repeat*, that be it ever ſo proper and inſtructive, you cannot be too much on your guard, with *whom* you go. A young woman, whoſe perſon has any charms to attract, can hardly truſt any one on ſuch occaſions.

D. I do not alter my mind. I fancy the ſafeſt way for me, however inſtructive ſome repreſentations may be, is to leave this amuſement to them who are better able to bear the expence, and leſs expoſed to temptation.

F. Let us be guarded at all points, and not take pains to injure the native modeſty of the ſoul. God knows, the heart is prone to evil. You may depend that I ſhall rejoice to ſee you at leaſt as wiſe as myſelf; for although I cannot put my old head on your young ſhoulders, with reſpect to *experience*, yet, if you will attend and learn from *my experience*, I will engraft That on your heart, which ſhall produce the richeſt fruits of virtue, and give your mind a reliſh for ſubſtantial pleaſures. You are not to imagine, but that there are many innocent amuſements: but diverſions in general are too *numerous in London*, and the people much too fond of them. They muſt alter their methods of living, or they will bring on themſelves ſome great evil. When *habits* become expenſive and importunate, the means of gratifying them will be ſought for; but they cannot be found by ſome, without their preying on others. Some commit *highway robbery*: *Houſe-breaking*, *falſe coinage*, *forgery*, and *breach of truſt*, are no new things in our days. Some turn *bankrupts*, through mere *extravagance*; and ſome *pick pockets*. Children are taught, by wicked parents, to do the worſt actions; whilſt the *negligence* of many, otherwiſe *ſober* people, renders them criminal.

D. Do you impute all this to *diverſions?*

F. Eagerneſs after amuſement, is one of the chief cauſes. With ſome of every claſs, *diverſions* and *criminal gratifications* are but two names for the ſame thing.

D. According to your repreſentation, the lives of many are made up of contrivances to obtain money, to ſpend it in wickedneſs, and gratify themſelves in *pride* and *pleaſure*.

F. When ſuch objects engroſs the thoughts, and take poſſeſſion of the ſoul, what *good* can be expected? Without ſuppoſing any ſuch lawleſs conduct, people of fortune may flatter themſelves; but purſuits of pleaſure, not reſtrained by

(*a*) Page 214.

by reaſon and religion, make *enemies*, and end in contempt.

D. You have told me, that "feaſting makes no friends."

F. To one that ſucceeds in his temporal concerns by prodigality, twenty fail.—In the great view of life and manners, a leg of mutton at a friendly table, is preferable to a ſumptuous repaſt, though heightened by muſic and wine, rich apparel, and all the feſtivity which uſually conſtitutes the joy of the children of pleaſure.

D. Some of the girls in this neighbourhood talk *prodigiouſly* of *London* amuſements!

F. I fear they are *prodigiouſly* fooliſh: many a *country* girl, I can aſſure you, hath been undone by her love of ſuch *prodigious* fine amuſements.

D. That I believe; and perhaps many a *town* one alſo.

F. You ſee the whole of life is dividable into three great objects, *buſineſs*, *amuſement*, and *devotion*. I would have you make the *firſt* as uſeful as is conſiſtent with virtue and religion: and the *ſecond* ſo *innocent*, as to leave no ſting behind it. The more innocent your amuſements are, the more happy for your *ſoul*; but if you neglect any duty of life upon their account; if you waſte your *money*, your *time*, or your *health*, though the amuſement ſhould be innocent, you will render yourſelf *criminal*.

D. I am ſenſible how very cautious I ought to be on this grand article of *amuſement*. Young people ſeem more eaſily to contract a paſſion for it, than to cheriſh a lively ſenſe of *duty*.

F. It was for this very reaſon I checked your enquiry. It were happy, *Mary*, if this paſſion prevailed only in the minds of the *youthful* part of mankind. Many of the *aged* are more attentive to the advantages of gain, and more niggardly of the *comforts* of life, than eager for the *amuſements* of it; but there are numbers now-a-days, of all ages, who ſacrifice life to *amuſement!* Many will not allow themſelves to be *aged*, though by computation of mortality, the chance of living above *three or four years*, or ſometimes *three or four months*, is *againſt them*. They live on, in the ſame *childiſh* way: and of the two evils, the leaſt is, when life is only *childiſh*.

D. Is not this wonderful?—How do the *rich* amuſe themſelves, who have ſo much time upon their hands?

F. The rich are the moſt faulty. My maſter uſed to talk much of the *art of living*; he meant *pleaſurable* living; but he ſuppoſed this to be living according to *reaſon* and *experience*, conſulting every thing that afforded him *health* and *uninterrupted ſatisfaction*, which he ſaid could not be obtained, but as men *ſerved God with a willing mind*, and were not repugnant to the thought of death. Upon this principle he conſidered how to make his amuſements profitable to the end of living, eſteeming all the reſt light in the balance. He always *moralized*: wherever he went, he found ſomething to approve or condemn: ſomething that inſpired ſentiments of religion or humanity: he was never at reſt, when he thought he had it in his power to do a fellow-creature any good.

D. I dare ſay he generally judged well: but as the greateſt part of us poor mortals, are ſubject to ſo many pains and anxieties, *amuſements* ſhould be uſed to *relieve* them.

F. You are in the right: but if we were to eſteem freedom from pain, as a *pleaſure*; to be healthy, as *good fortune*; to be contented, as *delight*, we ſhould find a new fund of amuſement *within ourſelves*, ſuch as would not eaſily cloy. Perhaps what I am going to ſay, may create a doubt in your breaſt, though it comes from *me*. The *rich*, who devote themſelves moſt to amuſement, more frequently grow ſick of life, than us *poor*, who labour for our bread.

D. Is it poſſible?

F. I am perſuaded it is ſo. What are their favourite objects in *great towns?* My maſter uſed to ſay, that he eſteemed room and ſweet air, in a *cottage*, preferable to a crowded palace, where, under a notion of *amuſement*, people poiſon each other with their own breath and perſpiration: obſerving, that no amuſement is equal to a walk in pleaſant fields, in fine weather. I remember one night, when he came home, he gave his friend a particular account of a *grand amuſement*, at which he was preſent, at a *public place*, much frequented, about a mile diſtance from *London*. It happened to be a ſultry night; and it was then the faſhion to light up a great number of candles and lamps, as if it had been the dead of *winter!*

D. What was to be *ſeen* there, which required ſo much light?

F. Seen, child! the people *ſaw* one another, which might have been done better, by means of

one third part ſo many lights: but his obſervations related chiefly to the *bad air:* how people deſtroy the greateſt of all pleaſures, *their health*, in ſearch of *amuſement*. I ſhall not forget his remarks, and the computation he made. "If," ſays he, "one gallon of air is neceſſary for one man each minute, and a candle or lamp conſumes as much as a man, let the *fine world* judge of their ſituation, particularly in calm and hot weather, when they meet in a crowd, whether for their *amuſement*, or their *buſineſs*. Open windows; air let in at a level with the floor; and ventilation in the roof, by tin funnels with cowls, go a great way towards purifying the maſs of air: but as the caſe ſtands, it is more eaſiy to imagine than deſcribe, how many *ſhorten* their lives, by congregating themſelves in crowds, as if the duration of life, with theſe people, were only a *ſecondary* conſideration!—I go to public places, upon certain occaſions, in order to learn ſomething uſeful, as well as to gratify my curioſity. *Laſt night* I was for about ten minutes at your celebrated *grand amuſement!*——It was about half an hour paſt eight when I entered: the air was then in ſo ſtagnant and fœtid a ſtate, although I was in good health when I went in, in three minutes after, it ſenſibly affected my throat, my head, and breaſt; and in twice three minutes more, I thought my life too much in danger to warrant my ſtaying any longer. How it fared with the people I left there, I am anxious to hear, eſpecially as I found, upon my return, the road covered with coaches quite to town; I preſume *all* of them bound to the ſame *faſhionable reſort*. How the company got home within any reaſonable time of reſt, is more difficult to conceive, than how they came there."—After ſome queſtions from his friend, he went on. "Upon all ſuch occaſions, I feel myſelf moſt intereſted in behalf of the *female world*. Women are apt to be the moſt tranſported by their imaginations in the purſuit of pleaſure, and conſequently leaſt reſtrained by ſtrength of judgment: I am moſt partial to *them*, and therefore left this ſcene with a mournful ſpirit, having ſeen many ladies of different ages, of my particular acquaintance, and many others in the pride of their charms, who ſeemed to me, as ſo many victims offered up at the altars of miſtaken pleaſure and falſe taſte. I verily believe, that ſome of theſe will die at an early age, who would otherwiſe give riſe to a happy race of patriots, philoſophers, and divines. If this kind of phrenzy is the effect of great opulence, I wiſh with all my heart my dear countrywomen were not ſo rich: You will grant, they might be wiſer; as I do, that they are not more accountable for their folly, than their huſbands, fathers, lovers or friends, are for theirs. Duty and inclination comprehend the whole œconomy of life: and it is a motive ſufficient to follow the bent of *inclination*, when there is no *reaſon* for the *contrary*; but we muſt be in a fooliſh ſtate of mind, when the love of life yields to a temporary gratification, no higher than meeting in a crowd, thus to diſtreſs each other. This can be no part of the *art of living*."——

D. No ſurely: I obſerve he was for reſtraining *women* by the authority of parents or huſbands.

F. And do you not perceive that the danger grows from the want of *ſalutary reſtraint?*

D. But was he not rather ſevere upon *women*; and *whimſical* with regard to his *gallons of air?*

F. No: I think he expreſſed a ſincere regard for them. Whether he was exactly right in his computation, I cannot tell; but if your head were incloſed in a half-hogſhead, or thirty-gallon caſk, in half an hour you would breathe over the air contained in it: and if this were not changed, it would become poiſonous, and you would die.

D. Then ſweet air is life indeed!——

F. No doubt of it: and the *gentry* know it better than we do, in point of natural and experimental philoſophy: but it is one of the *misfortunes* which accompanies *riches*, that people purſue their *pleaſures* at the expence of their *reaſon*. They would *re-make* human nature, for the gratification of a *fooliſh fancy*. They court *grand ſcenes*, which are generally compoſed of a crowd, and a number of tapers. This *they* think makes the *ſplendour!* Let a room be ever ſo large, if it be not well ventilated by freſh air, the air it contains ſoon becomes unwholeſome, in proportion to the number of people in it: and ſometimes I have ſeen an hundred people aſſembled in a houſe not big enough to accommodate a family of ten perſons; and have found it as difficult to make my way, to deliver a meſſage, as I ſhould to paſs through *this quickſet-hedge*.

D. Can people converſe familiarly and pleaſantly on ſuch occaſions?

F. Con-

F. Converſe! you would hear every one *complain* of being *intolerably* hot and *grievouſly* incommoded.—

D. Let us thank God that *we* live in ſweet air, under the canopy of the heavens. They who injure their health, are not the leſs injured for being in a *palace.*

F. Of all bleſſings, ours is one of the greateſt, in living in the country, though it is not conſidered as ſuch, becauſe it is common. My maſter's obſervations were *rational!*

D. But you ſeem to think it a crime to make one of a multitude. I muſt confeſs, I like to ſee a number of people together: it rejoices me!

F. It is pleaſant: it hath a foundation in nature: but when it corrupts the air, and injures the health, it *offends nature.* A crowd has delights from its *novelty*; and if a *human face*, ſometimes honoured with the higheſt epithet (*a*), has charms to captivate the heart; if we could ſtand at our eaſe, and compaſs the diſtinct view of a *million of human faces*, they would afford the greater pleaſure, or *a million of delights:* but a crowd is never ſought upon ſo philoſophical a reaſoning; it is rather becauſe it helps to baniſh reflexion, than that it fills the heart with benevolence.—If we are imperceptibly led to delight in ſeeing a crowd, the pleaſure muſt ariſe from good wiſhes towards it: if you make one of it, you are ſuppoſed to be an object of delight! but the contrary is ſo true, that in moſt ſuch caſes, every one preſent, wiſhes another a thouſand miles diſtant, rather than feel themſelves ſo exceedingly incommoded! I will add, that although there is a pleaſure in ſeeing a great multitude of people aſſembled, yet they who deſire to improve their minds, often long for the ſweets of ſolitude, that they may weigh in the balance of *reaſon*, all the gaudy trifles which ſo much attract the notice of unthinking mortals.

D. I believe this is very often the caſe; and that the ſocial benevolence you ſpeak of, is the fartheſt from the heart at thoſe times, when we are ſuffering from the folly to which ourſelves contribute.

F. If you are ſatisfied on what account only a crowd is deſirable, you will underſtand this matter ſo much better than you did before, as to avoid incommoding others, or *putting yourſelf wantonly in danger*, which is a caſe that happens every day, to great numbers, in *London*, *within doors* and *without.* I obſerved it as a rule, not to mix in a crowd; as if I had been ſure ſome evil would befal me.

D. What evil?

F. To loſe whatever I had in my pocket; to be ſqueezed and diſtreſt.—To be thrown down, perhaps trampled to death—To *catch ſome bad diſorder from my neighbour*, who may be thruſt as it were down my throat, and to be in danger of being hunted as a pickpocket, by the very perſon who had picked mine. When detected, the pilferer has ſometimes the addreſs to convey the ſtolen goods into his neighbour's pocket. What may not be done in a throng?

D. I ſhall be cautious of a crowd!

F. What think you of gentlemen and ladies waſting a *whole night*, *and a conſiderable part of a day*, at one meeting,—in a crowd.

D. At *one meeting!*

F. I have ſeen ſome iſſuing out of a *maſquerade* room, in the month of *May*, between nine and ten in the morning.

D. Maſquerade! What, people diſguiſed?

F. Ay, a meeting of perſons, ſome of fortune, and ſome of no fortune, clothed in various fantaſtic dreſſes, of real or fictitious characters, covering their faces with *maſks*, and changing their voices, not to be known to each other, till they are pleaſed to unmaſk.

D. What amuſement can there be in this?

F. To heat their faces, which at all other times are expoſed to the air; and to perplex each other, who it may be that is telling you your life and converſation. A *merry* fellow ſometimes makes the company laugh; and a *vicious* one *intrigues:* but this diverſion has otherwiſe ſo little meaning in it, one would not imagine, a ſenſible people could countenance it.

D. But what can keep them ſo many hours from their reſt?—They are of the ſame fleſh and blood as we are.

F. Yes:—but the ſweets of reſt, and recruit of nature, is what they think of leaſt, upon ſuch occaſions. Whether it be the *clang* of muſic, in the *dull repetition of a dance*, which confounds their ſenſes; or *wine* that elevates; the wonderful glitter of *diamonds*, or the company of the ſexes which enchants; but whilſt they have any ſtrength to ſtand their ground, few are inclined to leave it.

D. Won-

(*a*) "Human face divine."—MILTON.

D. Wonderful! How can they be fond of ſuch an unmeaning amuſement, *during ſo many hours?* I have heard the 'ſquire's daughter ſay, that great admiration of *fine ſhews*, is fit only for the vulgar.

F. Fine ladies and gentlemen are not properly the *vulgar!* but they are *bewitched*, it is plain; or I ſhould not have beheld ſo many pale and meagre countenances, with lank and diſhevelled locks, and all the appurtenances of a nightly revel, iſſuing in the morning from ſuch an aſſembly, like ſpectres affrighted at the brightneſs of the ſun.

D. I hope the number of ſuch *extravagants* is not large! Delights of this kind muſt at length overcome theſe poor *rich people*, who are *unhappily* ſo much enchanted by them.

F. One would imagine, indeed, that if they did not conquer ſuch inclinations, ſuch inclinations would conquer them. They go on: it *amuſes*—*life* ebbs out—*time* is killed—and what can we ſay?

D. No wonder that you ſhould ſo often commend the healthy countenances, and ſimple manners of us country girls. But pray, my father, do *modeſt women* indulge themſelves in ſuch nightly amuſements?

F. I think no ſuch exceſs can be well reconciled to decency, in man or woman: but when you are in *London*, you muſt keep your thoughts, as well as your perſon guarded, and not aſk *ſuch queſtions*. Diverſions there will be, good or bad: and the times are too *giddy paced*, to allow of ſuch people as you and I, making remarks. Every one is not taught to *think:* and the more *thoughtleſs* the amuſement, the more ſome people eſteem it.

D. How do their *poor ſervants* fare? Can they take their reſt, or do they learn ſobriety? Have they alſo their *maſquerades?*

F. My maſter ſtaid out but ſeldom; and he did not require my attendance. You may imagine, that ſo many tedious hours, while a maſter or miſtreſs is waſting time within the doors of a public reſort for amuſement, muſt be very irkſome to ſuch ſervants as have any kind of ſentiment: but they *muſt* leave the ſervice, or habituate themſelves to *wait*. Many are thus tempted to drink, or game, or keep bad company; the maſter or miſtreſs being the occaſion of the ſervant becoming worſe than themſelves. The temptations which the nature of his place throws in his way, have this fatal effect. Such is the unhappineſs!—*Let us pray for the peace of Jeruſalem!*

D. I ſuppoſe there are rooms appointed for ſervants, that they need not commit any exceſs, if they do not chooſe it.

F. Rooms!—The *ſtreet* gives room enough. Some think of no other room for their attendants: others, of good minds, ſend them home, to return; but frequently they cannot get at their carriages, till hours after the time appointed; and in ſuch caſes they are obliged to keep their ſervants waiting.

D. Thank God, *women ſervants* have no ſhare in this.

F. You are miſtaken: they are often obliged to ſit up, on ſuch occaſions, for their ladies: and theſe ſittings-up are frequently attended with conſequences,—not ſo proper to mention.

D. Do they fall aſleep, and ſet their maſters houſes on fire?—I ſhall not like ſuch irregularities!

CONVERSATION XVIII.

Amuſement. Obſervations on the danger of dancing meetings among domeſtics, and the lower claſſes.

D. YOU was not without your *amuſements in London.*

F. By no means: I endeavoured to be pleaſed with every thing not ſinful; provided it did not diſtreſs my mind. I walked much, and was delighted in ſeeing people *buſy*, concluding they were ſo far *happy:* they were at leaſt doing ſomething to fill up their minds, and provide for their bodies. The multitude of fine manufactures and trinkets, of which the ſhops are full, was an entertainment to me; but I uſed to think we lived too faſt. I was once light

of foot, and could compaſs the town in as few hours as moſt people in it.

D. In as *few hours!* Why is it ſo large?

F. Near half as big as this county; it is more than twice as big as it ought in reaſon to be. Do you not perceive, that they carry proviſion even from hence, above an *hundred* miles? Would it not be better, if the people would come here and eat them? If they and their riches were more divided, we might all flouriſh the more, and live more happily. If neceſſaries are carried ſo far, it muſt enhance the price of them: and the higher price they fetch there, the higher they will ſell here: and as ſoon as our landlords find we can ſell ſo high, they make us pay high for the uſe of their land: the higher *we* pay, the more extravagant *they* grow: and if *all* our wants increaſe thus, where are they to end at laſt?

D. I know not: But I beg you will tell me, is there any harm in *dancing* or *ſinging*, in *good company*, provided people keep early hours?

F. Not in moderation, being in *real good company*. The *fine lady* and the *country laſs* are equally delighted with theſe amuſements; but they are not equally expoſed to danger. I ſee no harm in a proper dance, or a virtuous ſentimental ſong, in private; but I deſire you will *walk*, rather than *dance*; and ſing *ſpiritual ſongs*, rather than *love ditties*. Can you be the better for excelling your companions in That which will expoſe you ſo much the more to danger? As to dancing, it is in uſe only in *company:* and in our ſtation, *dancing company* is generally, I do not ſay always, *bad company*; this entertainment being rarely conducted with ſuch ſobriety, as keeps young women within the bounds of ſtrict decency.

D. You do not mean, that we are ſo much expoſed among our own acquaintance, here in the country?

F. So much expoſed, child!—I am not willing you ſhould be expoſed at all, in town or country: there is no neceſſity for putting ourſelves in the way of danger. To declare againſt *dancing*, in ſuch terms as to quarrel with our neighbours, would be abſurd: but you may eaſily imagine, there are numberleſs temptations, againſt which people of ſuperior condition are guarded, in the purſuit of their amuſement, which yet expoſe *us*. The politeneſs and civility they are accuſtomed to: the ample ſupply of all their wants: the awe which ſurrounds their perſons, with reſpect to their own conduct, as well as That of others towards them, ſet them upon ſo much higher and ſafer ground, that the compariſon will not hold.

D. I clearly perceive the difference.

F. Nothing can be leſs worthy, than a gentleman or lady, who is only ſuch in name and fortune, living immorally, and abſorbed in *amuſement:* but if they are truly devoted to their Maker, and the love of their fellow-creatures, their fortune ſets them up as objects of the more ſincere love and admiration.—*We*, on the other hand, though bound by the ſame divine laws, and having the ſame hopes and fears, in regard to the world to come, are uſually ſo much the leſs on our guard, as we are leſs fearful of ſuffering by any worldly diſgrace.—In ſhort, if you will be guided by my experience, you will underſtand, that young women are the leaſt upon their guard at *dancing meetings:* eating, drinking, muſic, and dancing, all unite to inflame. Virtuous girls conſider, that they carry about them a treaſure, of which they may be *robbed*; and that men of evil intentions, like *thieves* in the night, are moſt on the watch to carry their deſigns into execution upon ſuch occaſions. In ſhort, I wiſh that you would amuſe yourſelf, as I have ſaid, by *walking*, rather than *dancing*; and by keeping your blood cool, rather than heating it. You will hardly make your fortune, though you may eaſily mar it, by *dancing*.

D. Is there then no kind of dancing that you approve of, for me?

F. Abſolutely none. I always thought that *gentlemen* and *ladies*, in grand aſſemblies, might dance *minuets*, in which they ſhew the harmony of motion, and elegancy of deportment, correſponding with the ſound of *good muſic:* I ſay *good*, for generally it is exceedingly bad, the good being reſerved for muſical entertainments. When they confine themſelves to this ſort of dancing, it is in character for *them*; but I entertain different ſentiments of moſt country-dances, even *among them*. Is it not monſtrous exceſs, when it heats and diſorders a woman's perſon? *You* would not play at cricket, becauſe it is maſculine, and requires great exertion, and puts the player into a violent ſweat and agitation: does not country-dancing do the ſame? The *lady* I have thought very enchanting when ſhe ſtood up to dance, before it was half over, ſeemed, in my eyes, to have loſt all her charms.

Country-

Country-dances want dignity; and modeſty cannot ſhine through the duſtineſs created by ſuch tumultuous motions. There are ſome foreign dances, with *French* names, crept into faſhion, worſe than country-dances (*a*). I have known parents ſolicitous to have their daughters taught ſuch *movements*, as when they have reached the age of fourteen, they would not ſuffer them to dance. Is not this againſt country-dancing? I once heard my maſter ſay, that in ſome countries, particularly in *Aſia*, dancing, which is generally of the kind I have juſt mentioned, and uſed for the amuſement of the *great*, is performed by *hired* women, ſuppoſed to be *proſtitutes:* and the *manner* of it is immodeſt to a degree which confirms the opinion.

D. I wonder how parents will teach their children any thing, which is not worthy of them to be followed, when they are grown up?

F. Very true, *Mary:* this is wonderful; but notwithſtanding, it is very true in this inſtance.

D. Do you not think that dancing gives *grace* to the perſon, and ſets us off to advantage?

F. I believe ſome do really walk, bow the head, or bend the knee the more *gracefully:* And doth not a common ſoldier learn his exerciſe ſtill better? How many girls have *ſet themſelves off*, as you ſay,—to be the ſooner *undone!* And what have *we* to do with this *graceful*neſs, more than nature or obſervation teaches? Honeſty is the richeſt dowry! A good name is a pearl of the higheſt value! I hope you will have the *grace* to preſerve both! And if you intend to *preſerve* them, uſe not the means that may *deſtroy* them. It is *happineſs* you ſeek, come it which way it will: if it come not virtuouſly, it is not *happineſs.* If the gentry cannot walk or bow, without learning a minuet ſtep, let them learn it: their wealth, as I have ſaid, expoſes them leſs to ſhameful events, than our poverty. But ſtill we are as precious in the ſight of God, as they are; and ought to be ſo in our own. I appeal to your own heart and obſervation, whether my remarks are not founded upon reaſon and practice?

D. I am ſenſible of the force of your objections to dancing, from what I once had occaſion to ſee, though I did not think it proper to mention: and though I like dancing in *ſober company*, yet with regard to myſelf, your opinion ſhall be my law: at the ſame time, give me leave to ſay, I believe you may preach till doomſday, before ſome of the girls in our neighbourhood will leave off *dancing*, let the event be what it may!

F. I do not ſuppoſe they *will* all leave it off; but I am not therefore the leſs bound to tell you my whole heart on the occaſion, and to warn *you.*

(*a*) I have ſeen in *Portugal*, and in *Perſia*, the kind of dances alluded to, *reſembling* thoſe deſcribed to be in uſe at *Otaheite*, a little reſtrained; as the worſt Chriſtians and Mahometans are under ſome awe. Hence it ſeems, however early *dancing* may be, poſſibly as early as *walking*; however ſome kinds of it have been dedicated to religious worſhip, both by *Jew* and *Gentile*; yet, the ruder the ſtate of mankind, or the more immoral the cuſtoms and manners of a people, the leſs pure and ſimple are their dances. It is well known, that the practices of many of the heathens were of ſuch a nature, as render them too ſhocking to be mentioned. Great care ſhould be taken by parents, to preſerve the decency, dignity, and purity of dancing, particularly in the female world. It is aſtoniſhing to ſee girls of the firſt condition taught *cotillons*, *allemands*, &c. all drawn from the *French* theatre, which is no purer than our own, with regard to the lives of common ſtage dancers.

CONVERSATION XIX.

Reflexions on playing at cards. The danger of high play. The various amuſements with which mankind are delighted. The inhumanity of amuſements which endanger peoples lives.

F. IF the world runs mad, how can we help it? Some have too much, and ſome too little to do: ſome are buſy in trifles, and *do nothing*; and many more do *miſchief!*—Numbers are more eager after *pleaſure*, without conſidering whether it will be for their *happineſs* or not, than in being true to themſelves, by fixing their own ſtandard of *good* and *evil*, and maintaining their ground againſt all *pretenders*.

D. What do you mean by pretenders?

F. People who pretend to be wiſe, yet forſake God. Let us endeavour to do what is right in his ſight, and avoid *evil*, whatever ſpecious name it may aſſume. Let us be joyful; but hold no tranſient amuſement ſo faſt in hand, as to let drop the joys we have in view.

D. We never ſeem to be completely bleſſed, but when we look forward to *joys to come*.

F. Such joys as are the moſt complete, being full of triumph and delight! Perhaps, though old, I am really more inclined to *pleaſure* than you are! But I am not content with *mirth* and *jollity* only: I reliſh more the ſweet lawn and grove. We are not to take up our ſtand for ever under this changing ſky; we know not what to-morrow will bring forth: I would *prepare*, yet preſerve my chearfulneſs; not ſpend my time in mortifying groans, and get a jaundice by my *peeviſhneſs*. Though I were ſure the world combined againſt me, I would learn to *rejoice in the God of my ſalvation*, as you, *Mary*, reminded me to do, when we talked about *birth-days*.

D. You remember That converſation.—I know, my father, you do not mean to ſhorten the line of *rational* and *warrantable* amuſement; nor am I leſs perſuaded, that *exceſs* makes all innocent pleaſures, criminal.—What do you think of CARDS, at which people ſit ſtill?

F. Do you mean, if playing-at-cards be proper for *you?* Conſider who you would play with, and how you might employ your time more profitably. I ſuppoſe the chambermaid ſometimes imitates her miſtreſs, and may play, as ſome miſtreſſes do, inoffenſively; but it is much better for you to decline it, except the occaſion be very extraordinary; for it hath an evil tendency among ſervants, who are ſuppoſed to have no overplus of time nor money: and I have actually known ſome of them turn *gameſters*. Among fine ladies or gentlemen, it is not an improper amuſement: but people of much underſtanding, are ſeldom fond of *cards*,—unleſs they are fond of *money* alſo. Granting it to be a good *amuſement* among them, it is a horrible *employment:* It certainly prepares the way for infinite miſchiefs in a family, even among perſons reputed prudent. I have ſeen the countenance of many a beautiful young lady, over a card-table, changed, as if ſhe had been, at that moment, condemned to the regions of horror and darkneſs, and the devil was come to execute his commiſſion. If this had been really the caſe, ſhe could not have appeared with more anguiſh and diſtraction than ſhe has ſhewed upon the turn of a card! O my daughter, the fears and cares of midnight play, have deſpoiled many a complexion like a bluſhing roſe, which being ſorely nipt, as by a *winter's* froſt, hath *withered:* many a rich perſon hath been impoveriſhed: many an hour, a day, a year, hath been loſt beyond recovery! Think of this, my dear *Mary*, and avoid ſuch evil habits, that under the ſpecious pretence of *amuſement*, you may not barter away your innocence and peace.

D. Is it poſſible that fine ladies, who I ſuppoſe are abundantly ſupplied with money, can be induced to play for any ſum that can *hurt* them?

F. That is the miſchievous conſequence of this habit. Some would play for the ſun, moon, and ſtars, if they could get at them!—They who play *much at cards*, I have obſerved, have

little inclination for any thing elſe. I have ſeen all the choiceſt bleſſings of life given up for a card-table: and many a tear, which it might not be imagined I diſcovered, ſtand in the eye of a father, or a huſband, on this account. Indeed, *Mary*, my heart hath bled for them!

D. Are women then ſo ſubject to covetouſneſs, and ſo hard-hearted, as to wound their parents peace, or involve their huſbands and children in difficulties, for the ſake of this *amuſement?*

F. I once heard a fine lady ſay to her huſband, "What is life good for, if I am not to purſue my pleaſures, according to my own taſte? I like *cards:* and what is a little paltry money?" By the by, ſhe had loſt large ſums!

D. I know not what ſhe might think, but common-ſenſe will not bear ſo *ſcandalous* an apology.

F. Yet ſo it is, *Mary*; whatever amuſement we are accuſtomed to, That we naturally covet, be it ever ſo ridiculous, dangerous, or unmanly. With regard to your recreation, at your leiſure hours, it is but changing your object, from employment to employment. Delight in what you are about, and every thing will become amuſement. Many kinds of *needle-work* are very amuſing. Many places where people may walk are joyous: if you ſeek good and delightful converſation, you may find it. If you make a good choice of books, many are inſtructive as well as amuſing. You ſhould not read for *amuſement* only. The time *employed* in reading, is too ſacred to be *trifled* with.

D. I can eaſily comprehend, that the pleaſure of life conſiſts chiefly in changing the object of pleaſure; that the moſt *laborious employments*, by changing their name to *amuſements*, are often pleaſurable. Whatever falls in with the inclination, challenges the name of pleaſure; otherwiſe we ſhould not ſee the ſmith go from his anvil, to *foot-ball*; nor the hind from his plough, to a *cricket-match*. As to books, I agree with you entirely: we ſhould read for inſtruction as well as amuſement: But where are we to find the *good converſation* you ſpeak of?

F. *Mary*, take my word for a better thing than a thouſand pounds! The *ſenſible* and *good* will find out each other: and thoſe who are good and ſenſible, are generally agreeable. The great point is to *exerciſe your judgment*, and *correct your heart*. Habituate yourſelf to the contemplation of the charms of virtue, and you will court her friendſhip in the perſons of thoſe who are virtuous. *Amuſement*, properly ſo denominated, is an univerſal paſſion. It is the body's comfort, and the mind's relief: it prevails in every breaſt: but in no good one is the love of it indulged to the prejudice of the *duties of life*.—As to us *country-folks*, do you not obſerve, that *we* are fond of *fairs* and *cricket-matches*, *weddings* and *chriſtenings*; even a *burial* has its joys, as well as ſorrows: when people meet together, and are cheered by *cake* and *ale*, it *amuſes*. Ringing of bells on ſuch occaſions, turns the thoughts of the living from mortality; and though the meeting is on ſo ſerious an account, the variety affords relief from care. Whether a parent, or a beloved brother, a ſiſter, or a friend, hath eſcaped out of a bad world, thoſe who are not immediately concerned, are *amuſed*. By the kindneſs of Providence, the motives to innocent mirth and feſtivity are numberleſs. We rejoice, becauſe it is the *Firſt of May*, and with good reaſon; for we then ſee nature clothed in her gayeſt new livery. In *Autumn* we are gladdened, becauſe we have gathered in the harveſt, and ſee the fruits of our labour, for the preſervation of *life*, for a year to come!——The love of ſociety, is an inexhauſtible fund of pleaſure: we delight in company, whether in making of hay, under the mid-day ſun; or ſpending the tedious winter-evening round a fire: ſtill we are *amuſed!*

D. All this is *exceedingly* true: and happy we are it is ſo. You ſeem to be a *friend to* every *amuſement*, which you think rational, ſafe, and proper for our age, ſex, and ſituation in life.

F. If it is uſed in moderation, at proper times, it is eſſential to our well-being: labour, and relief from labour, make up the entertainment of life. In our condition, in the ordinary progreſs of life, we are often *anxious* for *reſt*; as people born to fortunes, are *troubled* how they ſhall find out a ſufficient fund for the ſupport of their *amuſement*. Nature is the ſame in both: but *fancy* and *opinion* take the lead; theſe having no certain rules to guide themſelves by, we like, and again diſlike, as abſurdly as a *drunken* man, or a *frantic lover*.

D. Girls are delighted with *dolls*, and boys with *marbles*, and flying of *kites*.

F. And

F. And though the *man* putteth away childiſh things, yet, if he is *truly a man*, he will ſtill be delighted in *ſeeing children* ſo amuſed; in contemplating how wonderfully kind the God of nature is to them!—If he covets ſomething more marvellous, and inſtead of a paper kite, he will behold a creature like himſelf, wantonly venturing to fly, or ſlide on a rope, from the top of a ſteeple to the ground, and contributes his money or applauſe, to *ſuch a ſight*; if the poor wretch falls, as ſooner or later generally happens, is not the ſpectator conſenting to a murder—for his *amuſement?* Is This *like a man?* Is it right for a Being, formed by nature with ſo much love and tenderneſs to act injuriouſly to others of his kind?

D. Oh! no.

F. And what doth it ſignify, whether a horſe can run a four-mile courſe, in *five* minutes, or in *ſix:* if the generous animal is killed or rendered uſeleſs in the attempt; or if the jockey is thrown, and dies, is it not a *barbarous amuſement?* Where is the *chriſtian*; where is the *man*, on ſuch occaſions? We read of a monſter in human ſhape, that ſet a city on fire, and fiddled to the dancing of the flames, *for his amuſement* (*a*).—So it is, in a leſs degree, in numerous inſtances.

D. How comes it about? Is this not a proof of our depravity?

F. Moſt certainly: we fondly ſeek the *marvellous* and *wonderful*, inſtead of the *pleaſing* and *natural*. The *heart* and the *underſtanding* ſhould give conſent to all our enjoyments. To ſeek *amuſement* in any thing reproachful or hurtful to human nature, is committing a violence on *humanity*. You have heard the objections my maſter uſed to make againſt a *crowd*, which is the paſſion of the times. When the new-born Prince of *Wales* was, by an act of royal civility, ſhewn in his *cradle* (*b*), a number of the gentry were crowding into the apartment to *ſee* the prince: he was going with the reſt; but recollecting how abſurd it was, that a *crowd* ſhould go in, turned about, and ſaid aloud, "*We are too many!* *I* will not contribute to hurt the young prince, by ſpoiling the air he is breathing."

D. Was he not laughed at, as a *fantaſtical* man?

F. Moſt probably: this well-dreſt mob, did not comprehend what he meant: though for a very good and weighty reaſon, as it appeared to him, he declined the gratification of his curioſity. He was conſiderate with regard to the evil he might do to others, in the purſuit of his *pleaſures*.

D. One is delighted in *catching a poor fiſh*; another in tormenting a *timorous hare*.—Some, as you have obſerved, *labour* in their amuſement, others in their work: the pleaſure is different; but it is *amuſement*.

F. I apprehend the ſmith may have more ſatisfaction in ſeeing his *anchor* well forged, and hammered into its true dimenſions, than the 'ſquire in coming in at the death of a *fox:* and it may be, that he has run leſs hazard of being burnt or bruiſed, than the 'ſquire of *breaking his neck*. We muſt not reaſon too deeply upon *amuſements:* there are many highly rational and conſiſtent; others which degrade human nature. We borrow our taſte from the cuſtoms of our country: but whatever ſtrikes the imagination, either by its figure, colour, or motion, gives *pleaſure* or *pain:* the *madman*, the *lover*, or the *poet*, cannot give birth to conceits more extravagant than are ſome of the objects of our *amuſement*. It is *our* duty, *Mary*, in our ſtation more particularly, to conſider what *we* are amuſed with; and as we are to get our bread by the ſweat of our brows, to be on our guard, and not indulge ourſelves above meaſure, in what is *called amuſement*. Not to be *able*, or otherwiſe, not to be *willing* to apply to *buſineſs*; and to hunt after *amuſement*, generally go together: theſe often prove the bane of young perſons of both ſexes; for they ever ſeek the company of ſuch as are idle and worthleſs, like themſelves.

D. Your reflexions are very juſt; they check my deſires of *much amuſement*.

(*a*) *Nero* the *Roman* emperor is recorded to have been ſo *amuſed: Caligula* and *Commodus* ſeem to have been as great monſters in amuſing themſelves by ſhedding human blood.

(*b*) In the year 1762.

CONVERSATION XX.

The force of cuſtom with reſpect to amuſements. The importance of rendering our amuſements inſtrumental to virtue. Comparative view of the labours of the rich and poor. The natural pleaſure of fixing our thoughts on doing good. The cauſe of impatience in being ſatiated with life. The kindneſs of nature with reſpect to our amuſements. The beſt amuſements are of a ſerious kind.

F. WE are ſo much governed by *cuſtom*, and ſo often purſue our pleaſures at the expence of common-ſenſe, that nothing is wonderful! We fly to *amuſement* to ſweeten life, and prevent its becoming inſupportable to us, by any tedious repetition: but for the very reaſon that life is ſhort, our *amuſements* ought to be of a nature, never to offend *reaſon*; and ſuch as may be enjoyed by reflexion, as well as in the actual poſſeſſion. The fineſt people often go on in a beaten track, as the aſs which our *John* drives to market, with panniers filled with *ſleepy lettuces*. I often lamented to ſee many of them, as it were, in a *walking dream*: and wiſhed they would find ſome nobler ways of ſpending their *time*.

D. What would you recommend to them?

F. If they would *read* more: if they would make the laws of *humanity* and *charity* more their *ſtudy*, and learn how to promote the good of mankind; the offices of domeſtic life, and the welfare of their ſervants, would be no longer dull and inſipid to them, but every *duty* would acquire new charms. If they were more religious and contemplative, and devoted themſelves to God, they would find a thouſand delights in the glory of his works, to which they are now *ſtrangers!* If their entertainments were more rational and ſublime, the fields of *improvement* would become more ſpacious:—their hearts would be more expanded:—their minds more capable of real and ſubſtantial enjoyments:—the proſpect of *eternity* would brighten, and caſt a kind of glory round their heads!—

D. Theſe are glorious conceits: it would be happy if we could realize them. But when may we hope to ſee ſo much ſenſe, virtue, and happineſs in the world?

F. When we grow wiſer, and the cuſtoms of the world change. In the mean time, as *every one* is bound to love reaſon and religion, let *you* and *I* indulge our love of them. All men are *frail*; but not all *fools* alike: and if we ſhoot at folly as it flies, we ſhall often *bring it down*: and the oftener we ſhoot, the better markeſmen we ſhall be.——Now, child, to let you into another ſecret, I muſt tell you, ſo far from Heaven being unkind to *us*, or that the *great* are objects of our *envy*, on account of their ſituation to ſpend their time in *amuſement*, it ſeems to me, that *we* are the happieſt of the two for being free from the *temptation*. The ſentence on the human race is general. "*Man is born to trouble.*" If *labour* is often the cauſe of *trouble*, ſo is the affluence that puts us above labour. If man is *born* to trouble, *trouble* he muſt ſuffer! Trouble can nevet be a *pleaſure*; but *labour* is often ſo: and I have continually obſerved, that the *pleaſure* which does not partake of the nature of labour, ſoon cloys.

D. I have ſeen the 'ſquire's daughter as attentive to her *needle* and *pencil works*, her *muſic* and *dancing*, as it is poſſible for myſelf to be in darning of your ſtockings, or milking your cows.

F. Is not your employment as inſtrumental to the health and happineſs of mankind, as *hers*? And what is the reading, writing, and ſtudy of *learned men*? It is the *labour* of the *hand*, the *heart*, or *head*.

D. True: but if theſe are purſuits of choice, and *not neceſſity*, they change their name from *labour* or *buſineſs*, to *amuſement*.

F. You are in the right: but then you perceive it is but a *name*, which conſtitutes the ſubſtantial difference; the reſt is opinion. The rich work for *amuſement*, or in ſearch of *eſteem* and *applauſe*, with ſome view to the *common good*. It is for ſuch objects, many of the *greateſt* and *beſt* of mankind labour inceſſantly: and even watch early and late, *whilſt you and I are taking our reſt*.

reſt. I could not keep pace with *my maſter:* he did not expect it: He was often at work when I was aſleep. Men of active ſpirits, who love their kind, labour inceſſantly to gratify their charity, perhaps with ſome mixture of vanity; but ſtill they labour:—and what do the *poor* labour for?

D. For their *bread.*

F. Which think you has the ſtrongeſt motive, or the moſt *ſubſtantial reward*, both having good minds? If *our* labour frequently occaſions *pain*, ſo does *theirs:* if *hot* and *cold*, and *dry* and *moiſt*, which we experience in the duties of labour, ſometimes injure our health, think of the *ſufferings* of the rich, in their *intemperate* feaſts, and their extravagant *amuſements*, an account of which I have given you. It hath been well remarked, that there is "more money idly ſpent *to be laughed at*, than for any one thing in the world." Some of the purchaſers *cannot* ſee it, and others *will not*. Thoſe who, from a habit of pride and luxury harden their hearts, and render them ſtrangers to humanity, forego one of the greateſt pleaſures which Heaven beſtows on mortals. Nature ſeems to diſdain the thought of pleaſure being coſtly: it is an offence to her liberality to her children: and you may obſerve, that when our affections grow wanton, ſaucy, or impertinent, we are generally puniſhed by our very indulgence of them. It is the manner in which men live, that really makes them objects of *envy* or *contempt*. To fix our thoughts conſtantly and invariably on *doing good*, is the higheſt of all imaginable taſtes, and the pureſt gratification: it is the beſt thing in the world, becauſe it is beſtowed in common on the children of men; they need but form their taſte to it, and acquire a true reliſh of *good*, with reſpect to *God*, themſelves, and their fellow-creatures, and they become at once amazingly happy: for if happineſs conſiſts chiefly in *opinion*, and their opinion is founded in reaſon and religion, let them purſue this plan, and they find the philoſopher's ſtone; they convert every thing into gold, and enjoy more than gold can purchaſe.

D. This would be glorious indeed! When I think ſeriouſly of the matter, I diſcern the truth of what you ſay: I feel it in my ſpirit: my heart ſprings forth with *joy*, and I adore the Author of my being for his great mercy and loving-kindneſs. Thank God, we live here, enjoying our reſt, and the pleaſure of beholding the ſun; feeling his *warmth*; and receiving his *bounties!*—But do you really believe, that the *wealthy* oftener grow ſick of life, than *we* who labour?

F. I do not ſay, but that we, having a much ſmaller ſhare of the goods of this world, naturally become more *indifferent* about the world; or in other words, about *living*; but thoſe who are glutted with all that wealth can furniſh, are more apt to be *ſurfeited* with life, than we are. From what I have ſeen, it really appears ſo: we never hear of a poor man's dying by his own hands, except ſome *unlucky lover*, though the proportion of the *poor* is ſo vaſtly larger than that of the *rich*; but among men bred to enjoy great affluence, they often grow *rebellious* againſt God, and ruſh into his preſence in an *ill humour*. I tell you *my* thoughts, *Mary*, that you may be the more grateful to Heaven, and not repine at the ſeeming *inequality* of the diſpenſations of Providence.

D. I am ſurprized! Yet I *believe* what you ſay.

F. You are not to underſtand, that men deſtroy themſelves for being *rich*, but having ſquandered their wealth, or inflamed their paſſions, their faith being cold and lifeleſs; no comfort in the proſpect of the *future*; no *preſent* ſatisfaction; uſed to a *fooliſh* life of continual *amuſement*; and ſick of the *folly* of it, they often die of *melancholy*,—or by a *piſtol!* Horrible is the number of inſtances of late years! Whether in your vacant or *buſy* hours, remember that you have a *ſoul* to be ſaved: nor wiſh to have much time on your hands for *amuſement*. Exerciſe is due to health: beyond this we have only to endeavour to make every thing *pleaſing* that is *uſeful*. This was my maſter's maxim; and I have endeavoured to imitate him. No wiſe man was ever much troubled at the loſs of any *amuſement*; but he always found a ſecret ſatisfaction, in being *uſefully* employed. If you endeavour to make your *amuſement* contribute to the benefit of mankind, you will find the advantage: and after all that can be ſaid, amuſement depends on *opinion.*

D. One is highly entertained with the very thing that is extremely irkſome to another.

F. Nothing more true: but the great object of life, is to conſider whether the time which is ſpent unprofitably to the cauſe of virtue, is not *loſt*; and whether we ſhall plant in our hearts uſeful knowledge, for the good of others; or

leave

leave them fallow and uncultivated? Man is not framed by nature to live without *ſociety*, nor without relaxing his mind. He that thinks only of *one thing*, ſhews the ſtrongeſt mark of a lunatic. We ſometimes call things *trifling*; but ſtrictly ſpeaking, whatever amuſes the thoughts, without corrupting them, is uſeful. Obſerve how the ſocial ſtate of man furniſhes an amazing variety of entertainment. Even now, whilſt I am talking to you, as my much-lov'd daughter, I gratify myſelf in the higheſt pleaſure I am capable of: but it is upon the ſuppoſition that *you*, and *your children* after you, if it pleaſes God to make you a *mother*, will be the wiſer, the better, and the happier for it. Children are the reſult of marriage: and theſe furniſh occaſion for *pleaſure* and *amuſement*, as well as of *care* and *labour*. It is very eaſy to diſcover, how little able mankind are, both *rich* and *poor*, to ſubſiſt upon their own ſtock: they ſoon perceive their *inſufficiency*; and apply to *ſocial* intercourſe. We communicate our *joys*, and ſhare our ſorrows! As the *earth* abounds in the richeſt productions, ſo do the *fields of pleaſure* for the gratification of the ſoul of man!—But we muſt diſtinguiſh our *pleaſures*, as we do our *food*: if we gather *hemlock*, and eat it, inſtead of *parſley*, we ſhall be poiſoned. There is a degree of vanity in all human delights; yet That is the moſt vain, which is purchaſed with the greateſt ſacrifice of innocence!

D. The whole then conſiſts in the *choice* of objects; but thoſe who have the moſt *money*, are in this view, the beſt able to amuſe themſelves.

F. If you add, thoſe who having money, have alſo the *beſt fancy*, and the *beſt underſtanding*, to diſtinguiſh, I grant it. Perſons who have all their time on their hands, have a much harder taſk than you ſeem to be aware of. You and I ſpend the greateſt part of our time in *labour* and *reſt*; and conſequently, ſo much the leſs amuſement ſerves us: and we have a quicker and more ſincere reliſh of it, than the wealthy, who are *hackneyed* in the road of amuſement.

D. I believe much quicker. If the *rich* were as careful to *teach their children how to ſpend their time*, as how to *ſpend their money*, it would be *happy*.

F. The *beſt inſtructed* generally underſtand *this ſecret* moſt perfectly: and it is true that parents cannot give them a richer dower! Better were it they ſhould have *no time*, than not know what to do with it!

D. You ſeem to like thoſe amuſements, which have moſt an air of *ſerioufneſs!*

F. The true complexion of the ſweeteſt amuſements, is of a ſerious colour. The vulgar will not attend to you, if you tell them ſo: but *mirth* and *jollity* only exhilerate and waſte the ſpirits: we ſoon become *fatigued* with *laughing*: and flaſhes of wit excite jocularity, but this is very tranſient. You may conclude, that wiſe men know what belongs to the *true* pleaſure of life: they cannot be *wiſe*, if they do not. "The fool, they ſay, lifteth up his voice with laughter; whereas the wiſe man ſcarce ſmileth a little:" yet, as a token of his pleaſure and ſatisfaction, *he ſmiles*: he keeps pace with the works of God: and his pleaſures dwell on his mind! Look around you, and behold theſe woods and fields; theſe bubbling ſtreams; and the lamb cropping the flowery graſs, that ſtarts from the earth by the kind hand of Nature, for his ſupport and nouriſhment. Do not all theſe ſmile?—Are they not *gay* and *lively?*—And yet they wear a *ſerious* countenance. How much more is *ſeriouſneſs* neceſſary to the character of *man*, that is born to die? What can amuſe or delight the fancy more than the contemplation of ſuch objects?

D. Many of the fine people we have been talking of, muſt know more about theſe things than we can do!

F. They come into the country in the ſummer: and ſome of them know how to reliſh it: others have ſo injured their taſte, they are never eaſy here but in a *crowd*. Many are for galloping to the meaneſt *water-drinking* and *bathing places*, for no reaſon, but that they do not reliſh their own homes, which are ſo incomparably better: but ſtill it is *amuſement*; and their habit of living in a crowd, is gratified.

D. I am told their eyes are more open than they were to their own advantages, and that fewer perſons now leave their home, except for the good of their *health*.

F. I believe they are *mended*. Let me ſum up my advice, by deſiring that you will make your amuſements innocent, and they will then be ſincere and unmixed: if you think of ſuch pleaſure *before*, and *after* the enjoyment, they will not hurt you. The conſciouſneſs of acting under the eye of God, will give a *ſmiling face* to every object,

object, at every hour!—If the dark night of ſorrow ſhould ſurround you, a bright gleam of light will break in upon you, to gladden your heart. Imagine not, my daughter, that what I ſay is only a ſtring of ſounding words: it is abſolutely the reſult of my *experience*. Attend to what I ſay, and you will receive right impreſſions of life.

D. I am fully perſuaded of the ſtrength of your argument, that there is no true pleaſure, in which *virtue* has not the *largeſt ſhare*.

F. This is a truth as well known, as that man hath a conſcience, and muſt give account of himſelf.

CONVERSATION XXI.

The importance of aſcertaining the true ſtandard of pleaſure. The infamy of being abandoned to ſenſual gratifications. The advantages of reſiſting pleaſure. The baſeneſs of ſlavery to pleaſure. The manlineſs of freedom of thought, and the glorious purſuits of chriſtians. Sentiments of peaſants with regard to libertiniſm. Fable of the boy and the butterfly.

D. PEOPLE talk much of leiſure as a happineſs: is it not the ſafeſt to virtue, to have but little time for amuſement?

F. Incomparably the ſafeſt: ſafeſt even to a proverb; for both money and idleneſs are ſaid to be the root of all evil.

D. If it were not for the high opinion I entertain of my *miſtreſs*, I ſhould, with your conſent, deſire to remain in the country.

F. You find numbers of people flock into the *country* for their pleaſure, and their amuſements; others go with the ſame, or a greater degree of eagerneſs, to *London*. The object ſo much worſhipped, whether by the *gay* or *ſplenetic*, the *buſy* or the *idle*, in town or country, is *variety!*—This conſtitutes the greateſt part of thoſe gratifications, which *we* call *pleaſure*, after which ſome are ſo heated in the purſuit, they conſider not what belongs to their *happineſs*; or, not finding any at home, in their *own boſoms*, they fly abroad for *amuſement*. I am far advanced in my journey: I have almoſt travelled through life, and am therefore the better able to inform you of the beſt roads; and how to guard againſt falling from the precipices, or ſinking into the quickſands with which it abounds.

D. Have you found life ſo dangerous?

F. Indeed I have: The *youthful* part of mankind, are ſuppoſed to have the quickeſt taſte of *pleaſure*, ariſing from their paſſions; whilſt the *aged* look back on the dangers they have paſſed through, thinking how they ſhall ſecure themſelves againſt *pain*. I am ſorry to tell you, *Mary*, that numbers are led by the mere force of their ignorance, or the blindneſs of their paſſions, like oxen crowned with garlands, to be ſacrificed at the altars of *falſe pleaſure!* If any of your acquaintance, or *pretended friends*, ſhould repreſent *me* to you, as an *enemy* to innocent gratifications, depend on it they are *not* your friends; they do not mean to aſſiſt you in maintaining your *innocency:* you may well ſuſpect them to be *wolves* in *ſheeps* clothing.

D. I am ſenſible, that you mean to ſhew me things in a true light, fair and undiſguiſed: and you need not be afraid I ſhall be *deceived:* It is eaſy to diſcover the *ſnake in the graſs*.

F. Not ſo eaſy: it is not right you ſhould think lightly of the power of allurement. By *pleaſure* is generally underſtood, the delights of *fancy* or *appetite:* whatever favours our darling paſſions, and particularly as it ſooths the inclination of the ſexes for each other; whatever diverts and amuſes, or gratifies the ſenſes, is commonly called *pleaſure*.—I have often obſerved, that the greateſt advocates for pleaſure in this view, are the moſt eaſily betrayed into error and deluſion: they do not allow themſelves time to conſider what *ought* to be done, but only what they *like*. It is moſt apparent, that the ordinary

conſe-

conſequences of *unreſtrained paſſions*, are *pain*, *ſorrow*, and *contempt*. If we did not ſo often ſee how the *brutal* part of our compoſition prevails over the *angelic* mixture; and all that is manly, great, and good, yield up its empire to a headſtrong imagination, we might wonder how any *rational Being* ſhould forfeit chearful meals, untroubled ſlumbers, lightneſs of heart, gentle diſpoſitions, and calm hopes, for the gratifications, which *mere animals*, or among the gentry, perſons who call themſelves *men of pleaſure*, ſo conſtantly purſue! Their imaginations are often clouded with an inſenſibility to all manner of delight, but that which is common to all creatures that extend their ſpecies." Theſe pleaſures, though fleeting as the wind, play before their eyes, and ſometimes glitter like ſun-beams, or the morning dew: but *poverty* or *pain*, *ſhame* or *contempt* often attend them. However things may *appear* to them, "the *days of pleaſure* oftentimes prove the *vigils of repentance!*"

D. I do not underſtand you.

F. Vigils, *Mary*, are extraordinary nightly devotions, performed as penances for great ſins; or as religious taſks, in convents and nunneries, among the *papiſts*.

D. I am perſuaded, that pleaſure not reſtrained by reaſon, is the forerunner of *pain*: and that thoſe are *fools* who give themſelves up to work wickedneſs!

F. The *love of pleaſure*, not properly diſtinguiſhed, is the grand fountain from which flow the misfortunes of mankind. The Wiſe Man informs us in very ſtrong terms, that "thoſe who take pleaſure in wickedneſs, ſhall be *condemned*:" as on the other hand, he ſays, "he who reſiſteth pleaſures, crowneth his life."

D. I apprehend there are many profeſſed *lovers of pleaſure*, who love nothing elſe.

F. You will find, that ſuch perſons conſider all diſcourſe upon virtue and religion as mere *canting*. *Eating*, *drinking*, and *mirth*; *play*, *news*, or any thing that is *not ſpiritual*, *nor ſerious*, being their conſtant entertainment, all their hopes, and all their joys, ſeem to be confined to their *five ſenſes*.—Judge you, if this be fit for a creature that is born the heir of *immortal happineſs!*

D. In whatever view we conſider pleaſure, every *chriſtian* muſt grant that his religion conſiſts chiefly in *ſelf-denial*.

F. This muſt be granted; and ſo far it wars againſt our corruption; but it is not leſs true, that ſuch ſelf-denial leads to the pureſt and moſt laſting ſatisfaction. In courting *pleaſure*, and in ſhunning *pain*, we ſeem to act upon one and the ſame principle; but the events may be very different. Many pains, which ſoon paſs away, lead to an eternity of joy: many pleaſures, which paſs away with greater rapidity, lead to an *eternity of miſery!*

D. Indeed I believe this: *true pleaſure* muſt ſtill be our happineſs.

F. As *falſe* is our miſery! The bowl of *falſe pleaſure* is often daſhed with poiſon; but Heaven never preſents us with any cup, that is not full of health and comfort, or at leaſt intended to produce it! Our exiſtence is not bounded to a day: the conſequences of our thoughts and actions remain with us, and render us acceptable, or obnoxious to the reſentments of the Eternal Wiſdom. So far from being averſe to *pleaſure*, in the great view of innocent gratifications, we cannot be grateful to God, but as we live *pleaſed* and *ſatisfied*; and *rejoice* in our being. How can we expreſs our gratitude by ſullen ſadneſs?

D. This is a glorious pleaſure to think of!

F. Have you not obſerved, when you have ſuffered *pain* or *labour* in the diſcharge of ſome *generous* office or duty, that the painful part ſoon vaniſhed, and the pleaſurable effects remained?—Now mark the difference; ballance the account: ſee how little you could gain by the remembrance of any *unwarrantable pleaſure*, and how much you might loſe by it.—On the other hand, contemplate how *much* you might *gain* by *good deeds*, and how *little* you could loſe! Both paſs away: one leaves a ſting that tortures; the other diffuſes the ſweeteſt odours; not ſtrictly ſpeaking to regale the *ſenſes*, but to cheer the *heart*, and make us happy, in ſpite of every untoward event.

D. I can hardly conceive in what I could be the worſe for having *declined the pleaſure*; but I can eaſily imagine, in what a happy ſituation I ſhould be in, with reſpect to the peace of my mind, by *doing good*.

F. If the *crown of life is to reſiſt pleaſure*; if the reward of ſuch reſiſtance will be immortal happineſs; does not the thought inſpire your ſoul with a contempt of all purſuits of a *criminal* kind? They who place their happineſs in the gratification of their *ſenſes*, the more of ſuch gratifications they have, the more ſenſual they make them-

themſelves: and conſequently ſo much the lower the excellency of their own nature. The pleaſures of the underſtanding, under the guidance of a good heart, never cloy. If you ſuffer your *fancy* to guide you, you will neglect the ſubſtantial *duties* of life: this alſo is a ſnare.

D. I am convinced from obſervation of myſelf, that not to deſire any *dangerous* or *vicious pleaſure*, is a temper of mind, which will afford more ſolid delight, than the enjoyment could poſſibly ever give me.

F. It would be ſo with every body, if they would look forward, only to the hour to come: they would then conſider, "If I ſhould do *this thing*, which my mind now condemns, what ſhall I think of myſelf an hour hence? I ſhall be heartily aſhamed! May not ſuch and ſuch evils befal me. *Am* I not a fool? What am I about to do?"——

D. If mankind would give *conſideration* fair-play, one would hardly imagine it poſſible, that any one in his ſenſes, would act as we often ſee them do, eſpecially in things which are hurtful to their neighbour.

F. Well obſerved: all vice is hurtful to the community, as well as to ourſelves. To defend ourſelves from ſin, is a ſure way of defending our neighbour from injury.—Whenever we are wrapt up in *delights* which are hurtful, we do in effect *diſcharge all our virtues*. Man being a *rational*, *ſpiritual*, and *accountable* creature, his proper happineſs muſt be lodged in the *ſpirit*, and not in the *fleſh*.

D. This is ſelf-evident, to every one who is not an *infidel*.

F. Some good *heathens* diſcovered this truth. If I might have all the ſenſual pleaſures the world can afford, ſhould I not deſert my ſoul if I accepted of them?—Should not I loſe the *liberty* of my underſtanding, and become an abſolute *ſlave* to my ſenſes?—What a ſtrange exchange ſhould I make, and what a *brute* ſhould I become! For the ſame reaſon, thoſe who having *riches*, and employ them in the purchaſe of *pleaſures* which are *trifling*, or *diſpleaſing* in the ſight of God, are in effect only receiving the wages of *ſin* and *ſorrow*, living in a ſlaviſh dependance on the *tyranny* of their own *paſſions*.

D. All our indulgences which are *fooliſh*, or interfere with *our doing good*, muſt be attended with a *ſting of conſcience*.

F. You ſay well: if our pleaſures *interfere with our doing good*, we deceive ourſelves, under a notion that we are doing no harm; for to do good is the *calling of a man*; it is the buſineſs for which he was ſent into the world: and he that does not endeavour to *do good*, has no juſt title to life; and he that does *evil* is ſubject to death.

D. Many miſerable beings, by ſentence of the laws, are condemned for doing evil; they pay the forfeiture of their lives: happy it is, when they do not loſe their ſouls for ever!

F. Many eſcape the gallows, who are not leſs enemies to themſelves, than to the community. In the common courſe of our offences, we need but appeal to our own hearts: we bluſh within ourſelves, and are ſecretly aſhamed of folly and wickedneſs. I cannot ſo properly appeal to *you*, who yet know but little of *yourſelf*, or of the *world*; but I can tell you from *my own* experience, that the deſire of pleaſure often creates *folly*, *expenſive purſuits*, and *ſin*: it involves in difficulties: it leads into a wrong path: it creates a neglect of our true intereſt: it teaches this ſad leſſon, that when we make *virtue* the victim, we offer up our *happineſs* alſo as a ſacrifice.

D. Alas, my father! do you know this from *experience?*

F. Ay, *Mary:* and this knowledge, though it coſt dear in reſpect of the paſt, yet I find it *inſtructive* with regard to the future.

D. If we take *both worlds* into the conſideration, our thoughts will naturally carry us into the true paths of life.

F. So one might imagine. We know what a *mean* wretched creature that man is, who has no hopes after death! But when we thus ſacrifice our happineſs, to what is it we offer *this incenſe?* To a *vain fancy?* an *idol* of our own ſetting up, which is ſo ſubject to fall and cruſh us under its weight?

D. Whether our amuſements be of an innocent kind, or not, I perceive there is no ſmall danger in giving ourſelves up to be *guided* by them. Do you think the *innocent pleaſures of life* are a balance againſt the unavoidable *pains of it?*

F. They ſeem to be more than a balance. Innocence has a property to give every object a *pleaſing* colour: and if we diſtinguiſh well, and weigh life in *true* ſcales, we ſhall diſcover its *real* value: but if, under a notion of innocent pleaſures, we give ourſelves up fondly to that life only, which is *pleaſing*, we ſhall be in

danger of loſing ſight of our *duty*. It is by cultivating a right ſenſe of *duty*, we convert the whole of life into a pleaſure: but it muſt, for the ſame reaſon, have a view to what is *paſt*, and *to-come*, as well as the *preſent moment*. We are aſſured from the mouth of Wiſdom herſelf, that *Her ways are ways of pleaſantneſs, and all her paths are peace!* In common life, to which we muſt refer, the *more* pleaſure we ſeek beyond meaſure, and as it were for *pleaſure's* ſake, the *leſs* we find. A *pleaſant* diſpoſition, is true pleaſure; but a diſpoſition to pleaſure, as commonly underſtood, creates infinite diſappointments: the *firſt* is natural, or ariſes from *habit*; the *laſt* ſeems to be but other words for a vicious inclination, which cannot give itſelf laws. The wiſe and induſtrious bee, extracts the honey from the flower with ſo much art, it remains in a flouriſhing ſtate; the object is not *impaired*. If we incautiouſly uſe things of an indifferent nature, not obſerving where to ſtop, we are led inſenſibly ſo near the verge of innocence, there is great danger of paſſing it. If we commit ourſelves to the guidance of *paſſion* only, to lead us to *pleaſure*, as the *blind* cannot lead the *blind*, both will fall. Or if we graſp our object too eagerly, we ſhall be diſappointed: the joy will vaniſh from our ſight. We are admirably inſtructed with reſpect to the nature of pleaſure, the moderation of our deſires, and the *diſappointments* we are ſubject to, in the fable of the *boy* and the *butterfly*.

D. What is it, my father?

F. "A boy, greatly ſmitten with the colours of a butterfly, purſued it from flower to flower, with indefatigable pains. Firſt he aimed to ſurprize it among the leaves of a *roſe*; then to cover it with his hat, as it was feeding on a *daiſy*; now hoped to ſecure it, as it reſted on a ſprig of *myrtle*; and now grew *ſure* of his prize, perceiving it loiter on a bed of *violets*. But the fickle fly continually changing one bloſſom for another, ſtill eluded his attempts. At length, obſerving it half buried in the cup of a tulip, he ruſhed forward, and ſnatching it with violence, cruſhed it to pieces. The *dying inſect*, ſeeing the poor boy ſomewhat chagrined at his diſappointment, addreſſed him, with all the calmneſs of a *Stoic*, in the following manner:—Behold now, the end of thy *unprofitable* ſolicitude! and learn, for the benefit of thy future life, that all pleaſure is but a *painted butterfly*: which, although it may ſerve to amuſe thee in the purſuit, if embraced with *too much ardour*, will periſh in the graſp." This ſeems to be the caſe of all whoſe brains are heated with *vain deſires*; whoſe eagerneſs makes them forget what is really worth purſuing; and how it is to be uſed when obtained.—We ſeek for *happineſs*, or ſomething *ſubſtantially good*; and the more we think of it, being really ſo, the more delight it affords. But if we aſpire at that which is beyond the reach of *mortals*; or ſeek delights we have not talents for the enjoyment of, what can happen to us but *diſappointments?* Let your *judgment* be your guide: your *fancy* will never lead you right: expect no more than you ſee falls to the lot of others, who act a conſiſtent part; remembering alſo, that the *race* is not always to the *ſwift*, nor the *battle* decided on the ſide of thoſe who appear the *ſtrongeſt*; but that there is an inviſible power which governs the world.

D. We are inſtructed to delight in the law of the Moſt High; aſſured, that the more we think of it, the more pleaſure we ſhall receive, though we meditate day and night. Of this I am as well aſſured, as that the more we guard againſt *vexation of ſpirit*, as well as the tortures of an evil conſcience, the leſs pain we ſhall ſuffer.

F. Act then upon this principle; it is a good one. It is moſt true, that of all *vanities*, properly ſo called, the moſt unprofitable is a fruitleſs *vexation of ſpirit*.—When we talk of pleaſure, let us conſider what is its *end*, and what it is to *end in*. Pleaſure is the *means*, but HAPPINESS is the *end!* This is what we long for! Let us ſeek for it where it may be found.

CON-

CONVERSATION XXII.

Pleaſure and pain, whence they ariſe, and how compounded. The fatal conſequences of purſuing falſe pleaſure. The admirable properties of common-ſenſe. Evil company produces evil thoughts, and evil actions. The danger of a careleſs life. Caution againſt an exceſs of merriment. Conſideration of the ſerious countenance of all things in nature. The force of evil company to pervert the heart.

F. YOU and I, my dear *Mary*, may be on our guard, let the world go as it will. We know that *ſcenes of jollity* are frequently ſcenes of *iniquity:* and that vice often follows cloſe at the heels of merriment.

D. I am perſuaded many have too much reaſon to think, that *company-keeping* leads young women into miſchief.

F. According to the common acceptation of the word in *London*, among certain claſſes of the people, *keeping-company* is uſed as a ſoft name for a criminal correſpondency: in the ſame manner as *harlots* are called *women of pleaſure:* but names will not alter the nature of good or evil. I have heard ſome of my neighbours comfort themſelves on their *death-beds*, that they never had been *company-keepers*. Whether they all meant this, in the ſenſe of the lawleſs correſpondence of the ſexes, I know not:—But they muſt at leaſt have conſidered, the abuſe of converſation as implying guilt. On occaſions of jollity, many know not what they are about: they do not ſtudy how to be *merry* and *wiſe*. Before we indulge ourſelves in *company*, we ſhould *know it well*; and be always careful, even in the beſt, not to beat down the barriers of *decency*. Our great philoſopher and friend, ſays, that "the heart of the wiſe is in the houſe of mourning; but the heart of the fool is in the houſe of mirth:" not teaching us, that a *chearful mind* is not the medicine of life, for in another place *he* ſays *it is*; but that the *wiſe* rather go where they can do *ſome real good*; and ſhudder not at beholding the *moſt ſerious events*; while *fools* conſider *only* how they ſhall be *diverted*. Do you not obſerve, that ſuch people contract an averſion to every thing that requires *manly* thought?

D. We are very apt to ſhun thoſe who are *afflicted*; as if affliction were an infectious diſeaſe.

F. It is *happily* infectious: but it prevents a diſeaſe, even the diſeaſe of thoughtleſſneſs and coldneſs to religion. A diſpoſition to *pleaſure*, and a diſinclination to things of a *ſerious* nature, are generally very intimate companions. We run from the death-bed even of a *friend:* And why is this? We are not *rationally* couragious, nor *religiouſly* brave. You, my child, are yet in a ſtate of innocency, and will hardly diſcern the full force of all the reaſons which I give you for caution and ſelf-command: but your knowledge will increaſe with time and obſervation. Be *wiſe very early*, or you may remain *fooliſh very late*. Think of the advantages you may now receive from *me*. I have lived long enough to ſee my own defects and *weakneſs*; and from hence derive a degree of *ſtrength* which it is not poſſible for you to enjoy without aſſiſtance. Wearied with the vanity of the world, the mind naturally turns to its ſupreme good! How *can* we learn, if *time*, *reflexion*, and *obſervation* do not teach? Nor is it time and obſervation only: you are ſenſible, that nature has done half the buſineſs for which we were ſent into the world, by giving us *reaſon:* Religion completes the work: both come from God, the fountain of all good; and to this we muſt refer ourſelves on all occaſions, courting our own proper good, and ſhunning evil. What perſon in his ſenſes, was ever a *profeſſed* enemy to *truth?* Yet moſt young people act, as if they were afraid of diſcovering it *too ſoon*.

D. How ſtrange ſoever this may ſeem, I fear it is even ſo: and whether it be in youth or in age, in the *prince* or in the *beggar*, there is *too much reaſon to believe*, that *vanity* and *folly* reign in the hearts of a great part of mankind, and over ſome, have the entire dominion.

F. No child of *Adam* is without a ſhare of evil: this is always fighting againſt the good prin-

principle within us: but you may perceive that folly and vanity change their names, in proportion to the form they aſſume, and the injuries we do each other. Our pleaſures and our pains are generally ſo blended together, it is hardly poſſible to ſeparate them. If we take in the whole of life, and the multiplicity of characters there are in the world; we find ſome poiſoned with *vice*, ſeeming to be abandoned by Heaven; others whoſe cup is not filled with the dregs of iniquity; and laſtly, ſuch as, in the *comparative view*, may be ſaid to drink at the pure fountain of virtue. If we then conſider what portion of pain is thrown into the mixture of their cups; we may find nine parts in ten in That of the moſt wicked; and but one part in his, who is virtuous: no one is free from vice, therefore, no one can be free from ſuffering.

D. But is there not a great ſhare of pleaſure and pain in the world, which does not depend upon either *virtue* or *vice*?

F. No: I apprehend that every thing depends on *virtue* or *vice*; I mean, that one or other is concerned in all our joys or ſorrows, either in our own perſons, or thoſe of others. Obſerve, and you will find it ſo. With reſpect to our *pleaſures* and our *pains*, whatever immediate cauſe they ariſe from, *virtue* has the property of encreaſing pleaſure, and alleviating pain; *vice*, of diminiſhing pleaſure, and aggravating pain. We muſt not confound ourſelves with names. Some are called men of pleaſure; others men of buſineſs: the purſuits of each are very different: but if they are equally careleſs with reſpect to their duty to God, they may, with regard to their ſouls, involve themſelves in the ſame calamity.

D. But are there not many *innocent perſons*, who are of one or other of theſe characters?

F. A *man of pleaſure*, and an innocent perſon, ſeems, in my apprehenſion, to be inconſiſtent. On the other hand, attention to buſineſs, is a duty required by religion: but if men apply themſelves ſo diligently to the world, as to forget God, they cannot be innocent. *Fortune*, and the different tempers and degrees of knowledge among men, make ſuch mixtures of good and evil, and ſuch compounds of characters, we ſhould be in nothing more cautious, than in pronouncing ſentence upon our neighbour.

D. We are told to judge not, leſt we ſhould be judged.

F. Hence you may plainly perceive the neceſſity of exerciſing the duty of charity towards mankind, examining your own heart, where you may find many black ſpots, with more ſeverity than you judge of others. Do this, and you will diſcover that one of the choiceſt virtues of a *chriſtian*, namely *humility*, will grow from it, as naturally as the graft of a branch upon a tree; and the *fruit* will be of the colour and reliſh of the graft. Knowing that our nature is in a corrupted ſtate, let us not conſult our *inclinations* only, but the reaſons which occur to the mind, why any thing is of a good or evil tendency. This is the way to prevent our being inſenſibly led into vicious actions. Philoſophers may diſpute, whether all things ſhall be referred to *virtue* or *pleaſure*; but where theſe mean the ſame thing, the diſpute is at an end. *True pleaſure* and *real virtue*, are the ſame, with regard to their effects on our minds; they make us happy! The throne of God is repreſented as having *eternal pleaſure* ſeated on the right hand of it. The true pleaſure of a *man*, ariſes from the exerciſe of his reaſon; or how can it be called *his* true pleaſure, who is a rational creature, and not a brute?

D. If "the ways of virtue are ways of pleaſantneſs, and all her paths are peace;" though we were to ring a thouſand changes on *virtue* and *pleaſure*, it muſt come to this at laſt. If virtue ſuits my inclination, and makes me joyful, what can any *pleaſure* do more? *Virtue* and *pleaſure* may become the ſame thing to *me*, and produce all the happineſs I have any title to.

F. We need not diſtreſs ourſelves by reaſoning deeply. Then only can a man be called a *reaſonable* creature, when he acts *reaſonably*. A profeſſed *chriſtian* ſurely does not act reaſonably, unleſs he believes in *Chriſt*, and obeys his laws. A *virtuous* man muſt act virtuouſly, or change his name. We all diſdain the name of *ſlavery*; but no man can with any propriety pretend to be a *maſter* of himſelf, ſo long as he is a *ſlave* to any thing elſe. *Reaſon* grows ſtronger by the exerciſe of it: the love of pleaſure, be it of the *right* kind, or the *wrong*, acquires ſtrength by indulgence. Reaſon is a phyſician to the *mind*, as well as the *body*; but an eagerneſs for *pleaſure*, as vulgarly underſtood, creates a *diſeaſe*: it is a feveriſh habit of mind and body, and often works as a *lingring poiſon*. All of us have our *joys* and *ſorrows*, ſome which *are*, and ſome which *are not* known

known to the world: and it is the buſineſs of every one to make his life paſs as agreeably as he can: but to make it *agreeable*, it muſt be *virtuous*; not ſurfeited, nor cloyed, nor tormented with any anxious forebodings of evils to come.

D. When the Wiſe Man recommends the *reſiſtance* of pleaſure, as the means of *crowning* life, he certainly muſt be underſtood to allude to *ſinful gratifications*, or ſuch pleaſures as tend to ſin, and conſequently to miſery.

F. Do you not perceive, in every view, that the glory of our nature is the exerciſe of our *reaſon*; and that this properly cheriſhed and influenced by our *religion*, will render *life* glorious?

D. The crowning of life muſt allude to the *finiſhing* it happily; which cannot poſſibly be done by any thing but *religion* and *virtue*.

F. Juſtly obſerved, *Mary*. Where lyeth the *path of glory*, which the *learned*, the *great*, and *good*, the *philoſopher* and *patriot*, have in all ages talked ſo much about? It is not the *bed of eaſe*, nor the amuſements of the *fancy!*—As to the *difficulties* we may encounter, in this purſuit; we muſt conſider what they really are, and how they may be conquered; not frighten ourſelves with the ſight of our own imperfections. Let *us chriſtians* conſider, that we are promiſed not to be *tempted* above That which we are *able* to withſtand; and rejoice that God is ſo merciful to us. We are not to devote our lives to what is vulgarly called *pleaſure*, but to apply ourſelves to the manly exerciſe of our *reaſon*, which comprehends the *religion* we are taught. *Experience* is the gift of time, and ſticks ſo cloſe by us, we can hardly pretend to be in our ſenſes, and neglect it. Like *conſcience*, it teaches us how to avoid evil: and in proportion as we neglect the admonition, we generally involve ourſelves in miſery. In the mean while, *common-ſenſe* is born with us; and we only want *honeſty* and *candour* to exerciſe it: this never forſakes us, till we forſake it; but if we act againſt our better judgment, *we muſt ſuffer*.

D. Common-ſenſe is a fine thing, if we knew its value.

F. If at any time this fails us, by our not appealing to religion, the fault will be found in the *perverſeneſs of the will*, which induces us to throw our religion aſide, and not in our *common-ſenſe*, with reſpect to good and evil; for common-ſenſe is both the engine, and the engineer; we *uſe* it, and at the ſame time it *guides* us.

D. One never ſees any great neglect of it, but miſery follows. I believe, were we to trace the *miſery*, we ſhould find poor *common-ſenſe* has been very ill treated. One of the great miſtakes which leads us *young folks* into falſe notions of life, is confounding two things together, which are very different; our true joy, which is *conſtant*; and our occaſional pleaſures and amuſements, which vary with the fancy.

F. My dear *Mary!* You are certainly in the right. But *old* people alſo, do not attentively obſerve, that the whole ſcene of things, *paſt*, *preſent*, and *to come*, wears a ſerious countenance; and for the very reaſon that we naturally *court pleaſure*, as we *ſhun pain*, we ſhould cheriſh the diſpoſition which inclines our ſteps to the *well*, at which they who drink ſhall never thirſt; That which refreſhes, as the fountain of *living waters*, which nouriſhes to everlaſting life; not the ſource of everlaſting death. They both paſs under one common name of *pleaſure*; yet you ſee the difference, and how neceſſary it is to draw the line between *true* pleaſure and *falſe*. —Conſider how the world is poiſoned, as it were, with the *plague* of ſin, and learn where only you can be ſafe. *If you wiſh to be ſafe, be a companion of all them that fear God, and keep his precepts*; obſerving the rules and methods by which the beſt part of mankind, in all ages, have become as ſhining lights to the world, and the favourites of God and men.

D. If we uſe the *means* which they uſed, we ought to conclude, that we ſhall obtain the *end* which they obtained.

F. This is the plain *common-ſenſe* we have been ſpeaking in praiſe of. And what were the *means* they uſed? "I entreated thy favour with my whole heart: I thought on my ways: I turned my feet unto thy teſtimonies: I made haſte and delayed not to keep thy commandments." So ſays the royal penitent. This is not to be done without *patience* and *courage*, with *faith* in the promiſes of God, enduring hardſhips like *good ſoldiers of Chriſt*; avoiding the allurements of vice, the *contagion of ill company*, and the *ſnares* which intoxicate us into the *ſleep of death!* O my dear child! be on your guard! To ſpeak to you the language of the proverbs, "Hear the inſtruction of a father, and attend

to know underſtanding: for I was my father's ſon, tender and only-beloved in the ſight of my mother: he *taught* me alſo, and ſaid unto me, let thy heart retain my words; keep my commandments, and live." This was the ſenſe of what *David*, in the decline of his life, charged his ſon *Solomon* to obſerve: and you may truſt in *my words*, that the ſureſt defence of *innocence*, is to avoid the ſociety of *evil-doers*.

D. Evil company muſt produce evil thoughts, words, and actions.

F. It is morally impoſſible to keep the commandments of God, and aſſociate with ſuch perſons as will not obey them.—Nothing is ſo delightful to the ſocial affections of man, as the ſociety of thoſe he loves. How does the heart ſeem to burſt its tenement at the approach of thoſe for whom we entertain a more than common affection. How then will it be, when theſe happen to be wickedly inclined? The conſtant inſinuations of the wicked, generally prove an over-match for *virtue*; and therefore we as *conſtantly* pray, that we may not be led into *temptation*, leſt by the prevailing influences of *pleaſure*, we ſhould fall aſleep in her arms, *never*, O *never* to awake to a right ſenſe of our condition, till we and our ſins ſhall ſtand before the judgment ſeat of God!

D. Pleaſure, in this view, changes her ſmiles into the horrid grin of hell and deſtruction.

F. In this view ſhe invites us into the paths of perdition. How many young perſons have found the way to ſin eaſy, under the tuition of them who are practiſed in iniquity! Whenever you ſhall be attacked, for it is more than poſſible you will be attacked, *are you prepared?* Where will you fly for refuge? The ſkilful general fights when it is neceſſary; but in caſe of his enemy being too ſtrong, he does not prepare to yield, and lay down his arms, but how to retreat, and ſave himſelf and his army. But if it is not neceſſary to *fight*, it is neceſſary to keep out of danger.

D. Where, my father, can I fly for refuge, but to my *reaſon*, and the dictates of my *heart*; to *prayer* to God to deliver me from the temptation, as from a flame that would conſume me?

F. This is the *only refuge:* and let not your *reaſon* be guided by your paſſions, but walk with *religion*. God knows what may happen to the *beſt* of us; we are all in a ſtate of *trial*, and muſt give *proof of our faith*, if we mean to arrive at the object of our *hope*.—This is the way not to lay open to the art and cunning of ſuch as *eat the bread of wickedneſs, and drink the wine of violence; not ſleeping, unleſs they cauſe ſome to fall.*

D. What a dreadful deſcription this is of thoſe who delight in ſeducing others; and perverting good principles.

F. And yet many ſuch there are, who live in ſplendor, and ſpend their time in luxurious eaſe and forgetfulneſs. Theſe naturally lead them to all the exceſſes of *vice* and *lewdneſs:* for when the fulneſs of meat and drink has driven out thought and care, in their place will appear a *blind brutal courage*, which neither *fears God*, nor *regards man*. How many, in the great world, waſte half the day, in thinking how they may be *without thought* the reſt of it! They riſe late, and their mornings are ſpent in contriving the exceſſes of the night; and which, bringing on a ſleep of intemperance, they grow lethargic, and loſe their moral ſenſe, ſo as to commit a murder by *ſmothering* their religion.

D. Is it poſſible that any can call ſuch a life, a *life of pleaſure?*

F. It is poſſible: for it is exactly ſo with many wretched beings, on whom Heaven has ſhowered down the bleſſings of *affluence*.

D. They horribly abuſe ſuch bleſſings!

F. Fire and *ſharp knives* can only reach the feeling of a man grown ſtupid in a lethargy, or an apoplectic fit; and *grievous afflictions*, and *heavy judgments*, can only raiſe ſuch a perſon to ſee his wretched ſtate. Is it worth our while, for any *pleaſure of ſin*, to make it neceſſary to ſend miſery and afflictions to dwell with us; to bring ourſelves into ſo *deſperate a condition*, as to want ſo *deſperate a remedy?*

D. Your queſtion penetrates my heart: my very ſoul bluſhes to think of the fooliſhneſs of ſin, and trembles at its effects. *Common-ſenſe* revolts againſt it; and I wonder how the world can be ſo unwiſe. What is the condition of thoſe who have nothing to keep them from *everlaſting deſtruction*, ſhould they die in their ſins?

F. And die they muſt in ſin, if they *live in them.*

D. What is ſo ſlender as the thread of life? How is it with thoſe who are guilty of exceſs, which as it renders their temporal life ſo much the more precarious, endangers their everlaſting ſtate? O my father! how can they lift their offending hands and eyes to heaven! Can their hearts implore

plore the *mercy* they have deſpiſed? Can they petition for that *grace* which they have ridiculed?

F. Alas, my dear *Mary!* what they *will* do, I cannot tell you: what they *muſt* do, or periſh, is obvious beyond all contradiction. Do you think you can make a worſe bargain for yourſelf, than to *ſin*, upon the proſpect of *repentance?* Do you apprehend, that any pleaſure can recompence you for the pains you muſt ſuffer?

D. Pleaſure!——O God! what is pleaſure that leadeth not to happineſs!—

F. Which is beſt, to approach the throne of God with *filial confidence and joy*; or to appear before it with the fear of a ſelf-condemned criminal?

D. Theſe are very different ſituations!

F. He only who has felt the ſinners pains, the remorſe and anguiſh which attend him, on occaſions of his greateſt wickedneſs, can judge of this matter:—and from *ſuch experience*, may the God of mercy defend us all!

D. Amen, with all my ſpirit! With reſpect to the wickedneſs of *women*, what a fine deſcription there is in the ſeventh chapter of the *Proverbs*, which I have been lately reading.

F. I remember it well. When I was yet a boy, I learnt to repeat ſome lines of it, very ingeniouſly verſified.

" Let all thy homage be to Wiſdom paid;
Seek *her* protection, and implore *her* aid;
That ſhe may keep thy ſoul from harm ſecure,
And turn thy footſteps from the *harlot's* door,
Who with curs'd charms lures th' unwary in,
And ſoothes with flattery their ſouls to ſin.
Once from my window, as I caſt mine eye,
On thoſe that paſs'd in giddy numbers by,
A youth, among the *fooliſh* youths, I ſpy'd,
Who took not ſacred Wiſdom for his guide.
Juſt as the ſun withdrew his cooler light,
And evening ſoft, led on the ſhades of night,
He ſtole in covert twilight to his fate,
And paſs'd the corner, near the harlot's gate;
When lo, a woman comes!——
Looſe her attire, and ſuch her *glaring dreſs*,
As aptly did the *harlot's* mind expreſs:
Subtle ſhe is, and practis'd in the arts,
By which the *wanton* conquer *heedleſs hearts*:
Stubborn and *loud* ſhe is, ſhe hates her home,
Varying her *place* and *form*; ſhe loves to *roam*:
Now ſhe's within, now in the ſtreet doth ſtray;
Now at each corner ſtands, and waits her prey.
The *youth* ſhe ſeized; and laying now aſide
All modeſty, the *female's juſteſt pride*,
Upon her tongue did ſuch *ſmooth miſchief* dwell,
And from her lips ſuch *welcome flattery* fell,
Th' unguarded youth, in ſilken fetters ty'd,
Reſign'd his reaſon, and with eaſe comply'd.
Thus does the ox to his own ſlaughter go;
And thus is ſenſeleſs of th' impending blow.
Thus flies the ſimple bird into the ſnare,
That ſkilful fowlers for his *life* prepare."

D. Charmingly expreſſed! and I ſuppoſe as juſt a deſcription of a *harlot* and a *fooliſh young man*, as can be imagined!

F. By the youth here deſcribed, you may eaſily conceive both ſexes are meant, and all ages, let who will be the *ſnarer* or the *enſnared*. What have I ſeen in that town to which you are going, concerning the *kind of wickedneſs*, ſo *juſtly* and elegantly expreſt in the lines I have repeated!—My dear child, take care of your *ſoul*, for That is *your life*; and be *happy* now and for ever!

CONVERSATION XXIII.

The kindneſs of Providence with reſpect to pleaſure and pain. The fable of the diſcontented bee. Reflexions on it. Fable of the two bees. Compariſon of age and youth, in reſpect to falſe pleaſure and dotage. Rural ſimplicity, and an innocent life, the moſt ſincere pleaſure. The kindneſs of Providence in every action and thought of the heart, which tend to good, and produce pleaſure.

D. HOWEVER acute the *pains* of life may be, would not the *pleaſures* of it abundantly compenſate, were we to follow nature, and the good order which Providence hath appointed?

F. Upon a cloſe examination, we generally find, that our own *folly* or *iniquity* is the cauſe of the evil of which we complain.

D. So it appears, in the moſt ſtriking manner. The fable of the *diſcontented bee* is an admirable leſſon.

leſſon.—The bee complained to *Jupiter*, that ſhe was condemned to get her living by perpetual toil, benumbed by the cold of the *winter*, and relaxed by the heat of the *ſummer*, which her body was too weak and feeble to bear: that her flights were obſtructed by ſtorms, and her haunts with poiſonous weeds; in ſhort, that what with dangers from *without*, and diſeaſes *within*, her life was rendered a ſcene of wretchedneſs." "Behold," ſaid *Jupiter*, "how froward and *fooliſh* you are: the flowers of the field have I ſpread before you, and you may regale on them with an endleſs variety. You revel on beds of *thyme* and *lavender*, or on fragrant banks of *violets* and *roſes*; and your buſineſs is to extract *honey*. To alleviate your toil, I have allowed you *wings*, which eaſily tranſport you from one bank to another. I have given you wiſdom to ſhun ſtorms and *noxious weeds*; if you are miſled, it is through your own *perverſeneſs* or *evil inclinations*."

F. This is the very caſe with men: the repreſentation is exact as to *reaſon*, and good and evil; but we either miſconſtrue the benevolence of Providence, or ungratefully overlook it; and magnifying the inconveniences which attend our ſtation in life, the advantages appear inconſiderable. Let us purſue our happineſs in the paths marked out by nature, and we ſhall feel no pains which we have not pleaſures to compenſate. Even under the ſevereſt trials, we may be aſſured, the proper uſe of them will be advantageous, as they ſerve to *ſecure to us the happineſs of the life to come*; and that all their ſufferings, of which we make a proper uſe, will ſerve to render us the more acceptable in his ſight, who is the tender and merciful Father of mankind.—I am glad you remember ſo excellent a *fable*: I hope you will never forget it. The ſacred name of God is not introduced in a *fabulous* narration, but you ſee all the force of the moſt *divine philoſophy*, conveyed to the mind in the ſtrongeſt manner, and with the more charms, from its being ſo eaſy to underſtand. This ſtill brings us back to the doctrine, that *the ways of virtue and wiſdom are ways of pleaſantneſs*: but how can this be ſaid of *vice* or *vicious pleaſure*? The ways of vice, pleaſurable as ſome of them may *ſeem* to be, as we travel through life, ſet us up in the *inn of repentance and miſery*.—No, *Mary*; let us be *temperate*, and we ſhall be *rich*. Let us reſiſt our *weak* and *vicious* inclinations, and we ſhall be ſtrong and virtuous. Let no deſire of *pleaſure* act ſo forcibly on us, as to render us fit objects for the tortures of pain, and the miſeries which attend on purſuits of a criminal nature.—You have related one excellent fable, I will tell you another. "*Two bees* went in queſt of honey: one was an epicure, the other temperate; or we may call him a philoſopher.—At length they found a wide-mouthed phial, hanging beneath the bough of a peach-tree. It was enchanting to the eye, and to the ſmell, for it was filled with *honey* ready tempered. The *epicure*, in ſpite of the remonſtrances of his friend, ventured in to indulge himſelf. The philoſopher, ſuſpicious of the danger, flew off to fruits and flowers, where the moderation of his meals, improved his reliſh of the true enjoyment of them. In the evening, returning that way home to his hive, he found his friend ſurfeited with ſweets, as unable to *leave* the honey, as to *feaſt* on it; his wings were clogged; his feet enfeebled; his whole frame was enervated and unhinged; he was only able to bid his friend a laſt farewel, lamenting that he was too late ſenſible of the good advice which had been given him; acknowledging that unreſtrained indulgence in *falſe pleaſure*, is unavoidable deſtruction."

D. A fine leſſon to thoſe who purſue unwarrantable pleaſures. If they would *attend* to it, what a check would their folly receive!

F. Alas, *Mary*, this propenſity in our nature to *pleaſure*, hath often converted *wiſe men* into fools, and rendered the *brave* cowardly! We ſhould pray againſt *temptation*: and let thoſe who *ſtand*, *take heed leſt they fall!*

D. Are there not ſome pleaſures in *youth*, out of character in *age*?

F. Youth has a quicker ſenſe of things, which regard the *fancy*: and being *new* in the world, objects are *new to it*: and *novelty* is a great recommendation of life itſelf. But the firſt object of life, is to guard againſt thoſe vices, to which we are moſt inclined, not only at the different periods of age, but alſo by our peculiar *turn of mind*, and frame of *conſtitution*. From this ariſes the ſin which the *chriſtian* complains doth ſo eaſily beſet him. In general, *ſenſuality*, *riot*, and *exceſs*, prevail when we are *young*; *avetouſneſs*, *peeviſhneſs*, and *ſuſpicion*, when we grow *old*. Thoſe whoſe lives are rendered vexatious and painful in the purſuit of *pleaſure*, and they who are miſerable through *avarice*, are ſo far

far contemptible beings. We ſometimes ſee the *young* covetous, and the *old* ſenſual. Which is in the greater ſtate of dotage? The old man may be more eaſily kept in awe by *ſhame*, in the caſe of ſenſuality, whilſt he triumphs in heaping up *riches* by *covetouſneſs*, though he knows not who is to gather them. The *young man* perchance may bluſh leſs in both caſes: the *firſt* he will call *natural deſire*; the *laſt*, *prudence*. Theſe inclinations are ſometimes found in one and the ſame perſon; but either of them will create miſery enough, if indulged.—Suppoſing reaſon in her fulleſt ſtrength in the *young* man, and that he ſhould be more capable of diſcerning *truth* than the *aged dotard*, then one might be led to think *him* leſs an object of compaſſion.

D. Mankind do not uſually judge of age, with ſo much tenderneſs.

F. Thoſe who are ignorant of human nature, do not: There is much dotage in the world, at all ages, and under every circumſtance. I have ſeen it in conjugal, and in parental love; in falſe tenderneſs; ſenſeleſs religion; and abſurd politics. Great allowance muſt be made for this *diſtemper* of the mind. When it becomes highly offenſive to God, or diſturbs the peace of men, then we may denominate it *criminal*.

D. Is dotage ſo often found in the breaſt of *women*, as in *men*?

F. Old women rarely fall into criminal exceſſes in love.

D. Do you think *peeviſhneſs* in age is equal in both ſexes?

F. Your ſex ſeems to have the advantage of mine.—Women having been moſt *temperate*, are generally the moſt cheerful. Peeviſhneſs in *old age*, like anger and vehemence of temper in *youth*, is poiſon to the mind's peace: That ſerene unruffled brow, which ſhould grace the furrowed cheek, being abſent, age loſes all its charms. We ceaſe to venerate what we compaſſionate or deſpiſe. The fire of youth creates matter for occaſional *repentance*: but the peeviſhneſs of age is a fund of diſcontent, and conſequently a fruitful ſource of impiety and repentance. The greateſt *pleaſure* in age, is chearfulneſs, and freedom from paſſion; looking back on the perils it has encountered and ſubdued: whilſt youth, though in the general tenor of life well inclined, remains tortured by a hoſt of *temptations*. According to ſome philoſophers (*a*), *youth* is alſo more in danger of death than the aged.

D. How can That be?

F. They are certainly more ſubject to catch diſtempers. Sickneſs is frequently more violent; and, except in the caſe of extreme old age, the recovery is more doubtful. The hopes of the *young*, in regard to the duration of life, is naturally the moſt ſanguine; and therefore they are the leſs checked in their vicious career.

D. But there is no room for *hope*, when old age is far advanced.

F. You think it a pleaſure, that you *may* live; *I*, that death *will* terminate my labours; perſuaded it will remove me to a ſtate of much higher pleaſure than any I have ever enjoyed, or expect to enjoy, on this ſide the grave. Pleaſure is ſtill the object ſought: Whether in youth or age, the more *virtue* we poſſeſs, it being attended with a ſuitable degree of *underſtanding*, the more *true pleaſure* we enjoy. With reſpect to this world, what is there in it beyond the *preſent moment*? And yet, you hear people perpetually talking of what they *are* to do, as if "they never *were*, but always *to be* bleſt."

D. This is *very true*, indeed!

F. Time paſſes away; and when the *hour* comes, to finiſh this play of life, many wiſh to begin it again. And for what? To act over the ſcene, though conſcious they have performed their *parts* but ill? This is a kind of rebellion againſt nature: it is dotage: it ſhews that the mind is as much decayed as the body.

D. Is there any better rule to judge of pleaſure, than by the pleaſantneſs which attends our minds, in the thoughts and actions of life?

F. If our ſenſes are criminally indulged, what can they promiſe? or what ſecurity can they give us for any performance? *Falſe hopes* and *falſe deſires*, muſt ever be attended with diſappointments, which conſtitute the greateſt part of the *miſeries of life*. You and I, *Mary*, riſe early in the morning to our work, conſcious that it is our duty: it grows into *pleaſure*, or if you pleaſe, into a *habit*: and as long as we are in health, and not unavoidably expoſed to any extreme rigour or inclemency of the weather, there is a *ſubſtantial pleaſure* in it. We provide for the neceſſities of nature; and the effects are *pleaſurable*. Our labour in

(*a*) Tully.

the dairy, and in the field, are often delightful: and the hope of being rewarded with *ſucceſs*, gives *pleaſure*; or, if you pleaſe, call it *comfort!* The gratification of hunger and thirſt, nature has made very grateful, eſpecially when our aliment is wholeſome: and our *reſt*, when ſleep is ſweet and uninterrupted, is refreſhment and delight. It is *pleaſure* to keep our bodies clean, and properly covered;—to breathe the pure air;—to behold the ſun;—to hear the muſic of the woods;—and ſee the enchanting verdure of the earth!—And is it not *pleaſure* to offer up our addreſſes to Heaven, in confidence that we are under the protection of a Being, whoſe power, juſtice, wiſdom, and mercy, are without bounds!

D. O God! Thy mercies are boundleſs!

F. We cannot ſay, it is pleaſure to be in *pain* or ſickneſs, ſorrow or affliction; but it is a *ſincere* pleaſure to think, that if theſe come upon us, we may convert them to *good*, by our ſubmiſſion; and that they will ſpeedily ceaſe, by the *changes* and *chances* of life, or by a *happy death!*—In the mean-time, no *thought* or *action* which is *generous*, *charitable*, or *pious*, can paſs without its *pleaſure!*—Every kind word we hear or ſpeak is *pleaſing* to us.—One pleaſure, of ſuch a kind, produces another of the ſame quality, and ſeems to be the happy parent of a moſt beautiful and virtuous family.—*Moderation* rewards us with *pleaſure*; as *intemperance* afflicts us with pain.—Thus you ſee, *Mary*, how the *kindneſs* of Providence is diſplayed!—How merciful the righteous God of heaven and earth is, to us his creatures!—And ought not this to excite in our breaſt, the trueſt raptures of pleaſure, which are fit for a creature who is the heir of immortality!—Can the *voluptuary* boaſt of *ſuch* joys!

D. Upon your reaſonings, where the mind is rightly bent, we need but conſult our own conſciences and natural feelings of what is comfortable to the ſoul, to find out a ſcene of ſolid joy, and feel from our hearts, that "*the ways of Wiſdom are ways of pleaſantneſs; and that all her paths are peace!*"

CONVERSATION XXIV.

Prudence the parent and friend of all other virtues. Caution againſt imprudence in worldly concerns. Prudence, in its affinity with a religious conduct. Danger of revolting againſt the kindneſs of Providence. Imprudence of Henry, *ſon to* Henry IV. *and prudence in correcting his conduct.*

D. HOW can *covetouſneſs* be a *pleaſure?*

F. The miſer ſeeks his hoard with pleaſure; but it is attended with anxiety, which is *painful*. *All vicious pleaſures* produce pain. The underſtanding and common ſenſe of mankind require them to conſider the uſefulneſs of money: and when it can be gained or acquired with honeſty and prudence, ſelf-preſervation calls on us to pay it honour.—Not only riches and honours; not only the *tranquility* of our lives, but alſo the *preſervation* of them, often depend on the exerciſe of *prudence:* but let us not do any baſe or ungenerous action, and pretend to ſanctify it by calling it *prudence*. Many, who are ſlaves to *money*, call themſelves *prudent*.

D. *Prudent* and *imprudent*, are words very familiar to us all; and much praiſe or reproach depend on them; eſpecially in the conduct of the *marriage* ſtate.

F. Ay, *Mary*, and in every other ſtate. In That we muſt overlook ſmall faults; and be ſometimes blind to ſuch as are, ſtrictly ſpeaking, not ſmall. *Prudence* and *imprudence* are terms frequently uſed, to expreſs *virtue* and *vice*, You will hear it ſaid, "*O! a very imprudent man:* yet he is nobody's enemy but his own!"—Perhaps he is ſo much his own *enemy*, as to be in no capacity to *befriend* any creature upon earth. On the contrary, whilſt he is doing the greateſt miſchief to himſelf, he injures the community. This happens from the want of *prudence*, or in other words, the want of *common-ſenſe*, which frequently means the ſame thing. If you make *prudence* your companion, you may be ſure ſhe will be your *friend*. Prudence may be ſtiled, "an

" an *univerſal virtue*, which enters into the compoſition of all the reſt. *Judgment* is her throne, and *ſilence* her ſanctuary:" Temporal happineſs depends on her: and virtue claims the neareſt kindred. She diſcovers her good qualities, not leſs in *words*, than in *actions*; and in *ſilence*, as much as in *ſpeech*. You will hear her often ſpoken of, as the patroneſs of good order and œconomy, acting as an *under-agent* to Providence in the common concerns of life. When employed in matters which regard a *future ſtate*, ſhe changes her name, though her attributes are the ſame. The evenneſs of ſoul, and *ſteadineſs* of temper, which prevent our *paſſions* from being ruffled, and our *deſires* from being *inflamed*, are often owing to *prudence*. *Cunning* is not *prudence*; but a baſe *repreſentative* which uſurps her throne. If we do not weigh our *actions* in the balance of *reaſon*, and judge whether the *end* propoſed be of ſuch value, as to hazard the difficulties and loſſes we may ſuſtain, we may as well renounce our pretenſions to the protection of prudence. *Prudence* naturally leads to the conſideration of *money*, and the advantages derived from it. Behold the conſequences of deſerting her ſtandard, in the perſon of *'Squire Richard*. He *talks* like a wiſe man: he does not want ſenſe in *diſcourſe*; but he *acts* like a *fool*. *Prudence* has forſaken him: he has indulged his fancy, inſtead of conſulting his ſafety and comfort: he miſtakes profuſion for generoſity, and renders himſelf a *beggar* wantonly. Though he is not able to command *one hundred pounds*, he has lately engaged in an expence, which cannot be defrayed with *one thouſand! He is imprudent beyond all meaſure!*

D. The *'ſquire* is young; and the youthful are in general the moſt inclined to *prodigality*.

F. Should not *they* provide for life, with ſo much the more diligence, as they may have length of days before them? Should not they be the more careful of what they ſay and do, who may have a wife and children to provide for? The *youthful* are frequently leſs provident, becauſe leſs experienced than the *aged*. When young and uncorrupted, our affections being warmer, and our hearts more ſuſceptible of tender impreſſions, we feel more for the miſeries of others. One often ſees this in the workings of the hearts of children.

D. This ſurely is not a fault!

F. By no means: but experience tells us this propenſity muſt be reſtrained by *prudence*. I have frequently obſerved people of a certain turn of mind, though naturally ſerious, and knowing what it is to *want money*, yet treat it with a ſort of contempt, as if they could do without it. This not being true, is contrary to reaſon, and wars againſt the laws of *prudence*. Whether you have little or much money, take care of it. You know a maxim is not the worſe for being common; " fools and their *money* are ſoon parted:" Remember that *money* may ſtand your *friend*, when all others fail you.—The caution holds ſtronger for ſuch as have but *little*, than for them who have a *great deal*.——Be *exact* and *regular* in all your *money affairs*, having *due reſpect* to another common proverb, which is, that " Often counting, maks laſting friends." By regularity you will avoid diſputes. As the undue love of money is the root of evil, I am ſure the neglect of it produces many bad effects.

D. The wiſe man recommends to us, " to hedge our poſſeſſions about with thorns, and *bind* up our ſilver and gold." I am always cautious not to throw temptations in people's way.

F. This is a *duty* you owe to *juſtice* and *humanity*. If opportunity makes the *thief*, and *you* make the *opportunity*, *you* make the *thief*, and ought to be puniſhed, if not as a robber, yet as a tempter to robbery.

D. There ſeems to be more reaſon in what you ſay, than the world is generally aware of.

F. A credulous truſt in perſons not tried, is *imprudence*. According to the Wiſe Man's opinion, an *unneceſſary confidence*, is an *abſurd confidence*. He goes further in his admonition; " As long as you have breath, give not yourſelf over to *any*; for better it is that *others* ſeek *you*, than *you* ſtand in *their courteſy*.—Help thy neighbour according to thy power;—but beware not to fall into the *ſame ſnare*."

D. This points out the meaſure of the aid we are to lend; and the folly of exceeding it.

F. He that plunges out of his depth may be eaſily drowned. Yet there are occaſions, when *bold things* are to be attempted, in the cauſe of humanity. Some miſtake an inclination for an ability, and imagine they can do any thing that is *good*, becauſe it is *good*. This is as vain as the conduct of them who do not ſee into their own affairs, and think only of the *preſent moment*, often putting it out of their power to retrieve the effects of extravagance. Some deceive

themſelves into a belief, that their *friend* or *neighbour* will ſhew them *regard*, when they have not reſolution to ſhew themſelves any.—The *weaker* a man is, the more he builds on a ſuppoſition that, in caſe of need, his *friends* will aſſiſt him, though he may have acted ſo *wickedly* or *abſurdly*, as really *to have no friends!* This is the caſe of *Joſeph Nefas*. He has done ſeveral fooliſh, and ſome wicked deeds; and now apprehends that his *miſery* is a reaſon why his acquaintance ſhould relieve him; but *experience* teaches him juſt the contrary: they conſider him as an *imprudent fooliſh young man*, who having no conduct, deſerves no regard. I did him all the ſervice I could. I foreſaw the evil that threatened him. I warned him in the ſtrongeſt terms.

D. You engaged the reverend doctor to talk to him.

F. Yes: and he appeared *ſerious*, and dejected, yet graceleſs, and did not confeſs, much leſs amend. He thought ſomething was neceſſary to be done; but found himſelf within the *magic circle of ſin*, with nothing before his eyes but the *preſent* gratification, which his *habits* had rendered familiar; the future hour being ſhadowed over with clouds which threatened to overwhelm him.—*Diſtreſs* has now awakened him; but what courſe he will purſue, I know not.

D. He finds by ſad *experience*, that ſin produces *miſery* in this world; and, if he does not repent, *eternal torments* may be his lot. Do you call his conduct by no harſher name than *imprudence?*

F. It began with *imprudence*, though it ended in iniquity.

D. What do you think of thoſe who place their *affections* on *money?* Are they not often tempted to do bad things for the ſake of it? Which of the two extremes is the moſt dangerous, *covetouſneſs* or *prodigality?*

F. The firſt is the moſt *immoral*; and therefore the *worſt*. But *prudent perſons* ſhun extremes. Exerciſe your prudence: endeavour to be always in the right; avoid being in the wrong, even by being *too much* in the *right*. The proverb ſays, "Break not thy ſhin againſt That which lies not in thy way." *Shun danger:* be cautious that in the purſuit of a *good*, which cannot be of any great moment, you do not involve yourſelf in an *evil*, which may make you repent all the days of your life.—Learn to *ſuffer ſmall inconveniences*, rather than *hazard great miſchiefs*. *Prudence* is ſo much the favourite of *wiſdom*, ſhe can hardly live ſeparated. In nothing is prudence more neceſſary, than in caution with what kind of perſons you aſſociate. It would be *madneſs* to truſt *every one* with your *goods*; will you truſt your *perſon* with any whom you are not acquainted with; or knowing that they are imprudent; or have not the fear of God before their eyes; or do not reſpect the laws of their country? Let them *talk* as they *pleaſe*, *avoid* them, "*Deeds* are fruit; *words* are but leaves!" The more laviſh ſuch perſons are in their *promiſes*, the leſs they are to be depended on. When you examine your own heart, and find it inclined to diſcharge your ſeveral duties to God, and your neighbour, you will be inſenſibly led to act *prudently*. If you deſire any thing which is *criminal*, I need not tell you, that you are *wicked*; if it be *dangerous*, you are *imprudent*.

D. And what do you think my deſires will depend on?

F. What can they depend on, but the *good* or *evil* of your heart; the *company* you keep, and the perſons you are attached to? To *judge well*—to know when to hold your tongue—and whom to adviſe with—theſe are the things moſt eſſential to *prudence*. Remember, that "if you conſult with a fool, he cannot keep council."

D. I am ſenſible how much my character and ſafety, as well as the improvement of my mind, depend on the *company* I keep; and therefore I will follow the Wiſe Man's advice, and "go from the preſence of a fooliſh man, when I perceive not in him the lips of knowledge."

F. This is a part of *prudence*. As to *covetouſneſs* or *prodigality*, *prudence* is *vulgarly* underſtood to relate chiefly to the *riches* of this world; and to lean more to the ſide of covetouſneſs than to prodigality: But he cannot be ſaid to be *prudent*, who *acquires* wealth by *unjuſt* means; more than him who *ſquanders* it, when it is acquired. The ſame Wiſe Man, who tells us "the hand of the *diligent* maketh rich," ſays, that "the bleſſing of the Lord maketh rich, and *he addeth no ſorrow with it:*" no anguiſh of ſoul accompanies the riches. Whatever is *ill-gotten* or *ill-uſed*, is a *curſe*. We do not uſually ſay, that *fraud*, *oppreſſion*, want of kindneſs, and charity, and all the iniquity that attends the unreaſonable deſire of getting, or preſerving an eſtate, is *prudence*. Forget not, that *charity* without prudence, cannot ſubſiſt.

D. Is

D. Is then *prudence* a part of *charity?*

F. Imprudence, as I have told you, will certainly prove an enemy to the very ability of being charitable, and hurt thoſe who might otherwiſe be benefited. *Example* is the moſt charitable friend, or an *enemy* to mankind. To be prudent in the beſt ſenſe, provide yourſelf " bags which wax not old, a treaſure in the heavens that faileth not, where no thief approacheth, nor moth corrupteth."

D. This is ſolid advice: if *prudence* enters into the compoſition of all other virtues; it muſt point out to us the true path to *piety*, and teach us " that a man's life conſiſteth not in the abundance of the things which he poſſeſſeth."

F. Can you then allow that any man is prudent, who is not juſt?

D. According to your doctrine, he muſt be *religious* too: if we ought to think of God in all our concerns, prudence is eſſential to religion.

F. If my crop increaſes, I may enlarge my barns; but if I forget the hand which gave the increaſe, will it not in the iſſue be attended with a curſe? *Prudence* without *religion* may ſerve only to involve me in the diſtreſs of the rich man in the parable.

D. To be *rich towards God*, muſt ſignify our truſt and reliance on his Providence, and not in the worldly treaſures which are heaped up for us.

F. This is the very caſe, *Mary!* In one ſenſe it cannot be *prudent*, if it is not *wiſe* to *truſt in riches*; for " wealth is ſo far from being a *ſecurity*, it is folly to pretend to arm ourſelves againſt the accidents or caſualties of life, which nothing can protect us againſt, but the good providence and care of our heavenly Father." It was not the fault of the *rich man* in the parable, that he had *barns* and *ſtorehouſes*, or that he was clothed in purple and fine linen; but that his plenty made him *forget God*, vainly imagining his ſecurity was in his own hands. No, *Mary:* whatever the accidents of your life may be, let your circumſpection be ſhewn by endeavouring to be *rich towards God*, placing your confidenee and truſt in him, as knowing that without ſuch confidence and truſt, the *higheſt prudence is folly*; and the moſt laviſh praiſe we can beſtow, on people who make *a figure in life*, is a proof of *our weakneſs*, not of *their ſtrength:* it gives evidence of the falſe judgment we make of the felicity of our fellow-creatures. Many build on their *prudence*, and *knowledge of the world*; but be aſſured, that whatever begets an *irreligious* confidence, and preſumption in the heart of man, will naturally incline him to *forget God:* and where then are the effects of his prudence?

D. If *riches* are apt to produce ſuch confidence, the *poor* enjoy the advantage of feeling *their wants*, and may be ſuppoſed *to call on God to ſupply them.*

F. Moſt juſtly obſerved. When you conſider a life ſpent in difficulties; yet ſupported often when *hope* itſelf is bewildered, doth it not ſuggeſt to you, " how wonderfully God hath brought you on your way, *when you had neither ſtaff nor ſhoes, nor money in your ſcrip.*

D. Poverty naturally ſuggeſts theſe thoughts. I remember how ſenſible you made me, upon ſome other occaſion of your good diſcourſe, that the poor man's condition is in many reſpects the moſt eligible.

F. You cannot be ignorant, that the foundation of all religion is *humility*, with a due ſenſe of the being of a *God:* his *juſtice* will create fear; his *mercy*, hope; his *wiſdom*, reſignation; and his *goodneſs*, truſt. All the glories of his attributes, as they reſpect us rational creatures, formed with minds deeply impreſſed with a ſenſe of being accountable to him, will ſhine forth. You are convinced, that the higheſt act of irreligion, is to diſavow his providence, except the denial of his *being*. As to *inſolence* and *pride*, they are often the growth of the rich man's ſoil.

D. Is it for this reaſon that *riches* are ſo hardly ſpoken of in the Scriptures?

F. Moſt certainly: it takes its riſe from this cauſe: the temptations to vice, of which riches are the means, often deſtroy the ſeeds of virtue which are ſown in our hearts. They often leave no room for the plants ſet by the hand of God to thrive and proſper.

D. Is faring *ſumptuouſly* a crime?

F. By no means: it ſignifies living in a ſtate of *grandeur:* and this may be enjoyed by perſons in their proper rank, without ſin. The ſinfulneſs is in forgetting Him from whom all good proceeds: and if we remember *Him*, as we ought, the difference of *wealth* and *indigence* diminiſhes greatly. The parable repreſents to us the dangerous ſtate of *great men*, who live without the fear of God in their hearts; and the much happier condition of the *poor*, who have their ſhare

of

of miſery in this world, which often leads to glory and immortality hereafter.

D. *Abraham's* anſwer to the *rich man*, is ſuch a proof of this, that no one who believes in *Chriſt* can contradict it.

F. The requeſt of the rich man in the torments he was ſuffering, drew this *memorable declaration* from the *great father of the faithful*, "*They have* Moſes *and the prophets, let them hear them:*" plainly indicating, that the crime of the rich brethren yet on the earth, was their contempt of *Moſes* and the *prophets*; for it is evident they did not repent upon the authority and admonition, delivered down to them by the Scriptures. Think then, my dear *Mary*, what will be the fate of us *chriſtians*, if we neglect our *greater* ſalvation! The light which ſhines with ſuch glory on us, eclipſes the darkneſs of *ſin* and the *grave:* but if we chuſe *darkneſs* rather than *light*, we ſhall fall into perdition.—To reaſon from our common feelings, does not poverty naturally create in the breaſt of man, a fear of offending, and a deſire to pleaſe? When the rich imagine they *want nothing*, they generally become inſolent. Carry this principle into that which is common to all men; I mean, religion; and ſee how it ſtands. He who *thinks* not of what he wants, at the hand of God, has no *deſire* to court his favour, but growing *remiſs in religion*, often becomes an *infidel.*

D. So I fear, my father!—It is ſtrange, in one view, that although wealth is of no value, in the purchaſe of *health*, *beauty*, *virtue*, or *reputation*, its influence in the world wounds the morals of a great part of mankind.

F. Not ſo ſtrange, that the thing which cannot produce the *greateſt good*, ſhould produce the *greateſt evil.* *Irreligion* is too often the companion of a plentiful fortune.

D. But we cannot ſay, they manage it with *prudence*, who make it the inſtrument of immorality.

F. *Prudence* demands of us to take care of our *property*; not to invade the *rights* of another: on the contrary, it requires that we treat others with charity, that they may practiſe the ſame towards us. Thus you ſee with what propriety we may take prudence into our alliance, in order to carry on the warfare of life with ſucceſs. And ſince ſhe is ſo much the miſtreſs, even of fortune, and helps us to ſo many good things, let us pay her due honour, and court her aſſiſtance to promote our happineſs: prudence, as a virtue, comes from God.

D. I plainly perceive, that the happineſs of both worlds depends much on *prudence*, though the young often make ſallies ſo very imprudently, as to border on madneſs, and involve themſelves in the greateſt difficulties.

F. A remarkable inſtance of this is found in our hiſtory. The *Prince of Wales*, afterwards *Henry* V. might be called *imprudent*, but he alſo committed many *riotous exceſſes:* at length he became an object of his *father's* jealouſy. Upon notice of this, the prince, who had a ſuperior underſtanding, when he had a *mind* to uſe it, repaired to court, and, throwing himſelf upon his knees, accoſted the king in the following terms: "I underſtand, my liege, that you ſuſpect me of entertaining deſigns againſt your crown and perſon. *I own I have been guilty of many exceſſes*, which have juſtly expoſed me to your diſpleaſure; but I take Heaven to witneſs, that I never harboured a ſingle thought, inconſiſtent with that duty and veneration *which I owe to your majeſty.* Thoſe who charge me with ſuch criminal intentions, only want to diſturb the tranquility of your reign, and to alienate your affections from your ſon and ſucceſſor. I have therefore taken the liberty to come into your preſence, and humbly beg you will cauſe my conduct to be examined *with as much rigour and ſeverity, as that of the meaneſt of your ſubjects*; and if I be found guilty, I will chearfully ſubmit to *any puniſhment* you ſhall think proper to inflict. This ſcrutiny I demand, not only for the ſatisfaction of your majeſty, but likewiſe for the vindication of my own character."——The *king* was ſo highly ſatisfied with this prudent and ingenuous addreſs, ſo opportunely, that he embraced him with great tenderneſs; acknowledging that his ſuſpicions were entirely removed; and that for the future he would never harbour a thought prejudicial to his loyalty and honour.——The hiſtorian ſays, "So happily were the fears of the nation diſappointed in regard to this young prince, that were we to ranſack all the records of ancient and modern times, we ſhall hardly find a *hero*, whoſe character bears a more ſtriking reſemblance to that of *Alexander the Great*, in his *beſt* and moſt laudable actions."

D. Yet his imprudent conduct had partaken ſo

ſo much of wickedneſs, it might have coſt him his head.

F. To be *prudent*, *Mary*, is to be *wiſe*; or act with an *equality of conduct*, a *conſiſtency of behaviour*, which comprehends the concerns of both worlds.—Be you *equal*, be *conſiſtent*, and I am ſure you will be *prudent* and *religious:* and though *prudence* and *religion*, in propriety of language, are not exactly the ſame thing, they unite in the ſame cauſe.

CONVERSATION XXV.

Prudence not rightly underſtood. Fools ſaid to be fortunate. The force of prejudice, and the ignorance of mankind, in concealing truth from their eyes. Religion, buſineſs, and pleaſure unite to promote the happineſs of mankind. Pain treads on the heels of pleaſure not rightly underſtood. The deception of the ſenſes, with regard to the true objects of pleaſure. Youth often becomes an eaſy prey to hypocriſy. Neceſſity of maintaining as good an opinion of the world as poſſible.

F. YES: if you will follow my advice. Be ſure, at leaſt, not to ſuffer by holding communication with a *fool:* and the *fooliſh* are more eaſily diſcovered, than thoſe who are *knaviſh* or *hypocritical.* And while you attend to *prudence*, let it not counteract your *charity*, leſt it degenerate into a *ſordid vice*, the more infamous from its aſſuming the name of a *virtue.*

D. It is ſaid that fools are fortunate: How is this to be underſtood with regard to *prudence?*

F. Not that *fools only* are fortunate, for then we ſhould ſee *folly* preferred to *wiſdom*, more than it uſually is. "*Time* and *chance* happen to all men:" We often ſee weak-minded perſons ſucceed: whether it be by the beneficence of other *people*; by their being bred to *mechanic arts*, which do not require much underſtanding; or by their being *contented* to go on in a *beaten track*, when perſons of a more lively temper, and ſtronger paſſions, ſtray out of it, and loſe their way. Some weak-minded perſons advance their fortune by the ordinary means of *induſtry* and a *prudent conduct*; but great numbers fail. You will pleaſe to obſerve, of thoſe who are rather *weak* than *vicious*, they are not always dangerous to mankind; but *badneſs* of heart is *always dangerous.* There are alſo many who paſs under the general denomination of *prudent people*, becauſe they get their bread quietly, and do no body any harm.

D. You ſay, that prudence enters into the compoſition of every virtue; conſequently the *virtuous* muſt be *prudent.*

F. In general it may be ſaid they are ſo: the *vicious* cannot be ſaid to be prudent; though in the various modes of men's conduct, *one* ſets off *virtue* with more graces, as *another* ſhews *vice* with more deformity, than is common: it is more eaſy to explain what *prudence* means by *actions*, than by *words.*

D. It ſeems to require ſome pains to miſapprehend what prudence means, whether it be ſhewn in *actions* or in *words:* we can hardly avoid feeling the bad effects when we act *imprudently.*

F. Of this you ſee inſtances every day. Whenever you have any connexion with the fooliſh, proud, or vain, and find their weakneſſes or their prejudices unconquerable, your *prudence* ſhould induce you to *keep yourſelf aloof*; for not to enter into a fruitleſs conteſt, is to conquer: it will be at leaſt a victory obtained over yourſelf. Your *prudence* will thus be ſhewn by what you do not, rather than by what you do. You are to obſerve, that there is but a ſmall part of mankind who are capable of full conviction, or receive ſatisfaction in the diſcovery of truth, which mortifies their pride; for the *reaſonableneſs* of any propoſition that oppoſes their *prepoſſeſſions*, appears to them as an *enemy*, rather than a *friend.* The more their opinions differ from the common ſenſe and reaſon of mankind, the more you will be ſurprized they ſhould ſtand out againſt you: but upon reflexion you will find this is a reaſon why you ſhould *not* be ſurprized.

D. You mean, that the weaker a perſon is, the more obſtinate he will be.

F. Do you not perceive, there is great difficulty,

culty in giving conſent to the beſt-received truths in the world, when the *paſſion* which has *poſſeſſion* of the ſoul, makes it neceſſary to treat all *ſuch truths* with *diſdain* and *contempt?* Is it not obvious that, according to their opinion, it would be abſurd in them, to examine the *reaſonableneſs* of what you advance? To *find* it *reaſonable*, would in effect be to ſuffer an *humiliation*. Whatever the ſubject be, the ſtronger the underſtanding, and the better the heart, the *leſs* regard there will be to common prejudices, prepoſſeſſions, and the parade of outward glory. The *more* reſpect you ſhew to *wiſdom* and *truth*, wherever you find them, the more honour you will be entitled to.

D. What you ſay is *undeniable*. I generally find *ſilence* the moſt uſeful weapon.

F. So it generally proves.—There are three great objects of life, *Mary*, which take up the attention of mankind, according to their different taſtes and inclinations: *religion*, *buſineſs*, and *pleaſure*. The love of one or other of theſe, prevails in every character: but it is gratified in ſuch different ways, particularly in *purſuits* of *pleaſure*, one would imagine men had different *ends* in view.

D. What *end* can they have in view but their *happineſs?* The beſt thing is That which contributes moſt to the *peace* of the mind.

F. The peace of the mind is *happineſs! The peace which the world cannot give*, is the great object of our petitions to heaven: *Religion* only can give ſuch peace; and therefore religion is the *firſt object*; *buſineſs* and *pleaſure* are *ſecondary* objects; but properly attended to, are no leſs compatible with *happineſs*. *Virtue* ſmiles on them all, when they are conducted by *reaſon* and *faith*; otherwiſe we find *religion* degenerate into *enthuſiaſm* or madneſs; buſineſs into rank injuſtice and *oppreſſion*; and *pleaſure* into *vice*:—every thing may be abuſed. *Virtue*, that *repreſentative* of good to mankind, is ever ready to aſſiſt us, when we call on her; but ſhe requires the *heart*. They who attempt to adorn her with a *mournful habit*, take pains to render her unpleaſing, committing as great an abſurdity, as thoſe who repreſent her in the form of a *giggling girl*, ſtaring like an *idiot*, when you talk to her of the neceſſity of *wiſdom* and *prudence*.

D. There is a vaſt difference between ſome young people, and others, according to the *inſtruction* they have received, and the good ſenſe and piety of their parents. I have been almoſt tempted to think, ſome of them imagined *youth* could be wedded only to *folly*.

F. You ſee how unfortunate thoſe are who have not been inſtructed in their duty! They cannot poſſibly know it without inſtruction, being young; or by obſervation, as their reaſon ripens. It is never too late to learn. They may diſcover, by ſad experience, that *pain* treads cloſe upon the heels of *pleaſure*; and that no *fooliſh thing* can delight them long. Thoſe who make an *imprudent* choice, their judgment will reproach them, and they will nauſeate the very object they were eager to graſp: they unwillingly diſcover, that the complaint does not lie againſt *Providence*, but againſt their own *folly* and *imprudence*.—This is the caſe, my dear *Mary:* and if you purſue your *proper happineſs*, through the paths that are marked out to you, the *pleaſure* you will enjoy, will abundantly compenſate for the *pains* you ſuffer. The *wiſe* are fortified againſt evil: they are prepared for *all encounters*; and therefore the moſt capable of rejoicing in *all fortunes*. They have every thing to *hope* for, that is *pleaſant* and agreeable to their reaſon: they *fear* nothing, not even *death:* they entertain no painful apprehenſions of it.

D. It is a glorious thing to ſtrengthen the mind againſt the ſufferings to which life is ſubject: but this is more than *prudence* can always do.

F. This exerciſe of the mind is not called *prudence*, but *fortitude*. The great object of life is to avoid *offending God*. I have explained to you, that thoſe who are eager in the purſuit of *pleaſure*, as confined to their *ſenſes*, or their *fancy*, ſee very little of their way before them. They forſake *prudence*, and with her they abandon *modeſty*, the *guide* of their youth:—they run in a *ſlippery* path: they are hurled down the precipice of pain and miſery; and when *they cry for help*, there is none to deliver them!—O my daughter, liſten to your *dear father's* words, and be happy! Keep in your eye the glories of *immortality!* Forget them not!—Be not dazzled with the appearances of *worldly good*; nor violate your *conſcience*, to gratify your *fancy!*

D. You ſeem to ſpeak from your heart, my father!—I hope I ſhall be at leaſt as much on my guard, not to yield up my underſtanding to my paſſions, or miſtake *falſe pleaſure* for *true*, as not to take *counters* for *guineas*.

F. It is more difficult to diſtinguiſh in this caſe,

caſe, than you ſeem to be aware. You will find in the world many *diſſemblers*.

D. You mean HYPOCRITES.

F. Ay, *Mary*: there is much *hypocriſy*, though there is more *impudence*. Unexperienced as you are, you will hardly think it *poſſible* that men or women, under certain circumſtances, making warm profeſſions of friendſhip or eſteem, ſhould prove *falſe*; but I am ſorry to tell you, it is no wonderful event, to find people, putting on the diſguiſe of *piety* and *religion*, with deſign to enſnare thoſe who, being honeſt and upright themſelves, think well of the reſt of mankind.—— Such, my daughter, is the world, *or rather the worſt part of the world*: therefore an undiſtinguiſhing confidence is as contrary to good ſenſe and prudence, as a buſy, meddling behaviour. Yet do not think of your fellow-creatures in general, nor of individuals in particular, ſo ill as they may ſometimes deſerve: Try to find reaſons of the *ſofteſt* kind for the evils committed againſt you; it being better to ſuffer, by thinking too well of any perſon, than to do him an *injuſtice*; for, *ſuffering evil* is a *ſlight evil*, compared to the *doing it*. Think as highly of mankind *as prudence will allow*; and ſupport the *honour* of human nature as far as *common-ſenſe* and *candour* will admit. There is ſo much *evil* in the world, that wantonly to add to the load of it, is being *wantonly wicked*. You may be ſure there will be ſo much *the leſs evil* for your avoiding it, in *your own perſon*: and be as confident, that no *good* is ſo intereſting to you, as the *mercy* and *compaſſion* in which your ſoul is concerned.

D. This ſeems to be *good reaſoning*, my father! If I think very ill of others, I may wound my charity; and being confident beyond meaſure, I ſhall run into danger, and ſuffer much that way.

F. Make uſe of your underſtanding for the purpoſes for which it was given you, and I truſt all will go well with you.

CONVERSATION XXVI.

The force of habit, and the neceſſity of correcting evil habits in their early ſtages. Fable of the crocodile and ichneumon. Intention of making a viſit to a relation, in ſearch of uſeful knowledge.

D. WE may talk till we grow hoarſe upon *virtue* and *vice*, pleaſure and pain; HABIT, you ſay, makes *ſinners* or *ſaints*.

F. Carry it conſtantly in mind, that at every age, and in every condition, ſome weakneſs or infirmity is apt to lead us into *ill habits*: and when theſe take root in our temper and inclination, they become a ſecond nature. *That* to which we are moſt accuſtomed, is generally moſt grateful to us: but habit in *evil* things, enſlaves the mind, preventing its freedom of enjoyment in the fields of *reaſon* and *nature*. I ſay *ill* habits; for as to *good* ones, reaſon and religion aſſent to them; and the more confirmed *they* are, the more joyful we become.

D. If we have reſolution enough to make an *early* oppoſition to "the ſin that ſo eaſily beſetteth us;" and turn our thoughts from iniquity, whatever form it may appear in, *evil habits* will not prevail againſt us.

F. If you do this, they *cannot* prevail. Do your beſt to combat them. We cannot ſay, with reſpect to ſuch habits, "Who can underſtand his *errors*; who can tell how oft he offendeth?" for we know, and are aſſured, that certain temptations ariſe from *habit*, more than from any other cauſe. The particular object which makes the deepeſt impreſſion on one man, may make none upon another, though he be naturally of the ſame complexion. If you *keep* on your guard, you will eaſily diſcover, in what you are moſt ſubject to *err*. Every gratification of an *ill habit*, carries its own puniſhment with it, from the reproach which attends it; and the *anger* which it provokes againſt ourſelves.

D. I apprehend it dangerous to be much inclined to any thing, but what is clearly a *duty*.

F. Many things are *indifferent*; but I believe not *ſo many* as is generally imagined. Unleſs we

PART VI.

ADVERTISEMENT.

THIS *Manual of Devotion*, in the firſt Edition of this Work, followed the *ſecond*, or laſt Volume: in this it follows the *firſt*. I preſume there is no impropriety with reſpect to the general uſe and deſign of the book. My view in this arrangement, is to render the volumes nearly equal in ſize; the Additions which I have made to this *Quarto Edition*, particularly in the *Second Volume*, being more conſiderable than I intended when I firſt began to correct it.

A Manual of Devotion,

conſiſting of

PRAYERS,

Pſalms, Hymns, and Leſſons;

with pious pieces from the moſt eminent poets,

diverſified

for ſeven days;

each day divided into three parts.

calculated

FOR FAMILY USE,

and

adapted to the various circumſtances of life.

Second Edition.

CONTENTS

OF THE

MANUAL OF DEVOTION.

PREFACE. Page

DISSERTATION on prayer - - 329.
Hymn on Providence - - - - - 336.
Belief - - - - - - - - - - - - 341.
The commandments - - - - - - - 341.
The Lord's prayer - - - - - - - 342.
Ejaculations at church in the morning - - 342.
Hymns for the morning - 343. 343. 343. 343.
—— *for the evening* - 344. 344. 344. 344.

PSALMS.

For pardon of sins - - - - - - - - 345.
The excellency of the commandments - - 345.
On the vanity of human life - - - - - 347.
Thanksgiving 347. 357. 363. 376. 389. 395. 401. 405.
For trust in God - - - - - - - 349. 385.
For confidence in God under all conditions 349. 357. 366. 379. 382. 389. 402.
The excellency of the commandments - - 352.
Repentance - - - - - - - - - - 352.
On the vanity of life - - - 354. 360. 371.
Prophetical of the Messiah 360. 369. 371. 379.
Under the consciousness of a good intention - 363.
The happiness of good, and the misery of bad men 366.
In praise and adoration of the Almighty 366. 379. 391. 395. 405.
For humility - - - - - - - - - 375.
Duty of the magistrate - - - - - - 375.
Advice to them - - - - - - - - - 375.
God's protection of good men - - 382. 392.

SCRIPTURE. Page

Christ, *prediction of his coming* - - - 345.
—— *his birth* - - - 347. 349. 352.
—— *his purity and humility* - 353. 403.
—— *his character by* John the Baptist 354.
—— *prophetical of his sufferings* 357. 364.
—— *his character and description* 357. 364.
—— *his first appearance on his mission* 361.
Caution for a Christian life - - - - - 347.
The hopes of a Christian - - - - - - 349.
Description of a Christian life - - 355. 369.
Justice and candour essential to Christianity 361.
Christ's *triumphant entry into* Jerusalem - 363.
—— *divinity* - - - - - - - 366. 403.
—— *effects of his resurrection* 370. 392. 401.
—— *beatitudes declared* - - - - - 372.
—— *lamentation over the Jews* - - 385.
—— *appearance after his crucifixion* - 389.
—— *sermon on the mount* - - - - - 376.
—— *care for his followers* - - - 390.
For self-denial - - - - - - - - - 372.
Martyrdom of St. Stephen, *shewing charity even for murderers* - - - - - - - 376.
The love of God to man, and the duty of Christian charity - - - - - - - 380. 382.
The distinction of the flesh and the spirit, as preparitory for a religious life - - 395.
Thanksgiving - - - - - - - - - 401.
Gratitude to God for his mercies - - 406.
Confidence in God, and resolution to obey - 383.

RELIGIOUS POETRY.

Page

Hymn on charity - - - - - - - - - 345.
In contemplation of the wonders of creation 347.
For conſtancy in religious obedience - - 347.
The Chriſtian's contemplation - 349. 373. 396.
Thankſgiving 350. 363. 358. 385. 386. 390. 406.
On the crucifixion of our Saviour - 353. 392.
On repentance - - - - - - - - - - 355.
On the ſhortneſs and vanity of life - - 355.
Penitential hymn - - - - - - - - - 356.
Hymn for triumph over the world - - 358.
Morning hymn of Adam *and* Eve - - 361.
The conſequence of our firſt parents tranſgreſſion - - - - - 364. 376. 380. 392.
Their repentance - - - - - - - - - 370.
Sentence pronounced on them - - - - - 372.
Adam's *ſpeech to* Eve - - - - - - - - 372.
A ſummer evening's meditation - - 364. 367.
Hymn on ſickneſs - - - - - - 373. 383.
Comfort in reſt - - - - - - - - - 377.
Attendance on public worſhip - - - - - 401.
Prophetical of the Meſſiah - - - - - - 403.
On the laſt judgment - - - - - - - 406.
On gratitude to God - - - - - - - - 390.

PRAYERS.

For Gratitude - - - - - - - - 346. 359.
—— *Mercy* - - - - - - - - - - - 346.
—— *Repentance* 350. 353. 362. 365. 371. 378. 381. 394. 398.
—— *a happy death* 346. 348. 351. 354. 356. 359. 362. 365. 368. 371. 375. 384. 387. 391. 394. 405. 407.
—— *Evening* 348. 350. 356. 358. 377. 383. 386. 394. 394. 396.
For Acceptance of prayer - 348. 359. 374. 374.
—— *Aſſiſtance in a religious life* 348. 384. 386.
—— *Purity and charity* - - - - - - 351.
—— *Thankſgiving* 351. 368. 374. 378. 384. 387. 391.

Page

For the Morning 353. 362. 370. 381. 390. 390. 402.
—— *a happy reſurrection* - - - - - 354.
—— *Forgiveneſs of ſins and divine protection* 356. 370. 391.
—— *Conſtancy of mind* - - - - - - 384.
—— *Aſſiſtance under the infirmities of life* 356. 359. 407.
—— *Zeal, and the forgiveneſs of others* - 359.
—— *Reſolution in danger and affliction* 362. 397.
—— *Pardon of ſins* - - - - - 365. 378.
—— *Adoration of God, and imploring his mercy* 367. 374. 393. 397. 407.
—— *Humility* - - - - - - - - 367. 387.
—— *Defence againſt ſin* - - 368. 370. 375.
—— *Forgiveneſs of the ſins of others* 368. 396. 397. 404.
—— *Attention to prayer* - - - - - - 373.
—— *Reſignation in ſickneſs* 374. 409. 409. 409.
—— *Obedience to government* - - - 377.
—— *Abſtinence* - - - - - - - - - 377.
—— *Submiſſion to Providence* - - - 381.
—— *Temperance* - - - - - - 383. 386.
—— *Application to the concerns of life* - 384.
—— *Confidence in God* - - - - - - 393.
—— *Humility* - - - - - - - - - 393.
—— *Friends, benefactors, and enemies* - 396.
—— *Preparation for the ſacrament* - - 396.
—— *Grace* - - - - - - - - - 365. 402.
A general confeſſion - - - - - - 404.
For following the example of pious perſons 407.
—— *Recovery from a ſinful ſtate* - - 404.
—— *Charity for the diſtreſſed* - - - 407.
—— *guarding againſt cenſorioufneſs* - - 408.
—— *a wife and family* - - - - - - 408.
—— *a huſband and family* - - - - - 408.
—— *Obedience to parents and maſters* - 409.
—— *Succeſs in our calling* - - - - - 409.
A chriſtian meditation, and concluſion of this work 409.

For the ſubjects of the prayers introduced in the body of the work, ſee the Contents.

PREFACE,

AND FURTHER*

DISSERTATION ON PRAYER.

LET us *magnify the Lord!* This is the firſt precept of religion. The higheſt honour man can be admitted to is to worſhip his God; and his higheſt excellency is the capacity of doing it. This levels the ſons of earth, and exalts them all equally to the rank of the *ſons of God*, and children of the inheritance of everlaſting glory!—What then ſhall we ſay? As friends to God and man, can we with-hold our tears, when we reflect on what we daily ſee, of the groſs *ignorance* and *negligence* of mankind, however diſtinguiſhed by rank or condition!

If we believe the declarations made in the *ſcriptures*, concerning the *Meſſiah*; *common-ſenſe* will teach us to apply our *faith* to the great ends and purpoſes of our *immortality:* and every neglect of it will appear *abſurd* or *vicious*. What the beſt and wiſeſt men in all ages have declared concerning *their hopes*, and the reaſons of *their conduct*, in this inſtance, ought to be conſidered with awful reſpect; not as a *ſpeculative idea*, but a *moral virtue*; and the root from whence all other virtues ſpring. If there is no God, what is virtue but an ideal line, dividing *man* from *beaſt?* To acknowledge the being of a God, is to confeſs a power which takes cognizance of human affairs; and as the ſovereign of the univerſe, men owe him homage, which they muſt pay or periſh.

Though *faith* is a belief in things not ſeen, the mind being framed as it is, conviction concerning ſuch things is irreſiſtible to an honeſt mind. Whatever his mode of faith in a life to come, may be, a Chriſtian muſt mean a perſon ſatisfied, that there is a ſtate of rewards and puniſhments in a future ſtate; and that the *promiſes of God*, in relation to ſuch ſtate, will not *fail* him. But is this principle *rooted* in the heart, in theſe countries, which are ſo ſplendidly enlightened by the goſpel, as to bring forth its full harveſt? Alas! we are miſerably diſtreſt; the ſoul is ſtarved; and nature ſhrinks at the thought, as if ſhe denied the blood to run its appointed courſe! She hath implanted in us the love of happineſs: and if this principle were impreſſed on our hearts, we ſhould ſee the *Chriſtian religion* diffuſe *univerſal felicity*. The quantity of miſery abounding in the *Chriſtian* world, is a proof how little the law of *Chriſt* is known or underſtood; or at leaſt attended to and practiſed.

We know what was the opinion and practice of the moſt diſtinguiſhed *favourites* of heaven, that ever appeared on the theatre of the world; thoſe good men, whoſe lives furniſhed matter for part of the Sacred Writings, and thoſe who *wrote* them. Since their time, in every ſucceeding age, we find the moſt celebrated friends to mankind, have all concurred in one grand teſtimony: and let *minute* philoſophers, and vain boaſters of ſcience, reaſon as they pleaſe, the acts of the *underſtanding*, as well as of the *will*, by which we now embrace the goſpel of *Chriſt*, and make it a *rule of conduct*, are the ſpring and motive to all the *conſiſtent faith*, that ever exiſted. We find in it a *faith* which hath its foundation in the *underſtanding* of the moſt rational beings. It is ſupported by a religion, in its whole tenor, conſonant

* See pages 5 to 11.

conſonant to the reaſon of man, in the moſt *improved ſtate:* Every ſtep beyond this to inveſtigate the ſecrets of Heaven, does indeed involve us in difficulties: men often argue, till they confound their *reaſon*, and this has operated on the mind of many a *vicious man*, to induce him *to try*, if he could diſcharge his *religious* faith.

If we look back as far as *Adam*, in his ſtate of innocence, we have the utmoſt reaſon to believe, he was completely happy, as an *intelligent creature*. Senſible from whom he derived his *exiſtence*, he ſaw himſelf in a ſtate of *dependence* which naturally excited his praiſe and adoration. When he *treſpaſſed*, he returned by *deep repentance* to a ſenſe of duty: he believed in the *promiſe* made him of a *conditional* happineſs; and this was the ſtrongeſt motive to a *continuance* of That repentance. The *humiliation* of his heart under a due ſenſe of his condition taught him the *gentle* and *plaintive*, tho' *manly voice* of prayer!

What has been the ſtate of man through all ages? His love of *pleaſure* is coeval with his being; and what can we conceive more *pleaſing* to a creature ſo formed for delight and happineſs than the love and adoration of his Maker? When this diſpoſition is attended by its natural conſequence, a *confidence* derived from the only ſource which can produce it, is it not the higheſt happineſs we are capable of? To *pray well*, and to be happy, even with reſpect to this world, ſeem to be as notes in uniſon, like an harmonious muſical compoſition: let it take in the accordance of its component parts, and *eternity* brightens before our eyes, and all is peace in the little world, the heart of man.

A firm reliance on the *word of God*, and full truſt in his *truth*, his *power*, his *mercy* and *goodneſs*, being a part of the humility of dependant creatures, they teach us to ſupplicate and adore. Whither then do we wander? into what ſtrange paths do we deviate, when That becomes irkſome, which is our greateſt intereſt, and ſhould be our ſupreme delight? Can there be in nature any thing more offenſive to reaſon, and the dictates of the human heart.

What was the faith of our great progenitor *Abraham*; the *ſpiritual father of the faithful?* He looked for a city, which had foundations, whoſe builder and maker is God. Can we ſay that he was leſs diſtinguiſhed for the *ſtrength of his underſtanding*, than the *goodneſs of his heart?* He believed in a ſtate of rewards and puniſhments after death: he truſted in the *promiſes of God*, and acted conſiſtently under the moſt trying circumſtances.

The *Patriarchs* in general declared they ſought a *better country* than they were then in poſſeſſion of; not a *temporal* one only, but an *eternal inheritance:* they believed that if they acted up to the lights which were given them, the great Father of mankind would reward them with *heavenly* happineſs.

Moſes, we are told, "rather choſe to *ſuffer affliction*, than enjoy the pleaſures of ſin." In *faith*, he ſaw *Him* who is *inviſible*, and remained conſtant to his principles, "in hopes of the recompenſe of reward." His *underſtanding* taught him to diſtinguiſh his greateſt *good* from his greateſt *evil*; and he ſteadily purſued the dictates of it.

The hoſt of *Martyrs*, who followed *Moſes*, the *Prophets* and *Patriarchs*, thro' every age, "choſe to be tortured, and not to accept of a deliverance" upon any terms contrary to their *hopes*, or, in other words, contrary to their *underſtanding* and common ſenſe; and why was this, but that "they might obtain a *glorious reſurrection?*" Were we to *cheriſh* reflections of this kind, would they not fire the ſoul with the *love of truth*, and confidence in the mercy of the beneficent Lord of the Univerſe?

It ſeems difficult to determine which has the largeſt ſhare in prayer, the *underſtanding*, the *will*, or *the affections*. The underſtanding comprehends and prefers *good* to *evil*, as the heart loves That which is amiable, or hates That which is deteſtable: and where the affections are bribed by the paſſions or appetites, the candid are reduced to the neceſſity of being virtuous, or to decline all *reaſonings on what is good:* for ſo long as we treſpaſs, and have a conſciouſneſs that we offend, our *reaſon*, our *make*, our *frame*, and *conſtitution* conſpire to arraign us: and when we plead *guilty*, what can we do but petition, under the condition of amendment, for deliverance from the penalty? Here *prayer* and ſupplication to the *Judge*, are as

as natural to the *reaſon* of man, as to gratify his appetites is pleaſing to his *ſenſes*.

Whatever difficulties may ariſe on the ſubject of his *propenſity* to ſin, the mind of man leads him to pray for the *aſſiſtance*, on which his *ſpiritual* preſervation depends. If he believes his ſoul is *immortal*, his body will not crave food with greater eagerneſs, than his ſoul will long for ſpiritual nouriſhment, and defence againſt the evils it is ſubject to.

In both caſes he will crave; but in the repaſt of *prayer*, he will feed his higheſt faculties; and the conſideration of being admitted into the preſence of his Maker, will give him an importance in his own eſteem beyond all the earthly ſplendor the greateſt potentate can communicate.

Man is formed in *indigence*: he is not able to do any thing, without That divine power, which pervades every part of nature. This is moſt ſenſibly felt by him, when his *will* prompts him to tranſgreſs againſt his better judgment; or left undiſciplined, breaks the reins of *reaſon*. He who believes aſſiſtance will be given him, if he aſks for it; if he is not an ideot or a mad man in ſpirituals, will cheriſh humility and faith. Self-preſervation, the firſt law in nature, will prompt him to appeal to That Being who alone can ſuccour him. Where then, O man, is thy reaſon, when thou declineſt the exerciſe and habit, the *duty*, and *pleaſure* of *prayer!*

When we conſider what a *hoſt of miſeries* invade our mortal ſtate, to whom ſhall we appeal for relief! Will not a ſenſe of thoſe miſeries, drag us into our cloſets; and tearing the *ſtony* from our hearts, bend our ſouls to prayer! The hopes we entertain, that we ſhall alleviate the pains we feel in the body; the pangs of the ſoul, or the wrongs we ſuffer from the world: even the love we bear to thoſe who have acted injuriouſly towards us, will ſoften the heart, and it will break forth in *prayer!*

Such is the ſtate of the ſoul of man! With regard to the degrees of pious warmth, in different men, God only knows how differently we are formed, but the *inconſtancy* and *inconſiſtency* of the heart is general through the ſpecies.

Not awed by divine laws, it is hard to ſay how *indifferent* or *ungrateful* devotion may become. A reliſh or diſlike to it muſt depend on education and habit. To know our *ruling infirmity*, and arm ourſelves againſt it according to the portion of its malignity, is a work of *prayer*, humbling our ſouls before God according to the conſciouſneſs of our offence. Our imperfect ſtate is ſuch, there is not one not prone to *ſpiritual evil*. The ſtrength of *mental* powers, and the *tenderneſs* of the affections, are turned as the *will* directs.

The moſt *knowing* ſhould, in reaſon, be the moſt *pious*; though perſons of inferior underſtandings, by the force of a good heart, are often as ſincerely devoted to the ſervice of their Maker, as the brighteſt of mankind; yet it is at the ſame time obvious that the higher the thoughts of man aſcend, the nearer will his ſoul approach his divine original, and conſequently the brighter conception he will have, that the *change* he is ſentenced to ſuffer, will only bring him the ſooner to the great end of his Being. In the mean time the comfort and rational confidence ariſing from what he feels in maintaining an intercourſe with his Maker, muſt be derived from prayer.

All the delights of true friendſhip, and the ſweets of heavenly love: whatever is moſt pleaſing to the ſoul, is comprehended in *prayer*. When men reject the humble ſuit of a fellow-creature, it muſt be from one of theſe three motives; it is becauſe they have not the *feelings of a man*; or diſtruſt the ſincerity of the ſuitor; or have not the *ability* to ſuccour. In the *firſt* caſe, what language is fit to deplore their condition! In the *ſecond*, their piety or prudence may reſtrain. In the *laſt* inſtance, the mind will find relief by knowing that the ſame Being who made the heart beſtows his mercy with the tenderneſs of a *father*, the clemency of a *prince*, and the wiſdom and juſtice of a *God!*

Is it poſſible to imagine any ſtate or condition of man, which does not call for ſupport from the Author and Preſerver of his Being? Rarely do we find any of the human race, in the *leaſt cultivated ſtate*, without ſome notions of a *ſupreme, ſuperintending power!* The light of the goſpel brightens all around.

The moſt ingenious divines very juſtly object to the fondneſs of men's endeavours to explain the *nature of prayer*, with reſpect to its effect on the *Almighty*. We can reaſon only from analogy: Aſk the poor and miſerable, why he begs alms; he will tell you, it is becauſe *he feels his wants*, and believes it is in the power, and *may* be in the *will*, of the perſon importuned, to *relieve* him. In the caſe of prayer, the *power* and *will* of God ſtand confeſt; and we obey his *commands*, while we *importune* him with ſincerity: for he requires of us to *aſk*, and upon That condition *promiſes* we ſhall *receive*, in ſuch manner as is moſt agreeable to his infinite wiſdom. Every man, of whom it can be ſaid, *he hath faith in the promiſes of God*, may be aſſured, he ſhall, according to the condition propounded, receive That which is promiſed, though the time, and circumſtances of the favour, muſt neceſſarily remain in the hands of the Almighty.

The power which is often aſcribed to *Nature*, by thoſe who doubt the truth of Chriſtianity, may be eaſily traced to *Revelation*. This teaches *Chriſtians* in a more particular manner, to pray to the *one only true God*, and father of all; thro' the mediation of *Jeſus Chriſt his Son*, and the influence of the *Holy Spirit*; one *incomprehenſible Supreme*. Revelation aſſures us that God is *moved* by the prayers of *men*: Common experience evinces that when *bad men are induced to pray*, their morals and temper gradually become better. It alſo proves that perſons of a *good* diſpoſition, are kept in *conſtant awe*; and go on progreſſively to That perfection, for which the *beſt* are diſtinguiſhed, perhaps moſt by this very means. For, "as prayer is the exerciſe of a devout temper and diſpoſition, it naturally increaſes in us ſuch diſpoſition, and makes us *more* religious, and *better* men." So where prayer is *totally* neglected, there generally reigns a total unfitneſs for any commerce of the heart with God! And indeed by what criterion ſhall we judge, if the heart of *man* is at peace with *God*, but as he delights in appealing to heaven; and feels the pleaſure which his *confidence* in his friend, his father and his God, produces?

It is ſelf evident that a finite Creature cannot meaſure out the mercies of Heaven: we know not the exact degree of the heinouſneſs of our ſeveral offences, more than we can diſtinguiſh between the general and particular providence of God.—What truly *can* we do; but *fall down and worſhip*, and humbly hope for mercy for our ſins?

In the *Chriſtian* world, the light ſhines with reſplendent brightneſs, as far as mortal eye can bear it. *Truth* in the abſtract, is made an object of our ſenſes: we believe and confeſs a *Saviour*, who *viſited* the world in human form, and taught a doctrine, more pure and ſublime, than all the annals of *moraliſts*, or any record of time, can furniſh. Were all the depths of knowledge, which human wiſdom ever fathomed, ſunk level to our view, nothing could ever equal it. The more we conſider the dignity and character of this Perſon, thro' whoſe mediation we implore the mercies of God; the nearer the Deity meets us as a friend, and accommodates himſelf to *our* powers; and the ſtronger evidence we draw, even from things which are objects of our *ſenſes*, the more our faith is *cheriſhed*.

Chriſt being *perfect man*, as well as *perfect God*, and giving the brighteſt tokens of his love to human nature; whilſt he exalts the dignity of it, to the higheſt pitch of our apprehenſions, he encourages us to be ſtedfaſt in our *faith* in him, always abounding in works which are grateful to him. We ſee him on earth, ſorrowing or rejoicing, as he finds the proper objects of his threats or gratulations, with the *ſtrongeſt*, as well as the *pureſt ſocial* affections. He continually appeals to the *Father* of mankind, *his God*, and *our God!* He puts the words in our mouths, how we ought to addreſs the Almighty: and inſtructs us, upon every occaſion, to aſk in his *Name*, as the only mediator. We *follow him* from his birth, at which angels were ſeen and *heard* to rejoice exceedingly. Some years after in his childhood, we ſee him informing the hoary head, and teaching the wiſeſt of the men of thoſe days, the wiſdom that cometh from above. We then behold him making a triumphant entry into *Jeruſalem*; not with the ſplendid ſhew of an earthly potentate, to pleaſe the fancies of men with a tinſel glitter; but to fill the heart with joy, even with the hopes of immortal happineſs.

The word *Hoſannah* was applicable to ſeveral ſolemn religious feſtivals among the *Jews*, and an acclamation

acclamation of praiſe to God. Numbers of the ſincere and humble ſhouted *Hoſannah to the Son of David! Bleſſed is He that cometh in the name of the Lord!*—Bleſſed indeed was He, who had power to open the eyes of the *blind*, who enabled the *dumb* to ſing, and the *lame* to dance, with joy! Touched by his gracious hand, the palſied limb acquired its genial warmth, and was reſtored to all the purpoſes of life. He exerted his authority with the *tenderneſs of a brother*, and the dignity of one veſted with a commiſſion from heaven.

It is a ſubject for our *conſtant humiliation*, and deepeſt dread of ſin, to revolve in our thoughts the atrocious inſolence which he experienced, from thoſe for whom he had uſed ſuch means to ſave from deſtruction: And let us *look into our own hearts*, and ſee him in the agonies of *pity*, and of *pain*, and hear him imploring *forgiveneſs* for his *murderers!* They felt the earth tremble, and they ſaw the moon appear in blood! They beheld the veil of the temple rent, without any viſible cauſe; while the rocks burſt with a *convulſive pang*. The yawning graves alſo yielded up their inhabitants. *Nature* was *troubled*, as ſympathizing with her *expiring Lord*.

Do we ſeriouſly believe that ſuch a ſcene ever exiſted, and not bring it before our eyes, and contemplate the dread occaſion? Why do we harraſs our ſouls in purſuits of imaginary greatneſs? Does the underſtanding ſubſcribe to half the toils and anxieties which torture the ſouls of men? Almighty wiſdom ordained, that, after a life of ſorrow and a death of ignominy, the merits of this divine perſon, by virtue of his ſovereign power as the Redeemer of mankind, ſhould preſerve us, if we live according to his laws delivered down to us; and *with condition that we pray in his name*, as our Advocate and Mediator at the throne of heaven. If we truſt that *this* is him who was to redeem *Iſrael*, and the *gentile* world, from captivity to ſin and death, ſhall we not ſtrive to reap the glorious fruits of his ſufferings?

How wonderful would the perverſeneſs of the rulers of the *Jews*, and their *incredulity* appear, if we did not hourly ſee, how lame, and deaf, and blind, a great part of mankind is, at this day, with reſpect to their morals, and their candour! This is exemplified more particularly by thoſe who neglect prayer, as if it had no affinity with the connexion there is between *God* and *men*. As creatures endowed with reaſon, we are the children of God: as the *work of his hands*, we are capable of the virtue he intended: as *offenders* againſt his laws, we are bound by the firſt principle in nature, *ſelf-preſervation*, to ſue for forgiveneſs of ſins, as diſobedient children: As *Chriſtians*, by the tye of a peculiar adoption, the great parent of mankind receives us as his children: and he who once took the human nature upon him, and was a *man like us*, ſin excepted, we acknowledge as our *Sovereign*, our *Lawgiver*, our *Judge* and *Redeemer*. In what greater name can we pray! Can the utmoſt ſtretch of human powers ſoar higher, or the heart receive refreſhment from any fountain ſo pure?

It is the duty of every one, in his reſpective ſtation, to preſerve the *good order of the world*; and there ſeems to be no means of accompliſhing this great purpoſe, but as the *Chriſtian* religion regulates men's lives. No other plan is true, or was ever found to fill up the natural longings of the ſoul after perfection. What are all the refinements of modern ſcience and erudition, with regard to the happineſs of men, without *religion?* The ſyſtem of our civilization could not exiſt a ſingle month, were we ſo weak, or ſo wicked, as to make a general diſcharge of all our obligations as Chriſtians; or ceaſe to offer up our prayers to the Great Lord of Nature. Would not a plague or a famine or the ſword invade us? If we look into the hiſtory of mankind, and judge from what has happened, there is *reaſon* to apprehend it would be ſo. Yet how is *religion* to *exiſt*, unleſs we appeal by *prayer* to the great ſovereign of the univerſe?

We are alſo bound by the *charity* which our religion teaches, to remind each other of our duty, particularly thoſe whoſe *indigence* requires moſt help. It is not to be imagined, that the vulgar, unaided, will attend to the motives for worſhipping God, who from the ſpirituality of his nature ſo vaſtly ſurpaſſes the higheſt comprehenſion of man: but the meaneſt perſon, if he believes in Chriſt, not having the light of his un-

derſtanding extinguiſhed by the prejudices of a falſe faith, and the corruptions which have crept into the world, will diſcern that we can worſhip God, only in *Spirit* and *Truth*.—*He*, who made us what we are, and gave us ſuch powers as we poſſeſs, demands the exerciſe of thoſe powers: and towards whom can they be exerciſed, except Him from whom they are derived? And how is this to be done without *prayer?*

It once pleaſed the almighty wiſdom to appoint certain rites and ceremonies, as typical of a ſublimer worſhip; and the ſenſe which men had of obedience to the divine mandate, ſo far *ſpiritualized* their devotion. The *Moſaical* inſtitution being *done away*, the high *diſpenſation*, in the Saviour of the whole world, took place; and he taught us, not only what *we ought*, and what we *ought not* to do; but likewiſe what we ſhould *ſay*, *and how we ſhould addreſs the Almighty*.

Let us conſider the goodly frame of the viſible world, and all its glories; what would theſe be, reſpecting *man*, without an intelligent ſpiritual power, to ſee, contemplate, and adore the *Divine Original!* What would the ſhort ſpan allotted to man ſignify in the great ſcale of Beings, if it were not for the gratification of his *immortal* part, in the worſhip of the Deity? What *pleaſure* could he enjoy equal to this entertainment?

That *devotion* in the *Chriſtian* world, often degenerates into *form*, is too amply verified, particularly in the pageantry of *Romiſh* countries, where the name of Chriſt is profeſſed. There have I ſeen the moſt monſtrous abſurdities practiſed, and whole Hecatombs of human ſacrifices offered, *(a)* as if it were meant to appeaſe the wrath of an avenging power, by one part of mankind gratifying their *folly*, *ambition*, or *avarice*, by deſtroying their fellow creatures. Every Chriſtian, reading the ſacred writings, diveſted of groſs prejudices, muſt be ſenſible that the love of God is beſt expreſſed by the love of our fellow-creatures; and he who offers up his prayers to Heaven, meaning at the ſame time to ſpill the blood of another perſon, or to compel him to confeſs a faith he does not ſubſcribe to, acts as inconſiſtently with reaſon and common ſenſe, as with the precepts of the Chriſtian religion.

It may be obſerved amongſt us, in the higher ranks, ſome refine away the ſubſtance of religion; and repreſenting thoſe whom Providence hath placed in a lower condition to themſelves, as *incapable* of *knowing much*, neglect to teach them That which the great Founder of our religion commands *us all to learn*; and immediately with the ſame inſolence of ſuperior ſtation, treat them with a *cold diſdain*, becauſe *they know ſo little*. Where is the humanity, the piety, or the common ſenſe of ſuch a procedure?

If the general plan of education, among all ranks, were to teach young perſons the full meaning of the words they utter in *prayer*; ſhould we not probably become more obedient to the precepts of our religion? The argument operates on the peaſant and philoſopher, allowing for the difference of education, with equal force. Without diſtinction of *ſuperior* or *inferior*, or *young* or *old*, he who believes that *Chriſt* will come to judge the living and the dead, if he is not *mad*, or an *idiot*, will conclude, he muſt endeavour to live according to the goſpel; and earneſtly repent of his ſins, or be puniſhed in a future ſtate.

It is not the *rank*, nor the *condition* of mankind which is concerned in this queſtion: the moſt exalted in ſtation, and the ſoundeſt in morals, are but the *miſerable ſinners* which in *prayer* they declare themſelves to be. If we *ſay* what we do not *mean*, we are miſerable indeed: we affront the Almighty to his face! Happy it is for thoſe who are not given over, to what the *Pſalmiſt* calls an *impudent mind*; and it would be conſummate impudence to ſay this and not think it. Gigantic ſtrides in iniquity violate the native freedom of the ſoul, which may be ſo ſubjugated by a habit of ſinning, as to become inſenſible of its ſlavery 'till baniſhed to the dungeons of darkneſs, and the puniſhments reſerved for the damned.

It is difficult to ſay how far the force of prejudices can carry men; but for any one to ſuppoſe he is not an object of the care of the Almighty,

(a) In this part I allude to the burning of reputed Jews in Portugal, a cuſtom which is now aboliſhed.

mighty, is degrading human nature. Feeling a longing in his breaſt after a *diſtant happineſs*, which can only come from the *firſt cauſe* of all things, for any man to ſuppoſe he is not an object of the *divine attention*, or that God requires no homage, no uniform tribute of prayer to him, ſeems to be as inconſiſtent with *common ſenſe in general*, as contrary to the *idea* of an *accountable Being*.

If there is any thing to be traced from *analogy*, to ſuppoſe that men are under the parental protection of God, and yet excuſed from paying the honour due to him as a *parent*, is an abſurd and uncomfortable doctrine; excluding us from That communication, which experience proves can alone cheer our hopes, and prevent our ſinking under the evils to which we are continually expoſed, and ſo often actually ſuffer.

If we are not *habituated* to look up to God, as the author of every good, how can the *love* of him reign in our hearts? If we never pray, can the mind be imprinted with a conſciouſneſs of his *preſence?* If all the virtue man can boaſt, is continually *ſubject* to be *aſſaulted* by *impure* thoughts; what preſervative is there ſo efficacious as prayer? What remedy can he uſe to cleanſe the ſtains in his ſoul, but as he appeals to Heaven by prayer?

The ſimple *repetition of words*, neceſſarily diverts the thoughts from an object which the mind *condemns*, and wiſhes to *baniſh:* but when words are addreſſed to God; were it only a continual repetition of his *ſacred name*, *That* man muſt be a thoughtleſs wretch, who feels not his condition mended in ſome degree, by this act. If his ſpirit is kept ſo much the more at *reſt*, what can he do better than indulge his pleaſure in ſuch repetition? When the *Mahometans* think they are dying, they repeat the name of the Deity* continually; and there is ſomething of dignity in the practice, as it tends to comfort the heart. Upon all occaſions of ſurprize, or danger, or diſtreſs we naturally cry, *O God!* If it is ſaid from mere *imitation* only, it is iniquitous. But to think of the attributes of the Deity implied in his very name is a aconſtant ſource of pleaſure and delight.

Calm, *pure*, *elevated*, *manly* devotion, is the ſoul of life, to the moſt animated of the children of men: pleaſant as light to the eye; water to parched thirſt; reſt to the tired; or pardon to the deſponding priſoner, expecting an ignominious death!

"*When my heart is troubled, I will think upon God,*" was the reſolution of a penitent of the firſt magnitude. And why would he do ſo, but that he knew it would give him comfort?

To *believe* that God attends to our prayers, is ſurely as great a *pleaſure*, as it is an *encouragement* to pray. To confeſs that *all things* are under his ſovereign power and guidance, is to believe, that the ſorrows and troubles which afflict us, come from *his* hand. They are the conſequences of That order which he has eſtabliſhed, and ariſe from *moral* or *phyſical* cauſes, from our own or other people's ſins or infirmities. Can I ſay, "*It is good for me to have been in trouble,*" without thinking that the *trouble* was *ſent*, to awaken me to a ſenſe of my offences paſt; and arm me with reſolution of amendment for the future? In this diſpoſition of mind, my heart is filled with *faith* in the *mercy of God.* I truſt in his readineſs to attend to my miſeries; and I take *refuge* in his *goodneſs* and *power!*

How is it with thoſe, who, whether it proceeds from *careleſſneſs* or *principle*, neglect *all application* to the Almighty? Doth not the duty become very difficult? When extreme miſery invites them to a trial of their powers, will not the taſk be grievous, and its efficacy doubtful? Yet even then, I apprehend, men experience its ſovereign effects far beyond any human art, if art can be ſaid to avail in any degree to cure a diſtempered mind. Our religion is divinely pure and abſtracted from this world; yet the great Founder of it hath commanded our light ſhould ſhine before *men*, that they may glorify our Father who is in heaven: Can we do this ſo effectually, as by our *whole houſe* ſerving the *God of our fathers*, by offering the *daily* incenſe of our *prayers?*— There are, even in this age, ſome perſons who collect their relations and dependents, their friends and domeſtics, or as many of them as the nature of their

* Allah Allah.

ſituation will admit, living under the ſame roof, to offer up the oblation of prayer, as conſtantly as the *morning* and the *night* returns. Leſs ſtudious to poliſh their *manners*, to form their *taſte*, or adapt their conceptions to the ſtandard of the diminutive *pleaſures* and *pomps*, the *follies* and *cuſtoms* of the world, they *boldly* accept the invitations of their *reaſon* and *faith*: they rouſe from the downy bed of *ſloth*, and break the ſhackles which *faſhion* and *diſſipation* have ſo artfully gilded. They daily take a comprehenſive view of *heaven* and *earth*; and converſing with the nobleſt objects which the ſoul is capable of entertaining, ſurvey *both worlds* in their proper lights, and *prepare for eternity!*

Life is continually ebbing out: the chief buſineſs of it is to preſerve even the dregs ſweet and refreſhing. Let the ſprings of pleaſure, at which we are wont to drink ſo eagerly, be ſearched to the bottom and well examined if they are pure. If the duty of prayer is made no part of ſuch buſineſs, and our conduct is not brought to the ſtandard of the Chriſtian *Faith*, whether a man be young or old he is ſtraying into the paths of *perdition*. The genuine *delights of religion* comprehend all that *memory* or *fancy*, *judgment* or *affection* can ſuggeſt to the heart: and the *power* of it will be found in the *calm peace* and *comfort*, and the contemplation of the perfections of God; particularly when we rouſe the faculties of the ſoul, and appeal to him in prayer.

To pray "*without ceaſing*" is one eſſential property of the *Chriſtian* Religion; not to be underſtood literally; for then we could not diſcharge the other duties to which we are equally bound: nor is human nature framed for the obſervance of ſuch a precept. We are therefore to take it in ſuch a qualified ſenſe as is eſſential to the candid conſtruction of every command, to make it conſiſtent with the general tenor of the law of Chriſt. But how little is That law attended to by thoſe, who pretending to a politer taſte, ſmile with contempt, or ſhrink back with a ſecret diſdain of a *Manual of Devotion!* They are in the caſe of a patient, the raging fire of whoſe blood deſtroys his appetite and all deſire of food, whilſt his body languiſhes and tends to its diſſolution for want of nouriſhment. Good and evil do not depend on cuſtom, nor can *faſhion* alter the decrees of Heaven.

That devotion is in its nature productive of delight, is evident from this conſideration, that the charms of muſic and poetry may be employed as auxiliaries. A celebrated poet,* in his profeſſion of belief in a *providence*, making his acknowledgment of the ſovereign efficacy of prayer, with equal beauty and piety ſays,

"How are thy ſervants bleſt, O Lord!
How ſure is their defence!
Eternal wiſdom is their guide,
Their help, Omnipotence.

In foreign realms, and lands remote,
Supported by thy care,
Thro' burning climes I paſs'd unhurt,
And breath'd in tainted air.

Thy mercy ſweeten'd ev'ry ſoil,
Made ev'ry region pleaſe:
The hoary Alpine hills it warm'd,
And *ſmooth'd the Tyrrhene ſeas.*

Think, O my ſoul! devoutly think!
How with affrighted eyes,
Thou ſaw'ſt the wide extended deep,
In all it's horrors riſe!

Confuſion dwelt in ev'ry face,
And fear in ev'ry heart;
When waves on waves, and gulphs on gulphs,
O'ercame the pilot's art!

Yet *then*, from all my griefs, *O Lord!*
Thy mercy ſet me free,
Whilſt in the confidence of pray'r,
My ſoul took hold on thee!

For tho' in dreadful whirls we hung,
High on the broken wave,
I knew thou wert not ſlow to hear,
Nor impotent to ſave.

The *Storm* was laid, the *Winds* retir'd
Obedient to thy will;
The ſea that roar'd at *thy* command,
At *thy* command was ſtill.

In midſt of dangers, fears, and death,
Thy mercy I'll adore,
And *praiſe thee for thy mercies paſt,*
And *humbly hope for more.*

My

* Mr. Addiſon.

My life, *if thou preſerv'ſt my life,*
Thy ſacrifice ſhall be;—
And death, *if death muſt be my doom,*
Shall join my *ſoul to thee.*

Let us conſider the import of ſuch words, and the ſenſe and ſoul of the writer of them. Were we to prepare our minds by a conſtant exerciſe of an *evening* and *morning* ſacrifice, from the pillow, in the full perſuaſion of the Providence of God, it would add ſoftneſs to our ſlumbers, and ſplendor to the return of light. We might riſe and mix with the world, in a firmer confidence of being ſhielded by the arm of omnipotence. And were our minds truly poſſeſſed of a *juſt ſenſe* of our relation to God, the time we ſpend in *prayer* would conſtitute the moſt pleaſant of our tranſient moments; and we ſhould learn, by taking a more conſtant heed to our ways, to ſpend all the hours of our lives in ſo conſiſtent a manner, as to render them a *continued prayer*.

To apply theſe ſentiments to my object, I muſt obſerve, that whether young perſons have the gift of *memory*, ſo as to be able to repeat a great number of prayers, is not the queſtion. It muſt be preſumed that the generality of mankind, in the *docile* part of life, enjoy a ſufficient ſtrength of *memory*, to repeat *a few ſhort prayers*, and to garniſh their minds with the words of a well digeſted *Hymn or two*, or other pious addreſs to heaven. This may ſerve them during the whole courſe of their lives, for what we learn of this kind, to repeat when we are young, I may venture to ſay, we eaſily carry with us to the grave.

As to the *matter* and *quality* of our prayers, I grant the *Lord's prayer*, with a *collect*, or other *well-digeſted prayer*, in the *morning* and the *evening* of every day; and the *public* duties on the ſabbath; ſuppoſing the heart ſincere; are ſufficient to keep up a communication with God.—I alſo concur with the *ingenious Critic*, that "*ſudden* ſenſations of gratitude and adoration, ariſing from the providence and works of God, may be conſidered as worſhip," in the pureſt ſenſe of the word. I will add, that all perſons ſhould be encouraged in ſuch devotion; and they will receive the comforts and ſupports of religion, at the very moment they are fulfilling *relative duties*, by performing the labours of the day. But is it to be imagined *ſuch good* will happen, unleſs the youthful are early taught the reverence due to religion? If they do not uniformly *read the word of God*, and delight in ſuch appeals to him by *prayer*, as they find in books of devotion, can it be expected they will do juſt ſo much as is neceſſary to the life of religion in *their hearts*? Or ſhall we ſuppoſe, that all efforts to *incline* them to *read* and *think* are vain? Such ſuppoſitions will not ſtand the teſt of the *common ſenſe* of mankind. I take the meaning of the word *ſudden* as I believe the *Critic* meant it, and not in any *fanatical* ſenſe.

In regard to the *variety*, which conſtitutes my *diurnal devotional* exerciſes; they differ from thoſe which conſiſt of a multiplicity of *prayers only*, but they are not the leſs reverential to the Deity; nor do I apprehend they will adminiſter leſs to the great ends of piety. *Much intenſeneſs of thought* is not the property of common mortals; therefore the uſe of *many prayers*, or very *long* addreſſes at one and the ſame time, is not ſuited to *general practice*.

To avoid the error of too great expectation of *good*, and *too little* attention to devotion, the remedy may poſſibly be found in the method which I have taken: I am ſupported in the opinion of the propriety of this arrangement, by a very high authority. The *Great Milton*, ſpeaking of our firſt parents, ſays,

" Lowly they bowed adoring, and began
" Their oriſons, each morning duly paid
" In *various ſtile*; for neither *various ſtile*
" Nor holy rapture wanted they, to praiſe
" Their Maker, in *fit ſtrains pronounc*'d, or ſung
" Unmeditated, ſuch prompt eloquence
" Flow'd from their lips, in *proſe* or *numerous verſe*,
" More tuneable than needed *lute* or *harp*,
" To add more ſweetneſs."

The opinion of this maſter of celeſtial harmony, might poſſibly be for the *diſuſe of forms*, according to the ſpirit of his time; and if every one were poſſeſſed of ſuch powers as *he* enjoyed, the principle might be warranted. Such is not the genius of the *Anglican Church*: the breaks or

change

change of matter in our common liturgy are founded on the principle of relieving the mind by variety of matter. Unhappily, at leaſt in my judgment, there is too much; and from this accident ariſe infinite miſchiefs to the cauſe of devotion, and the true nature of the worſhip of the Deity, in ſpirit and in truth; for who can ſay there is *ſpirit* or *truth* among thoſe who do not attend to the words they utter? How few are able to attend, in the rapid manner in which they are uſually expreſſed! How comes it the generality of the clergy give themſelves ſo little time to conſider the import of the words they utter, and to whom they are addreſſed? The ruling reaſon is, there is *ſo much* to be ſaid, and that *at one time*, it is hardly within the compaſs of human nature to ſay it properly.

This is a circumſtance our pious forefathers did not attend to, and the preſent generation, though diſtinguiſhed for good ſenſe and penetration, has not *reſolution* enough to alter. However bold a truth this may be, thoſe who have inveſtigated the ſubject will confeſs it. If the ſame *admirable compoſition* were divided, ſuppoſe the morning ſervice into *two* diviſions only, omitting ſuch paſſages in the old teſtament as are no ways inſtructive to a chriſtian, and ſuch part of the Pſalms as are improper, or not commonly underſtood, we might hope to ſee devotion raiſed to its proper ſtandard, and the cauſe of piety eſtabliſhed on the firmeſt baſis. I do not mean we ſhould loſe any part, that is *proper* and *intelligible*, becauſe the miniſter might uſe each diviſion in its due order. We now vary the Evening from the Morning; the Leſſons and the Pſalms are diverſified; and we have prayers for particular occaſions.

Whatever the follies and prejudices of mankind may determine on this point, my private Family Devotion which I recommend, is founded on a perſuaſion, that with all poſſible aſſiſtance, from *forms of prayer*, the mind will wander; but the more it is brought home by the aids of *fancy*, various *modes* of *expreſſion*, and dignity of voice, the fairer it muſt bid to make an impreſſion, and render the devotion grateful to the Deity.

Our *Saviour's* kingdom, as himſelf declares, is not of this world; but obedience to his laws would certainly make men much happier in this world, than they now are. When we worſhip the Almighty in the name of the Redeemer of mankind we certainly mean to deprecate his mercy, with reſpect to *both worlds*, and to implore his aſſiſtance in the great work of ſalvation. Thus we may with the utmoſt propriety ſay, in the ſame ſenſe, that our *prayers* are not of this world. Let us hope to find the means of extricating them from the difficulty in which they now ſeem to be involved, with reſpect to the purity of our public worſhip. By purity, I mean the attention of the mind to the great object of our devotion, not to ſuffer it to degenerate into *mere form*. — We are now in ſuch a habit, I have heard people of ſober lives object to a clergyman, who contrary to cuſtom prayed *ſlow*, and as if he knew what he was about. Such perſons did not conſider, that however active their own minds might be, not one in forty of the congregation could be truly devout, in the rapid manner in which the words of their devotion were uttered.

I have introduced prayers for *obedience to parents*, *fidelity in ſervitude*, and ſuch like, as well as for *repentance*; and in every *devotion* a remembrance that man is born to die; the happineſs of his death completing the hiſtory of his life, and making it glorious in the ſight of God and men.

I muſt alſo obſerve, there are many children able to accompliſh the taſk I require with little difficulty, and in few days: at the ſame time it muſt be obſerved that learning *very quick*, is not the way to retain very long. Teachers, who enjoy a due portion of *common ſenſe*, being in their own perſons inclined to piety, may eaſily accompliſh a work of this kind, as experience abundantly proves. Nothing is wanting ſo much as *inclination*, not to burthen with a fanatical multitude or effuſion of words; but to impreſs a deep ſenſe of the ſubject, in *ſhort prayers*. Thus *devotion* might be rendered as familiar and *delightful*, as any other exerciſe.

With regard to the diſtinction of the *unlettered* pupil, we ſhould rather ſtrive to *exalt his mind*, than *depreſs our ſubject* below its proper dignity; calling

calling in the aids of *fancy*, to render devotion pleaſing. In the firſt ages of Chriſtianity *ſinging* had its ſhare in *private devotion:* our churches are now open, and under no perſecution, as in thoſe days. When this part of worſhip gives notice to the world, at the very time we mean to be private, it may be omitted: but in large families, and in houſes detached, or having apartments commodiouſly ſituated, whether they be chapels or not, *ſinging* being generally the moſt grateful part to the common people, and *domeſtics*, it does not ſeem reaſonable to neglect it.

Among the *Lutherans*, they ſing in every quarter; in their *houſes*, and in their *churches:* and when the latter are large, this mode of echoing the praiſes of God is rapturous. The *Calviniſts* are alſo fond of ſinging in their devotion, and it is happy when this cheers the heart, though if examined more cloſely it ſhould fall in dignity on the compariſon with the ſolemn acts of a more *ſilent humiliation*. Let us conſider this point in any view that *opinion* or *national prejudice* may ſuggeſt, we are ſtrangely remiſs when we ſuffer this part of our devotion to ſink into the hands of *companies* of *ſingers*. Theſe village monopoliſts of this part of devotion, are more ambitious of diſplaying their abilities in this way, than in general men are to *read* or *ſpeak* with propriety. Singing in devotion ſhould be taught as a part of *education*, whether among the *higher* or *lower* claſſes of the people.

I have introduced *Pſalms* and *Hymns*, ſome of which have been ſet to muſic,* and may be ſung or read. Other Hymns and pious pieces are collected from the beſt writers, particularly *Milton*, and the elegant ingenious female imitator of Milton. (*a*) Such collections muſt be *pleaſing* and *edifying* to the vulgar. The *praiſes of God* flowing harmoniouſly and familiarly in verſe, not debaſed by *viſionary* or *fanatical* conceits, nor clouded in *difficult* or *abſtruſe* doctrines, whether ſung or read, afford ſo much the greater portion of delight, even to the *unlettered* hearer, as the *loftineſs of the ſentiment and propriety of the expreſſion* ſtand diſtinguiſhed. The obtruſion of *low* or *obſcure* ſenſe, or *bad poetry* in devotion, is doing an injury to the cauſe. Some writers will gratify themſelves *in ſpite of nature*, which alone makes *poets*; but only the *illiterate* and *ignorant* can *admire* ſuch compoſitions. The *unlettered* are catched by the ear with any jingle of words uttered by a *favourite leader:* yet, were he to diſplay a good genius, he would make the more converts, as the moſt ſkilful huſbandman, under Providence, bids faireſt for the largeſt crop.

This *Manual* contains very little matter which can be eſteemed in any degree ſuperior to common capacities. Theſe I have generally had in view; and the ſmall portions of the Pſalms propoſed to be read, are particularly diſtinguiſhed by the title of their ſubjects: This preciſion muſt render them the more pleaſing, and the more eaſy to be underſtood. The alteration of a word or two in certain places, connects the ſenſe of the detached parts, and ſo far becomes neceſſary.

This *private Family Devotion*, is made as ſhort and comprehenſive as poſſible. It is divided into *ſeven* parts, for each day in the week; and each part ſubdivided into *three*, preſenting the choice of either; intended to be uſed Morning, Noon, or Night, without confinement to any hour.

Whatever might be the cuſtom of the *primitive Chriſtians*, I do not ſuppoſe that many will *read*, and ſtill fewer *pray*, more than *twice* in twenty-four hours. My deſign, in the introduction of ſuch a variety of *words* and *thoughts*, is to keep the attention alive, and not tire it: truſting that the tribute of ten or twenty minutes will not be deemed a heavy tax on life. Indeed thoſe who have no pleaſure in their devotion, are in a comfortleſs ſtate, that which ſhould be their *joy* being an irkſome duty.

Having made this diſpoſition for dedicating the heart to God, by the offering of a certain portion of *time*, be it in the *morning*, or *noon*, the *evening*, or *night*, according to the circumances and ſituation of individuals; the cloſing every day's devotion with a prayer on *death*, or the *reſurrection*, makes up the hiſtory of man, this being compriſed in *living*, *dying*, and *riſing again:* and each ſeems to demand its diſtinct conſideration. In the

* See the Foundling Hoſpital Collection, in which ſeveral of the beſt maſters have been concerned, the compoſitions being plain and eaſy.

(*a*) The late Miſs *Aikin*, now Mrs. *Barbau'd*.

the great view of life, the moſt awful monitor to reſtrain us from ſin, is the conſideration of mortality; and to render the thought of death familiar, is therefore an object of the higheſt moment.

My humble hope that it *may* pleaſe the *benignant Lord of all*, to accept this *humble offering*, is a happineſs worth the labour of my life. I give my thoughts their range, as my *reaſon* and *experience* guide me; acknowledging the force of cuſtom, and the difficulty of combating prejudices. *Prayer* or *devotion*, is as much an effort of reaſon, in our appeals to the Deity, as the beſt oration to an aſſembly; and *reaſon* muſt ſtill judge of its purity or imperfection. By reaſon, I mean the dictates of the *heart*, as well as the *underſtanding*. If mine betray me, I leave myſelf in his hands who gives me the power to expreſs my beſt thoughts. If I *ſhould* find myſelf inſtrumental in the gracious deſigns of his providence, in promoting the everlaſting welfare of a fellow-creature, I ſhall receive a ſatisfaction, to be underſtood only by thoſe who *believe*, and are anxious to expreſs their love of God, by their zeal for the welfare of his creatures.

Thus do I wiſh, in his good time, to reſign my breath into his hands; and while I implore his mercy for my own ſins, ſupplicate for his compaſſion in behalf of other men. Whether their condition be better or worſe than my own, is not material to the point in queſtion.

The

The Foundation of the Chriſtian Religion is what we commonly call

The BELIEF.

I Believe in *God the Father Almighty*, maker of heaven and earth: And in *Jeſus Chriſt* his only Son our Lord; who was conceived by the *Holy Ghoſt*; born of the Virgin Mary; ſuffered under Pontius Pilate; was crucified, dead, and buried; he deſcended into hell; the third day he roſe again from the dead; he aſcended into heaven, and ſitteth on the right hand of God the Father Almighty; from thence he ſhall come to judge the quick and the dead.

I believe in the *Holy Ghoſt*; the holy catholick church; the communion of ſaints; the forgiveneſs of ſins; the reſurrection of the body, and the life everlaſting. *Amen.*

Theſe articles of *faith* being well digeſted in our thoughts, and well eſtabliſhed in our hearts, ſo as to regulate our lives by them, then we may be ſaid to *believe*. To be conſiſtent we muſt *act*, as men ſatisfied of the truth ſupported by all the evidence the nature of the caſe admits. If we judge with candour, and humility, and according to reaſon improved by revelation, our hearts will be equally humbled and enlightened. Humility will lead us to believe and confeſs that there is a ſtate of *rewards* after death; for the pride of man could never challenge it as a due. The ſame humility will keep us in awe from the fear of puniſhment.

Thus we underſtand and are convinced, that He who is the judge of the living and the dead, came down from heaven, and appeared on earth, in form as a man, to aſſure us of the important truth, that he will one day judge us.

This very divine perſon required obedience to the *commandments* as the condition of our reward, and aſſured us, that we ſhall be puniſhed if we do not obey.

The COMMANDMENTS.

THOU ſhalt have no other gods but me.

II. Thou ſhalt not make to thyſelf any graven image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou ſhalt not bow down to them, nor worſhip them: for I the Lord thy God am a jealous God, and viſit the ſins of the fathers upon the children, unto the third and fourth generation of them that hate me; and ſhew mercy unto thouſands of them that love me, and keep my commandments.

III. Thou ſhalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his name in vain.

IV. Remember that thou keep holy the ſabbath-day. Six days ſhalt thou labour, and do all that thou haſt to do: but the ſeventh day is the ſabbath of the Lord thy God: In it thou ſhalt do no manner of work, thou, and thy ſon, and thy daughter, thy man-ſervant and thy maid-ſervant, thy cattle, and the ſtranger that is within thy gates. For in *ſix* days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the *ſeventh day*: wherefore the Lord bleſſed the *ſeventh day*, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou ſhalt do no murder.

VII. Thou ſhalt not commit adultery.

VIII. Thou ſhalt not ſteal.

IX. Thou ſhalt not bear falſe witneſs againſt thy neighbour.

X. Thou ſhalt not covet thy neighbour's houſe, thou ſhalt not covet thy neighbour's wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.

Moral obligations being of eternal force, and *faith* without morality, of no value in advancing our happineſs; obedience to theſe commandments muſt be our chief good. It is That on which our Saviour aſſures us hangs all the law and the prophets; and from ſuch obedience we are to hope for all the fruits of our labours on earth, through the merits of *Chriſt*. The *chriſtian faith* is ſupported by a ſyſtem of *morals*, inſeparable from theſe laws. Theſe commandments were delivered to *Moſes* the great leader of the *Jews* by God himſelf, with all the majeſty and authority of the Deity, and under all the ſolemn tyes in which the Almighty thought fit to bind his rational creatures: they were confirmed by *Jeſus Chriſt*, *our great lawgiver*, *mediator and redeemer*, who declares that he came not to *deſtroy*, but to *fulfil the law*.

Theſe *commandments* I ſay, are indubitably as eſſential to *Chriſtians*, as to Jews; and if we are obedient to the *commandments* of God, from a juſt ſenſe of the divine authority, we ſhall find no difficulty in complying with the commands of his Son, with regard to the *conſtant uſe* of the *form* diſtinguiſhed by the name of the *Lord's* prayer, viz.

The LORD'S PRAYER.

OUR Father, which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation; but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever and ever. *Amen*.

This prayer is of the higheſt value, from the wiſdom and ſanctity of the authority, as well as from the importance of its contents. It is the firſt we uſually learn: the ſenſe of it is ſo plain, it may be put into the mouths of babes. It is likewiſe of ſo comprehenſive a nature, as to carry with it the ſtrongeſt marks of its divine author. There are numerous comments and explanations of it, by very pious and learned men; but a child may comprehend what is the main ſcope and deſign of it, and particularly as we beg forgiveneſs of our ſins, on the terms and condition of forgiving others their treſpaſſes againſt us, ſo that the earth may be preſerved in peace on principles of true ſelf-love.

As we are commanded, when we pray, to ſay *this prayer*; we cannot approach the throne of mercy, without ſaying it; nor live under a reſentment of injuries; ſo that hatred, malice, or revenge cannot prevail in the heart of him who ſeeks his own preſervation: the forgiveneſs aſked, is upon the terms of forgiving others.

We *chriſtians*, for the moſt part uſe an *ejaculatory prayer*; which, agreeable to the common ſenſe of the word, is ſudden, or That which is done in haſte. We uſe *one* ſuch prayer when we firſt come into the temple of God; and *another* after the *ſervice* is ended; as well to prepare the mind for the ſolemn buſineſs we come to perform, as to entreat the Almighty, that what we have *heard* and *ſaid* in his preſence, may have a due influence on our lives. This ſhort act of devotion can never be omitted, without a manifeſt violence on the mind. We muſt either forget what *we are to do*, or depend *on our own powers*, without application for aſſiſtance from him, whom we intend to worſhip, in the beſt manner we are able; and the *beſt manner* neceſſarily includes application for his aid. To cover the face as if we were praying, or would be thought to pray, and not to pray; not to ſend up the heart to God, is *abominable mockery*: it is acting the *hypocrite*, and highly offenſive, even in the ſight of *men*; but ſuch behaviour in the eyes of the all-ſeeing God, is inviting his reſentment.

An Ejaculation on going into church.

O Lord, I beſeech the, grant, that the words of my mouth, and the meditations of my heart, may be always acceptable to thee, through *Jeſus Chriſt* my Redeemer.

After divine ſervice, before leaving the church.

GRANT, O God, that the words which I have now heard, and uttered, may be ſo grafted on my heart, that I may live in conſtant obedience to thy holy laws, through *Jeſus Chriſt* my Redeemer.

When

When we awake.

As it is not the number of the words we utter which conſtitutes true devotion, but the habitual ſentiments of the heart, and the offering of our thoughts, at *proper times*, in a ſuitable manner; can we awake to ſalute the ſun, and riſe from the grave of ſleep, without an addreſs to Him who made the ſun, even the Lord of all nature?

A Morning Ejaculation, on waking.

UNTO thee, I lift up mine eyes, O thou that dwelleſt in the heavens!—Early do I cry unto thee! O incline my heart, that I may call my ways to remembrance, and diligently obey thy commandments, through *Jeſus Chriſt* my *Saviour*.

As *verſe* is moſt pleaſing to the *fancy*, and moſt familiar to the *memory*; and harmony in ſound as well as ſenſe is beſt adapted to the praiſes of God, this will ever be *valuable in devotion*. The poor *unlettered* hind oppreſt with labour and care, may for a time loſe all memory of evils paſt, when he hears angelic thoughts expreſſed in the ſweet language of harmonious verſe. The ſeveral hymns following, are founded on this principle, and recommended to the choice of the reader.

A Morning Hymn (a).

HASTE, O *my ſoul*, exulting riſe,
And with the *glorious orb of day*,
Prepare thy morning ſacrifice,
And join *creation*'s *coral lay*.

O may each ſenſe with joy attend
The *grateful rites* my ſoul prepares;
My lips their holy incenſe blend,
And pour with fervent zeal my pray'rs!

Glory to thee, my God and king,
Whoſe ſacred guard my tent hath kept;
Beneath the ſhelter of whoſe wing,
In ſweet ſecurity I ſlept.

Second Morning Hymn (b).

INSPIR'D by thy Almighty pow'r,
I now, refreſh'd, to light awake,
And grateful hail the pleaſing hour
When, *Balmy Sleep!* thy bands I break.

Still, ſtill, *Almighty King*, protect
Thy ſervant, thro' each circling day,
And with thy guiding aid direct
My wand'ring feet, too prone to ſtray.

Then while *life*'s dreary vale I roam,
To thee the *votive ſong* I'll raiſe,
And when thy *mandate* calls me home,
In heavenly choirs I'll chant thy praiſe.

Third Morning Hymn (c).

SOON as the dawn has ſtreak'd the ſky,
To thee, my God, my voice I'll raiſe;
Soon as the light ſalutes mine eye,
To thee I'll tune my ſong of praiſe.

Thy hallow'd name my heart ſhall warm;
To thee my ſoul her pray'r ſhall pour;
To thee, who ſtill ſecur'd from harm,
Preſerv'ſt me in the midnight hour.

Still, gracious God, my heart direct;
May all my labours ſeek thy praiſe;
Do thou my heedleſs feet protect,
And ſtill to thee my wonder raiſe!

Fourth Morning Hymn (d).

AWAKE my glory, 'ere th' approaching morn
Doth with a radiant ſun the ſky adorn;
Awake each faculty, awake and ſing,
In holy raptures my Almighty King.

In notes divine, let my glad voice proclaim
His mighty goodneſs, and eternal name:
Let my true praiſes reach th' heavens above,
And fill my ſoul with rapture and with love.

But O my God, thy wonders are too great
For tongue to ſpeak, or verſe to celebrate.
So vaſt thy mercies, and thy truth ſo high,
They pierce the clouds, and reach beyond the ſky.

(a) By a lady.
(b) By the ſame.
(c) This hymn, written by the ſame lady, is rendered more familiar to the unlettered.
(d) This hymn, taught me in my childhood, and altered as it ſtands, I now preſent as conſtituting the greater variety; though for ſenſe and matter, the *third* hymn ſeems preferable.

Hymn for the Evening (a).

MY *ſoul* thy grateful homage pay,
For all the bleſſings thou haſt known,
For thoſe that mark'd thy *recent day*,
And each unnumber'd moment flown.

Now *night* in ſolemn pomp array'd,
O'er *half the globe* extends his reign,
Now ſhines the *floor of heaven* inlaid
With radiant orbs, a wond'rous train!

Grant me, O Lord, each day to live,
Still conſcious of that *coming hour*,
When *death* demands, and I ſhall give
An awful tribute to his power!

Second Evening Hymn (b).

O God, with confidence inſpir'd,
I now return to needful reſt;
With *faith* and *hope* my boſom fir'd,
I feel the comforts of the bleſt.

But when my erring nature fails,
O let my pow'rful *Saviour* plead;
His ſacred blood alone avails,
His ſacred blood, for me decreed!

O may my ſoul in thee repoſe,
To thee, her hopes, her fears reſign;
And grant my eyes in peace may cloſe,
Confiding in thy pow'r divine.

Third Evening Hymn (c).

ETERNAL glory, Lord, be thine,
For ev'ry bleſſing I have known:
May grateful ſongs of praiſe be mine,
And may thoſe ſongs aſcend thy throne!

My heavy Eyes in ſleep I'll cloſe,
Secure in thy Almighty care:
And bid my weary limbs repoſe,
Confiding ſtill that thou art near!

Then when the ſleep of death ſhall come,
With *faith* and *hope*, let me obey
That pow'r, which calls me to the tomb,
Expectant of *eternal day!*

Fourth Evening Hymn (d).

SLEEP is a death, O make me try,
By ſleeping, what it is to die;
And down as gently lay my head,
Within my grave, as on my bed.

Howe'er I reſt, great God, let me,
Awake again at laſt with thee:
And thus aſſur'd, behold I lie
Securely, or to wake, or die!

Theſe are my drowſy days; in vain
I now do wake, to ſleep again:
O come that hour, when I ſhall never
Sleep again, but wake for ever!

It is another great event, in the circle of every twenty-four hours, to reſt from our cares and labours, and fall into the arms of ſleep on the pillow, as we hope for reſt in the grave.

Ejaculation for Night, on the approach of ſleep.

KEEP me, O Lord, under the ſhadow of thy Almighty power, and preſerve me from the dangers of this night. Blot out my tranſgreſſions; and when my *laſt hour* ſhall come, as I now drop into ſleep, let me as gently paſs from *life* to *death*, and receive me, O God, into thy eternal reſt, for the ſake of *Jeſus Chriſt* my Redeemer.

(a) (b) By the ſame lady as the three morning hymns.

(c) By the ſame lady, I requeſted a hymn more familiar in the ſentiment, than the former two; for the uſe of the unlettered.

(d) The ſame remark may be made as on the fourth *Morning* hymn.

M O N D A Y.

Monday's Firſt Devotion.

EXHORTATION.

O BE joyful in the Lord: ſerve him with *gladneſs*, and praiſe his name *for ever*.

For *he* is God; it is he who hath made us, and not we *ourſelves*.

Let us come into his preſence with *thankſgiving*. Let us give unto the Lord the glory due unto his name.

Glory be to thee, O Lord.

PSALMS.

For pardon of ſins.

O Lord, rebuke me not in thine indignation, nor chaſten me in thy diſpleaſure!

Have mercy on me, for I am *weak*. O heal me, for my heart is *vexed!*

Turn thee, O God, and deliver my ſoul: O ſave me for thy mercies ſake!

For *in death*, who can remember *thee:* and who can give thee thanks in the *grave?*

I am *weary* of my ſins: O Lord deliver my ſoul!

Away from me, all ye that work vanity: for the Lord will hear the voice of my *weeping*.

Hear my petition, O Lord, and receive my prayer.

Unto thee do I lift up my ſoul: *my God, I have put my truſt in thee:* O let me not be confounded, neither let mine enemies triumph over me.

For none who hope in thee will ever be aſhamed!

Glory be to thee, O Lord!

The excellency of the Commandments.

WHerewithal ſhall a young man cleanſe his way: even by ruling himſelf after thy commandments.

Bleſſed art thou, O Lord: O teach *me* thy ſtatutes.

Let me talk of thy commandments, and have reſpect unto thy ways.

My *delight* ſhall be in thy ſtatutes: and I *will not* forget thy word.

Glory be to thee, O Lord!

SCRIPTURE.

Prediction of the coming of Jeſus Chriſt.

Iſaiah xl.

COmfort ye, comfort ye, my people, ſaith your God: ſpeak ye comfortably to *Jeruſalem*, and cry unto her, that her warfare is accompliſhed, that her iniquity is pardoned; for ſhe hath received of the Lord's hand *double* for all her ſins. The voice of him that crieth in the wilderneſs, *Prepare ye the way of the Lord, make ſtraight in the deſert a high way for our God! Every valley ſhall be exalted, and every mountain and hill ſhall be made low, and the crooked ſhall be made ſtraight, and the rough places plain. And the glory of the Lord ſhall be revealed, and all fleſh ſhall ſee it together, for the mouth of the Lord hath ſpoken it.*

RELIGIOUS POETRY.

HYMN ON CHARITY.

A Paraphraſe on the thirteenth chapter of the firſt epiſtle to the Corinthians.

"DID ſweeter ſounds adorn my flowing tongue,
Than ever man pronounc'd or angel ſung:
Had I all knowledge human and divine,
That thought can reach or ſcience can define:

And had I power to give that knowledge birth
In all the ſpeeches of the babling earth:

Did *Shadrach*'s zeal my glowing breaſt inſpire,
To weary tortures and rejoice in fire;

Or had I faith, like that which *Iſrael* ſaw,
When *Moſes* gave them miracles and law:
Yet, *gracious charity*, indulgent gueſt,
Were not thy power exerted in my breaſt,

Thoſe ſpeeches would ſend up unheeded pray'r,
That *ſcorn* of life, would be but *wild deſpair*.
A *cymbal's* ſound were better than my voice,
My *faith* were form, my *eloquence* were noiſe.

Bleſt charity, modeſt, eaſy, kind,
Softens the high, and rears the abject mind;
Knows with juſt rein, and gentle hand, to guide
Betwixt *vile ſhame*, and arbitrary *pride*:

Not ſoon provok'd, ſhe eaſily forgives,
And much ſhe ſuffers, as ſhe much believes:
Soft peace ſhe brings, wherever ſhe arrives;
She builds our quiet, as ſhe forms our lives:

Lays the rough paths of peeviſh nature ev'n,
And opens in each heart a little heav'n.
Each other gift which God on man beſtows,
It's proper bound, and due reſtriction knows;

To one fix'd purpoſe dedicates it's pow'r,
And finiſhing its act, exiſts no more.
Thus in obedience to what heav'n decrees,
Knowledge ſhall fail, and *prophecy* ſhall ceaſe:

But *laſting charity's* new ample ſway,
Not bound by *time*, nor ſubject to *decay*;
In happy triumph ſhall for *ever live*,
And endleſs *good* diffuſe, and endleſs *praiſe* receive."

PRAYERS.

1. *For Gratitude.*

O *Almighty* and *everlaſting God*, by whoſe Providence we are brought to this hour of life; defend us, we beſeech thee, that we may avoid every kind of ſin and danger. Let the daily tribute of our thanks flow from our *hearts*; and, O God, accept our repentance, according to thy gracious promiſes declared to the world by *Jeſus Chriſt* the Saviour of mankind. Grant, for his ſake, that we may live ſoberly and righteouſly the remaining days of our lives, for the glory of thy holy name, and the ſalvation of our ſouls from death eternal. In his name we implore thy mercy.

2. *Our Father*, &c.

3. *For Mercy.*

ALmighty God and heavenly Father, who in thy great mercy haſt promiſed forgiveneſs of ſins to all who with hearty repentance, and true faith, turn unto thee: have *mercy* upon us! Pardon and deliver us from all our ſins! Confirm and ſtrengthen us in all goodneſs!—And bring us, O Lord, to *everlaſting life*, through *Jeſus Chriſt* our Redeemer.

4. *For a happy Death.*

O *Merciful and benignant Lord*, and ſovereign of the univerſe, by whoſe ſupreme decree all that dwell on the earth muſt viſit the dreary manſions of the grave, hear our ſupplications, that by a ſenſe of *obedience* and intrepid reſolution we may acquit ourſelves happily in thy ſight. Let thy goodneſs *cheer* and thy mercy *comfort* our ſouls! Give us *ſtrength* that we may ſhun thoſe objects which tarniſh the luſtre of *chriſtian* purity, or lead the imagination into falſe paths: Alienate our hearts from ſublunary things, that we may worſhip thee, with a pure and unmixed devotion; and in thy good time, O Lord, let us calmly reſign our breath into thy hands, in ſure and certain hopes of a joyful reſurrection through the merits and interceſſion of the Saviour of mankind!

Monday's Second Devotion.

EXHORTATION.

THOU Lord art good, and worthy to be had in perpetual remembrance! for thy *mercy* is everlaſting, and thy *truth* endureth to all generations!

Therefore unto thee, *O Lord*, will we lift up our ſouls, and magnify thy name for ever and ever!

Glory be to thee, O Lord!

PSALMS

PSALMS.

On the vanity of human life.

TEACH us, O Lord, to conſider our end, and the number of our days: that we may not forget how ſhort a time we have to live.

Behold, thou haſt made our days as it were a ſpan long: and our age even as *nothing* in reſpect of Thee: verily every man living is altogether vanity!

Man walketh in a vain ſhadow, and *diſquieteth* himſelf *in vain:* he heapeth up *riches*, and cannot tell who ſhall gather them.

And *now*, eternal Lord, What *ſhould be the object of our hope?* O let our hope reſt immovably in thee.

Glory be to thee, O Lord!

Thankſgiving.

LET us give thanks unto thee, O Lord, with our *whole heart*; and ſpeak of *all* thy marvellous works!

We will be *glad* and rejoice in Thee; yea our ſong will we make of *thy name*, O thou Moſt High!

For *thou* wilt judge the *world* in righteouſneſs: and miniſter true judgment unto the people.

Thou alſo wilt be a defence for the *oppreſſed*: even a refuge in time of trouble.

And they that know thy name, will put their truſt in Thee; for thou, Lord, haſt never failed them that ſeek thee!

Glory be to thee, O Lord!

SCRIPTURE.

The Birth of Chriſt.

Matth. i. 18.

THE birth of *Jeſus Chriſt* was on this wiſe: when as his mother *Mary* was eſpouſed to *Joſeph*, before they came together ſhe was found with child of the Holy Ghoſt. Then *Joſeph* her huſband, being a juſt man, and not willing to make her a *public* example, was minded to put her away *privily*. But, while he thought on theſe things, behold the *angel of the Lord* appeared unto him, in a dream, ſaying, "*Joſeph, thou ſon of David, fear not to take unto thee Mary thy wife; for That which is conceived in her, is of the Holy Ghoſt. And ſhe ſhall bring forth a Son, and thou ſhalt call his name Jeſus, for He ſhall ſave his people from their ſins!*

Caution for a Chriſtian Life.

Romans xiii.

THE night is far ſpent, the day is at hand; let us therefore caſt off the works of darkneſs, and put on the armour of light. Let us walk *honeſtly*, as in the day; not in *rioting* and *drunkenneſs*; not in *chambering* and *wantonneſs*; not in *ſtrife* and *envying:* but put ye on the Lord *Jeſus Chriſt*; and make not proviſion for the *fleſh*, to fulfil the *luſts* thereof.

RELIGIOUS POETRY.

In contemplation of the wonders of creation.

"THE ſpacious firmament on high,
With all the blue etherial ſky,
And ſpangled heav'ns, a ſhining frame,
Their great Original proclaim.
Th' unwearied ſun, from day to day,
Does his Creator's power diſplay,
And publiſhes to every land,
The work of an Almighty hand.

Soon as th' evening ſhades prevail,
The moon takes up the wond'rous tale,
And nightly to the liſt'ning earth
Repeats the ſtory of her birth:
Whilſt all the ſtars that round her burn,
And all the planets in their turn,
Confirm the tidings as they roll,
And ſpread the truth from pole to pole.

What though, in ſolemn ſilence, all
Move round this dark terreſtrial ball;
What though nor *real voice* nor *ſound*
Amid their radiant orbs be found;
In *reaſon's ear* they all rejoice,
And utter forth a glorious voice;
For ever ſinging, as they ſhine,
The Hand that made us is divine."

PSALM *which may be ſung.*

For conſtancy in religious obedience.

TEACH me, O teach me, Lord, thy way;
So to my life's remoteſt day,
By thy unerring precepts led,
My willing feet its paths ſhall tread.

Inform'd by Thee, with ſacred awe
My heart ſhall meditate thy law;
And, with celeſtial wiſdom fill'd,
To Thee its full obedience yield.
Give me to know thy words aright,
(Thy word my ſoul's ſupreme delight)
That, purg'd from thirſt of gold, my mind
In them its better wealth may find.
O turn from vanity mine eye,
To me thy quick'ning ſtrength ſupply,
And with thy promis'd mercy chear
A heart devoted to thy fear.

PRAYERS.

1. *An Evening Prayer.*

O Merciful God and tender Father, look down from thy throne, and receive the humble tribute of our thanks, for all thy mercies vouchſafed unto us this day paſt. Forgive the numerous *ſins* we have committed, with all our ſecret faults (*a*). Thus proſtrate in thy awful preſence we offer up to thee, the living ſacrifice of our hearts: accept it, O Lord of mercy, as our evening oblation, and open thine ears to our unfeigned prayer! Baniſh from us all *evil thoughts:* let not our own imaginations conſpire againſt us: and protect us from all the perils of this night. Be thou our *guard* and our *defence*; and, as we now ceaſe from the cares and labours of the day, in thy good time, O Lord, bring us to *eternal reſt*, in *Jeſus Chriſt*, our bleſſed Saviour and Redeemer.

2. *Our Father*, &c.

3. *For acceptance of prayer.*

O *Heavenly King, Almighty and Eternal God*, we thy ſinful creatures implore thy parental goodneſs!—Thou who art the tender Father of mankind, accept the humiliation of our hearts. To thee, great author of life, we offer up our ſouls and bodies, as a reaſonable, holy and lively ſacrifice! And although our ſins be ſo numerous, we are not worthy to ſtand in thy ſight, yet in mercy accept *our prayers!* Accept them, O God, through the mediation of *Jeſus Chriſt* our Saviour, to whom with the Holy Spirit, all honour, glory, dominion and power be unto thee, O Father Almighty, world without end!

4. *For aſſiſtance in a religious Life.*

ASSIST us, *O merciful Creator*, that we may truſt in thee as our only good!—Fill us with thy grace, that, thro' faith in the blood of Chriſt, we may live in obedience to thy laws, and obtain remiſſion of our ſins, and all the benefits of his paſſion. O gracious Father, plenteous in goodneſs and truth, hear our ſupplications, and grant us ſuch aids as may conduct us in thy paths; and give ſafety and reſt to our diſtemper'd ſouls. Thou knoweſt whereof we are made: O deal not with us after our ſins, nor puniſh us according to our iniquities. Be favourable unto us, and purify our hearts from that vile droſs which obſtructs their efforts to ſerve thee in true piety and holineſs of life. This we beg, O God of mercy, for the ſake of thy dear ſon, who died that we might live for ever!

4. *For pardon of ſins, in the hour of death.*

FATHER of angels and men! Almighty Lord and Creator of univerſal being, in whom do live the ſpirits of the juſt made perfect! Let *our* ſouls be acceptable in thy ſight! O waſh them in the blood of that immaculate Lamb which was ſhed for the ſins of the world; that the defilements they have contracted may be purged away. O Lord of life, and Saviour of the world, forgive our tranſgreſſions! Plead thou our cauſe at the throne of mercy, and when our awful hour of death ſhall come, receive us into thy glory.

Monday's Third Devotion.

EXHORTATION.

WHAT is *man*, *O God*, that *thou* art mindful of him; or the ſon of man, that thou viſiteſt him?—

Who ſhall aſcend into thy hill, O Lord, or who ſhall riſe up in thy holy place?—

Even he, that hath *clean hands* and a *pure heart*; that hath not lifted up his mind unto *vanity*, nor intended to deceive his neighbour.

Glory be to thee, O Lord!

PSALMS

(*a*) To make ſuch pauſes as may afford time for ſome recollection, as each may apply to himſelf the ſins he is conſcious of.

PSALMS.

For truſt in God.

THOU waſt our hope when we hanged yet upon our mother's breaſt!

We have been left unto Thee ever ſince we were born; *thou* art our *God*; even from our mother's womb!

Be not thou far from us, O Lord: thou art our ſuccour, haſte thee to help us.

O praiſe the Lord ye that *fear* him, magnify him *all ye ſons of men!*

For *he* deſpiſeth not the low eſtate of the *poor*: he hideth not his face from him; but when he calls unto him, he healeth him.

The poor ſhall eat and be ſatisfied; they that ſeek after thee, O Lord, ſhall *praiſe* thee; they ſhall live for ever!

Let all the ends of the world remember themſelves, and be turned unto the Lord, and all the kindred of the nations worſhip before him!

For the kingdom is thine, and thou art the governor among the people!

All they that go down into the *duſt*, ſhall *kneel* before thee, — for no man hath quickened his own ſoul.

They ſhall *return*, and the heavens ſhall declare *his* righteouſneſs.

Glory be to thee, O Lord!

For Confidence in God under all Conditions.

THOU, O Lord, art my defender: thou art my worſhip, and the lifter up of my head.

I lay me down and ſleep, and riſe up again; for thou, Lord, ſuſtaineſt me.

Salvation belongeth unto thee, O Lord, and thy bleſſing is upon thy people.

When I remember thee, my heart is *glad*, and my *glory* (*a*) rejoiceth; my fleſh alſo reſteth in *hope!*

Thou ſheweſt me the *path of life*: in thy preſence is the *fulneſs of joy*; and at thy right hand there is *pleaſure* for ever more.

Thou, Lord, art my light and my ſalvation, whom ſhall I fear? Thou, Lord, art the *ſtrength* of my life, of whom ſhall I be *afraid?*

(*a*) The ſoul and rational nature.

SCRIPTURE.

Attendance of the Shepherds at the Birth of Chriſt.

Luke ii. 15.

AND it came to paſs, as the angels were gone away from them to heaven, the ſhepherds ſaid one to another, *Let us now go even unto Bethlehem, and ſee this thing which is come to paſs, which the Lord hath made known unto us.* And they came with haſte, and found *Mary* and *Joſeph* and the *Babe* lying in a manger. And, when they had ſeen it, they made known abroad the ſaying which was told them concerning *this Child.*

The hopes of a Chriſtian.

1 *John* iii. ver. 1.

BEHOLD what manner of love the Father hath beſtowed upon us, that we ſhould be called the ſons of God: therefore the world knoweth *us* not, becauſe it knew *him* not. Beloved, now *are* we the ſons of God, and it doth not yet appear what we *ſhall be*: but we *know*, that when *he* ſhall appear, *we* ſhall be *like* him; for we ſhall *ſee* him as he *is*. And every man, that hath this hope in him, purifieth himſelf, even as *he* is pure. Whoſoever committeth ſin, tranſgreſſeth alſo the law, for ſin is the tranſgreſſion of the law. And ye know, that *he* was manifeſted to *take away* our ſins; and in him is *no ſin*. Whoſoever *abideth* in him, ſinneth not: whoever ſinneth, hath not *ſeen him*, neither *known* him. Little children, let no man *deceive* you: *he that doeth righteouſneſs is righteous, even as he is righteous.* He that committeth ſin is of the *devil*; for the *devil* ſinneth from the beginning. For *this purpoſe*, the *Son of God* was manifeſted, that he might deſtroy the *works of the devil.*

RELIGIOUS POETRY.

The Chriſtian's Contemplation, a Hymn.

IN vain the duſky night retires,
And ſullen ſhadows fly:
In vain the morn with purple light
Adorns the eaſtern ſky:

In vain the gaudy riſing ſun
The wide horizon gilds;
Comes glitt'ring o'er the ſilver ſtreams,
And chears the dewy fields:

In vain, diſpenſing vernal ſweets,
The morning breezes play;
In vain the birds, with chearful ſongs,
Salute the new-born day:

In vain, *unleſs* my *Saviour's face*
Theſe gloomy clouds controul;
And diſſipate the ſullen ſhades
That preſs my drooping ſoul.

Oh! viſit then thy ſervant, *Lord*,
With favour from on high;
Ariſe my bright *immortal Sun*,
And all theſe ſhades will die.

O when ſhall I behold thy face,
All radiant and ſerene,
Without thoſe envious duſky clouds
That makes a veil between?

When ſhall that *long-expected day*
Of ſacred viſion be,
When my *impatient ſoul* ſhall make
A *near approach* to Thee!

Thankſgiving, a Hymn (*a*).

PRAISE to God, immortal praiſe,
For the love that crowns our days:
Bounteous Source of ev'ry joy,
Let thy praiſe our tongues employ:

For the bleſſings of the field;
For the ſtores the gardens yield;
For the vine's exalted juice;
For the gen'rous olive's uſe.

Flocks that whiten all the plain,
Yellow ſheaves of ripen'd grain,
Clouds that drop their fatt'ning dews,
Suns that temp'rate warmth diffuſe;

All that ſpring, with bounteous hand,
Scatters o'er the ſmiling land;
All that lib'ral autumn pours
From her rich o'erflowing ſtores;

Theſe to Thee, my God, we owe,
Source whence all our bleſſings flow!
And for theſe my ſoul ſhall raiſe
Grateful vows and ſolemn praiſe!

Yet ſhould riſing whirlwinds tear
From its ſtem the ripen'd ear;
Should the fig-tree's blaſted ſhoot
Drop her green untimely fruit;

Should the vine put forth no more,
Nor the olive yield her ſtore;
Though the ſick'ning flocks ſhould fall,
And the herds deſert the ſtall;

Should thine alter'd hand reſtrain
The early and the latter rain,
Blaſt each op'ning bud of joy,
And the riſing ear deſtroy;

Yet to Thee my ſoul ſhall raiſe
Grateful vows and ſolemn praiſe;
And, when ev'ry bleſſing's flown,
Love Thee—*for Thyſelf alone!*

(*a*) By Miſs *Aikin*.

PRAYERS.

1. *Evening Prayer.*

ALmighty Lord, who by thy merciful tenderneſs haſt conducted us in ſafety to the concluſion of this day; blot out the offences we have committed againſt Thee. Truſting in thy mercy we now retire in peace, in humble confidence of thy protection. Let this return of the hour of reſt, remind us of the ſhortneſs of life, and our ſleep teach us what it is to die!—Preſerve us, O God, for *Jeſus Chriſt* his ſake, in whoſe moſt bleſſed name, and the comprehenſive words which he hath taught us, we further offer up our petition at thy throne.

2. *Our Father*, &c.

3. *For Repentance.*

MOST merciful Father of mankind, look down, we beſeech thee, from thy glory, and behold us miſerable ſinners, who deplore our manifold violations of thy holy laws, and all the weakneſſes and depravity which have ſo often

gained dominion over us! Give us thy ſaving health, that we may again recover from ſin; and enjoy our minds in peace. Deliver us from the pangs of *fear*, by That ſteady hope and truſt in Thee which lead to everlaſting life. Let our earneſt ſupplications and prayers find admittance at thy throne, O God, through the merits and interceſſion of thy Son, who liveth and reigneth with Thee and the Holy Spirit, one God, for ever and ever!

4. *For Purity and Charity.*

MOST merciful God, and tender Father, who didſt ſend thine only Son into the world to ſave mankind; we beſeech thee to diſpoſe our hearts to *repentance*. Keep us in a ſtate of conſtant watchfulneſs and humility, that we may not be entangled in the ſnares of the world, nor the luſts which war againſt the Soul. Give us a true zeal for thy glory; and compaſſion for the *ignorant* and them who *walk in darkneſs*. Let us delight in giving them inſtruction with gentleneſs and zeal. O make us the inſtruments of thy providence in bringing them to a true ſenſe of their guilt; that, through thy mercy, forſaking the evil of their doings, they may live in thy favour and die in hopes of everlaſting happineſs! Grant this, we beſeech thee, O God, for the ſake of *Jeſus Chriſt*, our bleſſed Lord and Redeemer.

5. *For Thankſgiving.*

WE praiſe and magnify thy glorious name, O Lord, and offer up the incenſe of our prayers to Thee. O cheer our hearts with the brightneſs of thy countenance; that we may accept thy mercies paſt, as an earneſt of thy *future favour*. Let not our ſouls be ſorrowful as them which are without hope; but conſidering the boundleſs mercies Thou haſt ſhewn, in every age, to all the children of men, we may never depart from thy love! Thus inſpired with the *zeal* of our *truſt*, and the *awfulneſs* of our *fear*, we devote our hearts to Thee, in whom all comfort and joy are centered. This we beg for his ſake, whoſe love for us extended even to the ſuffering an ignominious death!

6. *For a happy Death.*

LOOK down, O Lord, from thy triumphant glory, and behold us miſerable ſinners proſtrate before *thee*. Give us thy grace, that we may conſider how ſhort a time is allotted man to live, and how full of *trouble* his life is; *coming up*, and being *cut down* like *a flower*; and fleeing as it were *a ſhadow*, never continuing in one ſtay. To whom ſhall *we* ſeek for ſuccour, whilſt our *ſins* are ſo juſtly offenſive to thee!—O Chriſt, thou eternal judge of men, ſhut not thine ears to our prayers, nor ſuffer us in our laſt hours, for any pains of *death*, to fall from thee!

TUESDAY.

First Devotion.

DECLARATION.

O God, we praiſe and worſhip thee, the Creator and Governor of all things viſible and inviſible.

Thou art greatly to be praiſed and had in reverence by all who draw nigh unto thee!

We acknowledge thee the one living and true God: God in heaven above, and in earth beneath, and throughout all the worlds! There is none beſides thee!

Thou who art gone up on high; who haſt led *captivity* captive, and received *gifts for men*; yea even for thine *enemies*, that the Lord God might dwell among them:

Praiſed be thy name, even thine who *helpeſt* us, and poureſt thy *benefits* upon us!

He is our God, even the God of whom cometh our ſalvation: God is the Lord, by whom we eſcape death.

PSALMS.

The Excellency of the Commandments.

OPEN thou mine eyes, O Lord: that I may ſee the wondrous things of thy law.

Make me to underſtand the way of thy commandments: and ſo ſhall I talk of thy wondrous works.

Take from me the way of lying: and cauſe thou me to make much of thy law.

I have choſen the way of truth, and thy judgments have I laid before me.

Give me underſtanding, and I ſhall keep thy law: yea, I ſhall keep it with my whole heart.

Glory be to thee, O Lord!

Repentance.

THE ſorrows of my heart are enlarged: O bring thou me out of my trouble.

Look upon my *adverſity* and *miſery*, and forgive all my ſin.

O keep my ſoul and deliver me; let me not be confounded whilſt I put my truſt in thee.

Put me not to rebuke, O Lord, neither chaſten me in thy heavy diſpleaſure.

Forſake me not, in thine anger: neither chaſten me in thy *heavy* diſpleaſure.

Forſake me not, O Lord my God: be not far from me.

Have mercy upon me, after thy great goodneſs: according to the *multitude* of thy *mercies* put away mine offences!

O give me again the comfort of thy help: and ſtabliſh me with thy free ſpirit.

Let the ſacrifice of my troubled ſpirit be acceptable to thee, O God: deſpiſe not my broken and contrite heart.

Thy loving kindneſs is better than life itſelf:

As long as I live will I magnify thee, and lift up my hands in thy name.

Be thou my helper, O God, that under the ſhadow of thy wings I may rejoice.

Glory be to thee, O Lord!

SCRIPTURE.

The wiſe men from the Eaſt miraculouſly informed of the birth of Chriſt.

THEN *Herod*, when he had privily called the *wiſe men*, enquired of them diligently what time the *ſtar* appeared: and he ſent them to *Bethlehem*, and ſaid, Go and ſearch diligently for the young child, and when ye have found him, bring me word again, that I alſo may go and worſhip him. When they had heard the king, they departed; and lo the ſtar which they ſaw in the Eaſt went before them, till it came and ſtood over where the young child was. When

When they ſaw the ſtar, they rejoiced with exceeding great joy. And when they were come into the houſe, they ſaw the *young child*, with *Mary* his mother, and fell down and worſhipped him. And when they had opened their treaſures, they preſented unto him gifts, gold and frankincenſe and myrrh. And being warned of God in a dream, that they ſhould not return to *Herod*, they departed into their own country another way.

Purity and Humility in Chriſt.

Epiſt. Rom. xii. 1.

I Beſeech you therefore, brethren, by the mercies of God, that ye preſent your bodies a living ſacrifice, holy and acceptable unto God, which is your *reaſonable* ſervice: and be not *conformed* to this world: but be ye *transformed* by the renewing of your mind, that ye may prove what is That good and acceptable, and perfect will of God. For I ſay, thro' the grace given unto me, to every man that is among you, not to think of himſelf more highly than he ought to think, but to think ſoberly, according as God hath dealt to every man the meaſure of faith. For as we have many members in one body, and all members have not the ſame office; ſo we being many, are one body in *Chriſt*, and every one members one of another.

RELIGIOUS POETRY.

Hymn on the Crucifixion of our Saviour.

"AH! whence theſe dire portents around,
That earth and heav'n amaze?
Wherefore do earthquakes cleave the ground?
Why hides the ſun his rays?

Not thus did Sinai's trembling head
With ſacred horror nod,
Beneath the dark pavilion ſpread
Of the deſcending God!

What tongue the tortures can declare
Of this vindictive hour?
Wrath he alone had *will* to ſhare,
As he alone had POW'R!

See ſtreaming from the fatal tree
His all-atoning blood.
Is this the *Infinite?*—'Tis He!
My Saviour and my God!

For *me* theſe pangs his ſoul aſſail,
For *me* the death is borne!
My ſins gave ſharpneſs to the nail;
And pointed every thorn.

Let *ſin* no more my ſoul enſlave;
Break, Lord, the tyrant's chain;
Oh ſave me whom thou cam'ſt to ſave,
Nor bleed, nor die in vain!"

PRAYERS.

1. *For the Morning, with a Senſe of Example and Dependance.*

O *God of mercy*, behold thy ſervants who are riſen from the death of ſleep; accept the tribute of our thanks for this, and all thy mercies. Defend us from all the perils to which we are expoſed. Go forth with us, O Lord, that in all our ſteps we may remember thee, and ſo ſtand in awe that we ſin not. Let the bright example of our bleſſed Redeemer, be hourly preſent to our thoughts; that knowing our duty, we may diſcharge it with a ſtrict attention to thy ſacred word; and our whole lives become as one continued prayer! Give us ſo true a ſenſe of our dependance on thee, that ſubmitting with an humble and a contrite ſpirit, to whatever thy Providence ſhall ordain; in the *higheſt* flow of proſperity, or the *loweſt* ebb of affliction, we may rejoice in the hopes of thy mercy, through *Jeſus Chriſt our Saviour*, who hath commanded us when we pray, to ſay,

2. *Our Father*, &c.

3. *For Humiliation and Repentance.*

TURN us, O God, from the wickedneſs we have committed, that we may hereafter do only That which is lawful and right. Hear us, we beſeech thee, and ſave our ſouls! In thy awful preſence we acknowledge our tranſgreſſions, and lament our ſins!—O Father, we have ſinned againſt thee, and our own conſcience, and are not worthy of thy protection; yet in mercy haſt thou preſerved us from deſtruction. Correct us, O Lord, but not in thine anger, leſt we periſh for ever! We beſeech thee, by the blood of *Chriſt*, to forgive our offences; and in thy great mercy to deliver us, for the ſake of the ſame *Jeſus Chriſt*, the *Saviour* of the world!

4. *For divine Aſſiſtance and a happy Death.*

OMniſcient, *Omnipreſent*, *Eternal* God! who ſurveyeſt all the works of thine hands, and compaſſeth all nature as with a belt, the *Earth* being as nothing to thy ſtrength,—extend thy mercy to us miſerable offenders! The conſciouſneſs of our guilt ſits heavy on our ſouls: O let the rays of thy mercy *enlighten* and invigorate our hearts, that beholding thee as our ſupreme felicity, we may ſearch after the things which belong to our peace, before they are hid from our eyes for ever! Be thou conſtant to our thoughts, and ſo guard the avenues to our hearts, that we may live inflexibly prepared for That tremendous hour, when the breath of our noſtrils will ceaſe, with all our thoughts, and we ſhall be numbered with the inhabitants of the grave. Save us, O bleſſed Redeemer, and by thy powerful interceſſion bring us to *eternal reſt*.

5. *For a happy Reſurrection.*

ALmighty Father, who didſt ſend thine only ſon *Jeſus Chriſt* into the world, to viſit and redeem mankind; give us grace, we beſeech thee, that in the laſt day, when he ſhall come again in his glorious majeſty, to judge both the living and the dead, we may riſe to the life immortal, through him, who liveth and reigneth, with thee and the Holy Spirit, one God, world without end.

Tueſday's Second Devotion.

DECLARATION.

THOU alone art from everlaſting, without *beginning* of days, or *end* of years! Thou liveſt and reigneſt for ever and ever!

Righteous art thou O Lord, and upright are thy judgments.

We magnify thee, the high and lofty one, who inhabiteſt eternity!

Thou dwelleſt in light inacceſſible and full of glory; whom no *mortal* eye hath ſeen, or *can* ſee.

Infinite art thou, O God! Thou dwelleſt not in temples made with hands!

The univerſe is *thy* temple: *thou* art preſent *at all times*, in every part of thy *dominion*; and in thee we *live*, and *move*, and *have our being!*

PSALMS.

On the Folly of Sin and the Vanity of human Life.

HEAR my prayer, O Lord, and with thine ears conſider my calling: with-hold not thy peace at my tears.

O ſpare me a *little*, that I may recover my *ſtrength* (*a*), before I go hence, and be no more ſeen.

My mouth ſhall ſpeak of *wiſdom:* and my heart ſhall muſe of *underſtanding*.

There be ſome who put their truſt in their goods; and boaſt themſelves in the multitude of their riches:

But no man may deliver his *brother*, nor make agreement unto *God* for him;

For it coſt more to redeem his ſoul; ſo that he muſt let That alone for ever.

We ſee that wiſe men alſo die and periſh together; as well as the ignorant and fooliſh, and leave their riches for others.

Some think that their *houſes* ſhall continue: and their dwelling places endure from one generation to another, and that they ſhall call the lands for ever, after their own names:

But when *thou* with rebukes, doſt chaſten man for *ſin*, thou makeſt his *beauty* to conſume away, like as it were a *moth fretting a garment*:—every man therefore is but vanity!

Glory be to thee, O Lord!

SCRIPTURE.

Character of the Meſſiah in relation to his forerunner John the Baptiſt.

John i. 1.

IN the beginning was the *Word*, and the Word was with *God*, and the Word *was God*. The ſame was in the *beginning with God*. All things were made *by him*, and without him was not

(*a*) *Strength in this place may be underſtood integrity of heart, as well as freedom from ſickneſs.*

not any thing made that *was* made. In him was *life*, and the life was the *light* of men. And the light ſhineth in darkneſs, and the darkneſs comprehendeth it not. There was a man ſent from God, whoſe name was *John:* the ſame came for a witneſs, to *bear witneſs* of the light, that all men through him might believe. *He* was not *That light*, but was ſent to bear witneſs of That light. *That* was the true light which lighteth every man that cometh into the world. He was in the world, and the world was *made by him*, and the world knew him not. He came unto his *own*, and his own received him not. But as many as received him, to them gave he power to become the *ſons of God*, even to them that believe on his name; which were born, not of *blood*, nor of the will of the *fleſh*, nor of the will of *man*, but of *God:* and the Word was made fleſh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth!

Deſcription of Duties and Zeal of a Chriſtian Life.

Romans xii. 6.

HAVING then gifts, differing according to the *grace* that is given to us, whether prophecy, let us prophecy, according to the proportion of faith; or miniſtry, let us *wait* on our miniſtring; or he that teacheth, on *teaching*; or he that exhorteth, on *exhortation:* he that giveth, let him do it *with ſimplicity*; he that ruleth, with *diligence*; he that ſheweth mercy, with *chearfulneſs*. Let *love* be without *diſſimulation*. Abhor That which is *evil*; cleave to That which is *good*. Be *kindly* affectioned one to another, in honour preferring one another: not *ſlothful* in buſineſs; *fervent* in ſpirit, *ſerving the Lord:* rejoicing in *hope*; patient in *tribulation*; *continuing inſtant in prayer*; diſtributing to the neceſſity of *ſaints*; given to *hoſpitality*.—Bleſs them that *perſecute* you; bleſs and *curſe* not. *Rejoice* with them that do rejoice; and *weep* with them that weep. Be of the ſame mind one towards another. *Mind not high things, but condeſcend to men of low eſtate.*

RELIGIOUS POETRY.

Hymn for a particular Repentance (*a*).

O *Thou eternal God of truth,*
Benignant Lord of love;
Blot out the *madneſs* of my youth,
From thy dread books above.

Regard, all-powerful gracious God,
Thine own *Meſſiah* bleeds!
Avert thy juſt avenging rod,
Moſt due for my miſdeeds.

And let thy clemency divine,
The fulneſs of thy grace,
Conſpicuous in *my* perſon ſhine,
And all *my crimes* efface.

Thy aid, *my Saviour*, ſtill impart,
My mind from fear releaſe;
Still, ſtill direct my contrite heart,
And ſoothe my ſoul to peace.

So ſhall each mind by error ſway'd,
From me thy precepts learn,
That long from thee, their God, has ſtray'd,
With humble hope return!

On the Shortneſs and Vanity of Life.

HEAR, Lord, my pray'r, and let my cries
Accepted to thy throne ariſe:
O turn not thou thy face away,
Nor longer my relief delay;
But mark my ſorrow from on high,
And pitying to my call reply.
Faſt as the mountain ſmoke decays,
On *Time's* light pinion flit *my days:*
As fades the *ſhadow of the ſun*,
With quick decline *my moments* run,
Juſt verging to their cloſe: my face,
Its vernal bloom, and youthful grace,
Extinguiſh'd, withers on the eye,
As plants beneath a hoſtile ſky.
But Thou, bleſt guard of Iſrael's fold,
Shalt ages ſee, on ages roll'd,
And thron'd above, to *endleſs days*
Extend thy *honour*, *name*, and *praiſe!*

Penitential

(*a*) The compoſition of the lady who wrote the hymns in this manual, and alſo the paſtoral elegy, vol. iii. p. 130.

Penitential Hymn from Pſalm li.

HAVE mercy on me, Lord,
As thou wert ever kind:
Let me oppreſs'd with loads of guilt
Thy wonted mercy find.

Waſh off my foul offence,
And cleanſe me from my ſin;
For I confeſs my crime, and ſee
How great my guilt has been.

Againſt thee, Lord, alone,
And only in thy ſight,
Have I tranſgreſs'd; and tho' condemn'd
Muſt own thy judgments right.

In guilt each part was form'd
Of all this ſinful frame;
In guilt I was conceiv'd and born,
The heir of ſin and ſhame.

Blot out my crying ſins,
Nor me in anger view;
Create in me a heart that's clean,
An upright mind renew!

PRAYERS.

1. *For the Evening, and Defence againſt Evil.*

O Father, forgive the ſins and infirmities into which we have fallen during the courſe of the day which is cloſed on us. O thou ſure defender of all who put their truſt in thee, keep us this night under the ſhadow of thy protection! O God, let thy almighty power ſhield us againſt all dangers, and preſerve us in all aſſaults of our *ſpiritual* or *bodily* enemies, that we may dwell ſafe in a peaceful habitation. Grant this, we beſeech thee, for the ſake of *Jeſus Chriſt*, our bleſſed Lord and Redeemer!

2. *For Forgiveneſs of Sins and divine Protection.*

MOST merciful God, who, according to the multitude of thy mercies, doſt ſo put away the ſins of thoſe who truly repent, that thou remembereſt them no more; open thine eyes of mercy, and behold *us* who proſtrate ourſelves before thee. Conſider *our contrition*, and accept *our unfeigned tears!* Impute not unto us our former ſins; but ſtrengthen us with thy holy ſpirit. Receive us, O God, under the ſhadow of thy mercy, and preſerve us, for the ſake of thy beloved ſon *Jeſus Chriſt*, our Redeemer!

3. *Our Father*, &c.

4. *For Aſſiſtance under the Infirmities of Life.*

ALmighty God, the fountain of all wiſdom, who knoweſt all our wants and neceſſities, have mercy and compaſſion on our unnumbered infirmities; and thoſe *good things* which for our ſinfulneſs we *do not*, and for our *blindneſs* we *cannot* aſk, vouchſafe to give us for the merits of thy dear ſon *Jeſus Chriſt* our Redeemer.

5. *For a happy Death.*

ALmighty Lord and Father of Spirits, we beſeech thee to give us ſo juſt a ſenſe of our condition, that ſurviving ſuch *daily* ſpectacles of mortality, we may conſider the *uncertain* duration of our own lives. Teach us to number our *tranſient* days, and ſeriouſly apply our hearts to heavenly wiſdom. And when the trial of our lives ſhall end, O Lord receive us into *life eternal*, through the merits of *Jeſus Chriſt*, who died on the croſs for us miſerable ſinners!

Tueſday's Third Devotion.

EXHORTATION.

WHatſoever ye would that men ſhould do unto you, ſo do unto them, for this is the law and the prophets. *Matth.* vii. 12.

To do good and diſtribute forget not; for with ſuch ſacrifices God is well pleaſed. *Heb.* xiii. 16.

O put your truſt in God, pour out your hearts before him, for he is your hope.

Give not yourſelves unto vanity: if riches increaſe, ſet not your hearts upon them.

PSALMS.

For confidence in God under Affliction.

LET not them that truſt in thee, O Lord God of hoſts, be aſhamed: let not thoſe that ſeek thee, be confounded!

Hear me, O God, in the multitude of thy mercy, even in the truth of thy ſalvation.

Hear me, I beſeech thee, for thy loving kindneſs is comfortable: turn thou unto me according to the multitude of thy mercies.

I will remember *thee* on my *bed*, and think upon *thee* when I am waking.

Hide not thy face from thy ſervant, for I am in trouble.

When I am poor and in heavineſs, thy help, O God, ſhall lift me up.

The *humble* ſhall conſider this, and be glad: ſeek ye after God, and your ſoul ſhall live!

Glory be to thee, O Lord!

Thankſgiving.

O God, my heart is ready, my heart is ready; I will ſing and give praiſe!

Let *heaven* and *earth* praiſe *thee*, O God, the *ſea* and all that moveth therein.

For thy mercy is greater than the heavens, and thy glory is above all the earth.

Thou preſerveſt the *ſimple*; *I* was in miſery, and thou didſt help *me*.

Turn again unto thy reſt, *O my ſoul*, for the Lord hath rewarded thee.

I will walk before thee, O Lord, in the land of the living.

I will receive the *cup of ſalvation*, and call upon the name of the Lord!

I will offer to thee the *ſacrifice of thankſgiving*, and I will call upon thy name, O Lord!

I will give thanks unto thee, for thou art gracious, and thy mercy endureth for ever!

Thou art my God, and I will thank thee; thou art my God, and I will praiſe thee!

Glory be to thee, O Lord!

SCRIPTURE.

Prophetical of the Sufferings of Chriſt.

Iſaiah l. 5.

THE Lord God hath opened mine ear, and I was not rebellious; neither turned away back. I gave my back to the ſmiters, and my cheeks to them that plucked off the hair. I hid not my face from ſhame and ſpitting. For the Lord God will help me, therefore ſhall I not be confounded; therefore have I ſet my face like a flint, and I know that I ſhall not be aſhamed. He is near that juſtifieth me; who will contend with me? Let us ſtand together: who is mine adverſary? Let him come near to me. Behold the Lord God will help me; who is he that ſhall condemn me? Lo, they all ſhall wax old as a garment; the moth ſhall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his ſervant, that walketh in darkneſs, and hath no light? Let him truſt in the name of the Lord, and ſtay upon his God.

Character and Deſcription of the Meſſiah.

Hebrews i. 1.

GOD, who at ſundry times, and in divers manners, ſpake in time paſt unto the fathers by the prophets, hath in theſe laſt days ſpoken unto us by his ſon, whom he hath appointed heir of all things, by whom alſo he made the worlds; who being the brightneſs of his glory and the expreſs image of his perſon, and upholding all things by the word of his power, when he had by himſelf purged our ſins, ſat down on the right hand of the majeſty on high; being made ſo much better than the angels, as he hath by inheritance obtained a more excellent name than they: for unto which of the angels ſaid he at any time, *Thou art my ſon, this day have I begotten thee?* And again, *I will be to him a father, and he ſhall be to me a ſon?* And again, when he bringeth the firſt begotten into the world, he ſaith, *And let all the angels of God worſhip him.* And of his angels he ſaith, Who maketh his angels

gels ſpirits, and his miniſters a flame of fire. But unto the Son he ſaith, *Thy throne, O God, is for ever and ever*; a ſceptre of righteouſneſs is the ſceptre of thy kingdom: thou haſt loved righteouſneſs, and hated iniquity; therefore God, even *thy* God, hath anointed thee with the oil of gladneſs above thy fellows. And thou, Lord, in the beginning haſt laid the foundation of the earth; and the heavens are the work of thine hands. They ſhall periſh, but thou remaineſt; and they all ſhall wax old as doth a garment; and as a veſture ſhalt thou fold them up, and they ſhall be changed: but thou art the ſame, and thy years ſhall not fail.

RELIGIOUS POETRY.

HYMN *for Triumph over the World* (*a*).

AWake, my ſoul! lift up thine eyes,
See where thy foes againſt thee riſe,
In long array, a num'rous hoſt;
Awake, my ſoul, or thou art loſt!

Here giant danger threat'ning ſtands,
Muſt'ring his pale terrific bands;
There Pleaſure's ſilken banners ſpread,
And willing ſouls are captive led.

See where rebellious paſſions rage,
And fierce deſires and luſt engage;
The meaneſt foe of all the train
Has thouſands, and ten thouſands ſlain.

Thou tread'ſt upon enchanted ground,
Perils and ſnares beſet thee round;
Beware of all, guard every part,
But moſt, the traitor in the heart.

Come then, my ſoul, now learn to wield
The weight of thine immortal ſhield;
Put on the armour from above,
Of heavenly truth and heavenly love.

The terror and the charm repel,
And powers of earth, and powers of hell;
The *man of Calvary* triumph'd here;
Why ſhould his faithful followers fear!

Thankſgiving from Pſalm viii (*b*)

LORD, how glorious is thy name,
Whoſe pow'r the heav'ns and earth proclaim;
Thy glory thou haſt ſet on high
Above the regions of the ſky;
Thou ſhalt the infants voices raiſe,
In pow'rful notes to hymn thy praiſe,
Till even thine enemies confeſs
Thy works, thy heav'nly pow'r expreſs.

When we the glorious fabric ſee,
Sun, moon and ſtars diſpos'd by thee;
Oh! what is *man*, or his frail race,
That thou ſhould'ſt ſuch a ſhadow grace?
The heavens the angelic hoſts contain,
But man thou form'ſt on earth to reign;
Whate'er on earth thy hand has made
Was under his dominion laid.

The herds that plough the fertile field,
The flocks that fleecy tribute yield;
All that on dales, or mountains feed,
That ſhady woods or deſarts breed;
All that thro' ether wing their way,
Or in the rolling ocean play:
Lord how glorious is thy name,
Whoſe pow'r the heav'ns and earth proclaim.

PRAYERS.

1. *For the Evening.*

O God, who by the gracious diſpenſation of thy Providence, haſt brought us to the concluſion of this day, enlighten our darkneſs, and diſpel the clouds of ignorance and perverſeneſs which hang over our ſouls! Grant that we may riſe again to the enjoyment of the light. Conduct us by thy Almighty arm; cheer us by thy countenance: grant that we may triumph in the hopes of thy mercies in *Jeſus Chriſt*; and bring us to everlaſting reſt, for his ſake, who in his great mercy hath taught us, when we pray to ſay,

2. *Our Father*, &c.

3. *For*

(*a*) By Miſs *Aikin*.
(*b*) Set to muſic by Mr. *Cooke*, and uſed at the Foundling Hoſpital.

3. *For Attention to Prayer.*

O *Lord God Almighty!* we preſent ourſelves before the Majeſty of thy ſacred Throne with reverential fear. While we draw near unto thee with our lips, let not our hearts be far from thee! Let us not dare to addreſs thy tremendous glory, while we ſuffer our thoughts to wander. Keep our affection warm, that our devotion may be ſincere! —— Look down with compaſſion on us, *ſinful creatures*; pardon our wanderings and diſtractions, and let every conſciouſneſs of evil towards thee ſo reproach us, that we may acquire the habit of ſteady and fixed thoughts. Poſſeſs our ſouls with a due ſenſe of thy *omnipreſence*, that our prayers may not be as the breath of our noſtrils which paſſeth away, nor our ſpirits yield up any part of the homage due to thee, for any earthly pleaſure or ſecular concern. Fill our hearts with gratitude and veneration; love, confidence and joy, in hopes of thy mercies in *Jeſus Chriſt*, the mighty Saviour and Redeemer of the world!

4. *For Aſſiſtance under the Infirmities of Life.*

FAther Almighty, who haſt promiſed to hear the petitions of all who implore thy mercy in the name of *Chriſt*, we beſeech thee mercifully to incline thine ears unto us, who now make our prayer and ſupplication unto thee: and grant that thoſe things which we faithfully aſk *according to thy will*, we may effectually obtain, to the relief of our neceſſities, and the ſetting forth of thy glory, through *Jeſus Chriſt* our Redeemer!

5. *For Zeal and the Forgiveneſs of others.*

O God, we beſeech thee, grant that in all our ſufferings here on earth, we may ſtedfaſtly look up to heaven; and by faith behold the glory that ſhall be revealed; and being aſſiſted by thy Holy Spirit, learn to love and bleſs our *enemies* by the example of thoſe martyrs, who prayed even for their murderers, to thee, O bleſſed Jeſus, who ſtandeſt at the right hand of God, to ſuccour all thoſe who ſuffer for thee, our only advocate and mediator!

6. *For Gratitude.*

ALmighty Lord and heavenly Father, who in thy boundleſs mercy haſt preſerved us, accept our gratitude and praiſe, that we, who have deſerved puniſhment at thy hands, are cheriſhed by thy *comforts*, and relieved by thy *grace*. Thou, O merciful God, haſt watched over *us*, when *we* have not thought of *thee*, or conſciouſly offended thee. Forgive our ſins, O God; and let our thankfulneſs and praiſe, with wings of devotion fly to thy throne! Thou who didſt ſend thy Son from thy boſom, and the ſeat of thy glory, to a life of pain, and a death of anguiſh, here on earth, that we might be freed from the puniſhment due to our tranſgreſſions!—In what exalted words of adoration ſhall we pour out our hearts!—O let them burn within us, while our ſpirits rejoice, in hopes of the continuance of thy mercies, through the ſame *Jeſus Chriſt* our bleſſed Saviour and Redeemer.

7. *For a happy Death.*

O God, whoſe bleſſed ſon was manifeſted, that he might triumph over death, deſtroy the works of the devil, and make men heirs of a bliſsful immortality; grant, we beſeech thee, that having *this hope*, we may be purified in *body* and *ſoul*, and ſo conform our lives to the precepts of thy goſpel, that finally we may reſign our breath to thee, O father of ſpirits, firmly truſting in thy great mercy, through *Jeſus Chriſt*, the Lord of life, and Redeemer of the world!

WEDNESDAY.

First Devotion.

DECLARATION.

IF we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us: but if we confeſs our ſins, God is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. 1 *John* i. 8, 9.

Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven! *Matth.* vii. 21.

Them that are meek ſhall he guide in judgment; and ſuch as are gentle, them ſhall he teach his way.

PSALMS.

On the Vanity of Life.

BE not afraid, though thou ſeeſt one made rich; or if the glory of his houſe be increaſed:

For he ſhall carry nothing away with him when he dieth; neither ſhall his pomp follow him.

For, while he lived, he counted himſelf an happy man: and ſo long as thou doeſt well unto thyſelf, men will ſpeak good of thee.

Lord, *thou* haſt been *our* refuge from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlaſting, and world without end!

Thou turneſt man to deſtruction: again thou ſayeſt, *Come again, ye children of men.*

A thouſand years in *thy* ſight are but as *yeſterday:* for theſe paſs away as a watch in the night.

As ſoon as thou ſcattereſt them, men are even as a *ſleep:* and fade away ſuddenly like the *graſs.*

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For *we* conſuming away in *thy* diſpleaſure; are afraid of *thy* wrathful indignation.

When thou art angry, all our days are gone: our years come to an end, as it were a *tale* that is told.

The days of our age are *threeſcore years and ten*; and though men be ſo ſtrong, that ſome reach to *fourſcore* years, yet is their ſtrength then but *labour* and *ſorrow*; ſo ſoon doth life paſs away, and we are gone.

O teach us to *number our days*, that we may apply our hearts unto *wiſdom!*

Turn thee, O Lord, at the *laſt*; and be *gracious* unto thy ſervants.

O ſatisfy *me* with thy *mercy*, ſo ſhall I rejoice and be glad all the days of my life.

Shew thy ſervants thy work, and *their children* thy glory!

Glory be to thee, O Lord!

Prophetical of the Meſſiah.

VERY excellent things are ſpoken of thee, thou city of God.

Of Sion it ſhall be reported, that He was born in her: and the Moſt High ſhall ſtabliſh her.

The Lord ſhall rehearſe it, when He *writeth up* the people, that He was born there.

The Lord ſhall ſend the rod of thy power out of Sion: be thou *ruler*, even in the midſt among thine enemies.

The right hand of the Lord hath the pre-eminence: the right hand of the Lord bringeth *mighty things* to paſs.

The ſame Stone, which the builders refuſed, is become the *Head-Stone* in the corner:

This

This is the Lord's doing, and it is marvellous in our eyes,

Bleſſed is He that cometh in the name of the Lord!

And let all that fear the Lord confeſs, that his mercy endureth for ever!

Glory be to thee, O Lord!

SCRIPTURE.

Chriſt's firſt Appearance on his Miſſion.

Luke ii. 46.

AND it came to paſs, that after three days they found him in the temple (being twelve years old) ſitting in the midſt of the doctors, both hearing them and aſking them queſtions. And all that heard him were aſtoniſhed at his underſtanding and anſwers. And when they ſaw him they were *amazed*: and his mother ſaid, "Son, why haſt thou thus dealt with us! Behold, thy father and I have ſought thee ſorrowing." And he ſaid unto them, "How is it that ye ſought me? Wiſt ye not that I muſt be about *my* Father's buſineſs?" And they underſtood not the ſaying which he ſpake unto them. And he went down with them, and came to *Nazareth*, and was ſubject unto them.

Juſtice and Candour eſſential to Chriſtianity.

Luke vi. 36.

BE ye therefore merciful, as your Father alſo is merciful. Judge not, and ye ſhall not be judged: condemn not, and ye ſhall not be condemned. Forgive, and ye ſhall be forgiven: Give, and it ſhall be given unto you; good meaſure, preſſed down, and ſhaken together, and running over, ſhall men give into your boſom; for with the ſame meaſure that you mete withal, it ſhall be meaſured to you again. And he ſpake a parable unto them: Can the *blind* lead the blind? ſhall they not *both* fall into the ditch? The diſciple is not above his Maſter; but every one that is *perfect*, ſhall be as his Maſter. And why beholdeſt thou the *mote* that is in thy *brother*'s eye, and perceiveſt not the *beam* that is in thine own eye? Either how canſt thou ſay to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyſelf beholdeſt not the beam that is in thine own eye? Thou *hypocrite*, caſt out firſt the beam out of thine own eye, and *then* ſhalt thou ſee clearly to pull out the mote that is in thy brother's eye.

RELIGIOUS POETRY.

The MORNING HYMN *of* Adam *and* Eve (*a*).

THESE are thy glorious works, Parent of good!
Almighty! thine this univerſal frame;
Thus wond'rous fair: Thyſelf how wond'rous then!
Unſpeakable: who ſitt'ſt above theſe heav'ns,
To us inviſible, or dimly ſeen
In theſe thy loweſt works; yet theſe declare
Thy goodneſs beyond thought, and pow'r divine.
Speak ye who beſt can tell, ye ſons of light,
Angels; for ye behold Him, and with ſongs
And choral ſymphonies, day without night,
Circle his throne rejoicing. Ye in heav'n,
On earth, join all ye creatures to extol
Him firſt, Him laſt, Him midſt, and without end.
Faireſt of ſtars (*b*), laſt in the train of night,
If better thou belong not to the dawn,
Sure pledge of day, that crown'ſt the ſmiling morn
With thy bright circlet, praiſe him in thy ſphere,
While day ariſes, that ſweet hour of prime.
Thou ſun, of this great world both eye and ſoul,
Acknowledge Him thy greater; ſound his praiſe
In thy eternal courſe, both when thou climb'ſt
And when high noon haſt gain'd, and when thou fall'ſt.
Moon, that now meet'ſt the orient ſun, now fly'ſt
With the fix'd ſtars, fix'd in their orb that flies;
And ye five other wand'ring fires (*c*), that move
In myſtic dance, not without ſong; reſound
His praiſe, who out of darkneſs call'd up light.
Air, and ye elements, the eldeſt birth
Of nature's womb, that in quaternion run
Perpetual

(*a*) *Milton*'s Paradiſe Loſt. This is ſet to muſic in a very maſterly manner by *Galbard*, the choruſes by *Cooke*.
(*b*) *Venus*, ſometimes called the evening ſtar.
(*c*) *Jupiter*, *Mars*, *Mercury*, and *Saturn*; and it is ſuppoſed the Author meant to comprehend the *Earth*; *Venus*, the *Sun*, and *Moon*, being already mentioned.

Perpetual circle, multiform, and mix, (*a*)
And nouriſh all things, let your ceaſeleſs change
Vary to our great Maker ſtill new praiſe.
Ye miſts and exhalations, that now riſe
From hill, or ſteaming lake, duſky or gray,
Till the ſun paint your fleecy ſkirts with gold,
In honour to the world's great Author, riſe;
Whether to deck with clouds th' uncolour'd ſky,
Or wet the thirſty earth with falling ſhowers:
Riſing or falling, ſtill advance his praiſe.
His praiſe, ye winds that from four quarters blow,
Breathe ſoft or loud; and wave your tops, ye pines
With every plant, in ſign of worſhip wave.
Fountains, and ye that warble as ye flow
Melodious murmurs, warbling tune his praiſe.
Join voices, all ye living ſouls (*b*); Birds,
That ſinging, up to heaven-gate aſcend,
Bear on your wings, and in your notes, his praiſe.
Ye that in waters glide, and ye that walk
The earth, and ſtately tread, or lowly creep;
Witneſs if I be ſilent morn or even,
To hill, or valley, fountain, or freſh ſhade,
Made vocal by my ſong, and taught his praiſe.
Hail, univerſal Lord! Be bounteous ſtill,
To give us only good; and if the night
Have gather'd aught of evil, or conceal'd,
Diſperſe it, as now light diſpels the dark.

PRAYERS.

1. *A Morning Prayer.*

GLORY be to thee, O God! We praiſe and bleſs thy holy name for thy providential care of us through the night paſt! Unworthy as we are to lift up our eyes unto Thee, continue thy mercies to us, and give us thy grace to walk in thy ways. Let us not wander into ſtrange paths! O *merciful Father*, aſſiſt us to perform all our duties towards Thee, and our neighbour. Poſſeſs our ſouls with an awful ſenſe of thy preſence, and a remembrance of the account we muſt one day give, that we may obtain eternal happineſs in thy kingdom, through the merits and mediation of Jeſus Chriſt our Saviour!

2. *Our Father*, &c.

3. *For Reſolution in Danger and Affliction.*

LORD *Almighty*, look down from thy throne on us who ſend up our prayers unto Thee. Save us, O Lord, from the dangers that ſurround us. Give us ſtrength to exert our reaſon; and conduct us by thy merciful arm, that our hopes may not be brought to confuſion. Thou knoweſt what is beſt for us; and whether in *life* or *death*, preſerve us, we beſeech thee, O merciful Father, for the ſake of thy dear Son Jeſus Chriſt, our only Saviour and Redeemer!

4. *For Repentance.*

O God eternal! whoſe mercies reach unto the heaven of heavens, turn thee unto *us*, and ſhew *us* the light of thy countenance. The ſorrows of our hearts are enlarged: the conſciouſneſs of our offences preſs down our ſouls: Thine arrows ſtick faſt in us; and our wickedneſs, like a ſore burthen, is *too heavy* for us to bear. But, O Lord, our hearts pant with the deſire of thy pardon. Turn thy face from our miſdeeds, and blot them from thy remembrance. Let thine ears conſider the voice of our complaint, that our ſouls fleeing unto Thee, may enjoy thy plenteous redemption, by the blood of Chriſt, our mighty Advocate and Interceſſor at thy throne!

5. *In Acknowledgment of the Power of God, and for a happy Death.*

O *Almighty Jehovah*, at the foot of whoſe eternal Throne, the greateſt monarchs caſt down their crowns, teach us to humble our ſouls before thee! Teach us with reverence to behold the wondrous works of this material world. Thy goſpel is fixed more immovably than the rocks, againſt which the waves rage in vain. Let thy voice, which ſpeaketh in thy goſpel, impreſs our minds, as the awful thunder thou ſendeſt abroad affects our ſenſes. Let thy *Word* rend the hardeſt heart, and thy *Spirit* humble the loftieſt pride of man, that when the voice of thy beloved Son ſhall call us to judgment, we may not invoke the mountains to cover us, nor fly from thy ſharp and glittering ſword which

(*a*) Suppoſing the four elements to mix and combine with each other.
(*b*) "Let every thing that hath breath praiſe the Lord!"

which nothing can withſtand. Save us from our ſins, *O Chriſt!* O *Son* of Abraham, who didſt bend thy *ſelf* to take the human nature! O thou who art the *Reſurrection and the Life*, raiſe us from the duſt; and when our hour ſhall come, to leave this tranſient ſcene, O be mindful of thy *ſervants*, and in mercy conduct us to the regions of everlaſting glory!

Wedneſday's Second Devotion.

DECLARATION.

O Lord, when our hour ſhall come, let thy ſervants depart in peace, in the fulneſs of hope, to partake of the ſalvation which Thou haſt prepared, as a light to lighten the world, and the glory of the human race.

PSALMS.

Under the Conſciouſneſs of a good Intention.

O Let the wickedneſs of the ungodly come to an end: but guide thou the juſt.

My help cometh of thee, O God, who preſerveſt them that are true of heart.

Thou art the righteous Judge, ſtrong and patient, although thou art provoked every day.

He that travaileth with miſchief will bring forth ungodlineſs.

O hold thou up *my* goings in *thy paths*, that my footſteps ſlip not.

I have called upon Thee, O God, for thou wilt hear me: incline thine ear unto me, and hearken unto my words.

Shew thy marvellous loving kindneſs, thou that art the Saviour of them that put their truſt in thee.

Keep me as the apple of an eye: hide me under the ſhadow of thy wings.

I will waſh my hands in innocence, O Lord, and ſo will I go to thine altar.

Lord, let me love the habitation of thy houſe, and the place where thine honour dwelleth.

Glory be to thee, O Lord!

Thankſgiving.

BLeſſed is the man that hath ſet his hope in the Lord: and turned not unto the proud, and to ſuch as go about with lies.

Unto thee, O God, do I give thanks; yea, unto Thee do I give thanks.

Praiſe the Lord, O my ſoul; and all that is within me praiſe his holy name.

Praiſe the Lord, O my ſoul, and forget not his benefits.

Who forgiveth all thy ſin and healeth all thine infirmities.

Who ſaveth thy life from deſtruction; and crowneth thee with mercy and loving-kindneſs!

The Lord is full of compaſſion and mercy; long ſuffering, and of great goodneſs.

Glory be to thee, O Lord!

SCRIPTURE.

Chriſt's triumphant Entry into Jeruſalem.

Matthew xxi.

WHEN they drew nigh unto *Jeruſalem*, and were come to *Bethphage*, unto the mount of Olives, then ſent *Jeſus* two diſciples, ſaying unto them, *Go into the village over againſt you, and ſtraightway ye ſhall find an aſs tied, and a colt with her: looſe them and bring them unto me. And if any man ſay aught unto you, ye ſhall ſay, The Lord hath need of them; and ſtraightway he will ſend them.* All this was done that it might be fulfilled which was ſpoken by the prophet, ſaying, Tell ye the daughter of *Sion*, *Behold, thy king cometh unto thee, meek and ſitting upon an aſs, and a colt the fole of an aſs.* And the diſciples went, and did as *Jeſus* commanded them; and brought the aſs, and the colt, and put on them their clothes, and they ſet him thereon. And a very great multitude ſpread their garments in the way: others cut down branches from the trees, and ſtrewed them in the way. And the multitudes that went before, and that followed, cried, ſaying, *Hoſannah to the ſon of David, bleſſed is he that cometh in the name of the Lord: hoſannah in the higheſt!* And when he was come into *Jeruſalem*, all the city was moved, ſaying, *Who is this?*

And

And the multitude ſaid, *This is Jeſus the prophet of Nazareth of Galilee.* And *Jeſus* went into the temple of God, and caſt out all them that ſold and bought in the temple, and overthrew the tables of the money changers, and the ſeats of them that ſold doves, and ſaid unto them, *It is written, My houſe ſhall be called the houſe of prayer, but ye have made it a den of thieves.*

Chriſt's Prediction of his own Sufferings and Death.

Luke xviii. 31.

THEN *Jeſus* took unto him the twelve, and ſaid unto them: Behold, we go up to *Jeruſalem*, and all things that are written by the prophets concerning the Son of man ſhall be accompliſhed: for he ſhall be delivered unto the Gentiles, and ſhall be mocked, and ſpitefully entreated, and ſpitted on: and they ſhall ſcourge him and put him to death; and the third day he ſhall riſe again. And they underſtood none of theſe things: and this ſaying was hid from them, neither knew they the things which were ſpoken. And it came to paſs, as he was come nigh unto *Jericho*, a certain blind man ſat by the way ſide begging; and hearing the multitude paſs by, he aſked what it meant. And they told him, that *Jeſus of Nazareth* paſſeth by. And he cried, *Jeſus, thou Son of David, have mercy on me!* And they which went before rebuked him, that he ſhould hold his peace: but he cried ſo much the more, *Thou Son of David, have mercy on me!* And Jeſus ſtood and commanded him to be brought unto him: and when he was come near, he aſked him, ſaying, *What wilt thou that I ſhould do unto thee?* And he ſaid, *Lord, that I may receive my ſight.* And Jeſus ſaid unto him, *Receive thy ſight; thy faith hath ſaved thee.* And immediately he received his ſight, and followed him, glorifying God; and all the people, when they ſaw it, gave praiſe unto God.

The Teſtimony of St. Peter concerning Chriſt.

Acts x. 34.

PETER opened his mouth, and ſaid: Of a truth I perceive that God is no reſpecter of perſons; but in every nation he that feareth him, and worketh righteouſneſs, is accepted with him. The word which God ſent unto the children of Iſrael, preaching peace by *Jeſus Chriſt:* he is Lord of all: *that word*, I ſay, ye know, which was publiſhed throughout all *Judea*, and began from *Galilee*, after the baptiſm which John preached: how God anointed *Jeſus of Nazareth* with the Holy Ghoſt, and with power; who went about *doing good*, and *healing* all that were oppreſſed of the devil: for *God* was with him. And we are witneſſes of all things which he did, both in the land of the *Jews* and in *Jeruſalem*; whom *they* ſlew, and hanged on a tree: *Him* God raiſed up the *third day*, and ſhewed him openly; not to *all* the people, but unto *witneſſes* choſen before of God, even to *us*, who did eat and drink with him after he roſe from the dead: and he commanded us to preach unto the people, and to teſtify that it is He which was ordained of God to be the Judge of quick and dead. To Him give all the prophets witneſs, that, through his name, whoſoever believeth in Him ſhall receive remiſſion of ſins.

RELIGIOUS POETRY.

The Effect of our firſt Parents Tranſgreſſion (*a*).

SOON as the force of that fallacious fruit,
That with exhilerating vapour bland
About their ſpirits had play'd, and inmoſt pow'rs
Made err, was now exhal'd; and groſſer ſleep,
Bred of unkindly fumes, with conſcious dreams
Incumber'd, now had left them; up they roſe
As from unreſt, and each the other viewing,
Soon found their eyes *how open'd*, and their minds
How darken'd: innocence, that as a veil
Had ſhadow'd them from knowing ill, was gone;
Juſt confidence, and native righteouſneſs,
And honour from about them, naked left
To guilty ſhame.

A Summer-Evening's Meditation (*b*).

'TIS paſt! The ſultry tyrant of the ſouth
Has ſpent his ſhort-liv'd rage; more grateful hours
Move ſilent on; the ſkies no more repel
The dazzl'd ſight, but with mild maiden beams
Of temper'd light, invite the cheriſh'd eye
To wander o'er their ſphere; where, hung aloft,
Dian's bright creſcent, like a ſilver bow
New ſtrung in heav'n, lifts high its beamy horns,
Impatient

(*a*) *Milton*'s Paradiſe Loſt.
(*b*) Part of Miſs *Aikin*'s Poem, the firſt thirty-five lines.

Impatient for the night, and ſeems to puſh
Her *brother* down the ſky. Fair *Venus* ſhines
E'en in the eye of day; with ſweeteſt beam
Propitious ſhines, and ſhakes a trembling flood
Of ſoften'd radiance from her dewy locks.
The ſhadows ſpread apace; while meeken'd Eve,
Her cheek yet warm with bluſhes, ſlow retires
Through the *Heſperian* gardens of the weſt,
And ſhuts the gates of day. 'Tis now the hour
When *Contemplation*, from her ſunleſs haunts,
The cool damp grotto, or the lonely depth
Of unpierc'd woods, where wrapt in ſolid ſhade
She mus'd away the gaudy hours of noon,
And fed on thoughts unripen'd by the ſun,
Moves forward; and with radiant finger points
To yon blue concave ſwell'd by breath divine,
Where, one by one, the living eyes of heav'n
Awake, quick kindling o'er the face of ether,
One boundleſs blaze; ten thouſand trembling fires
And dancing luſtres, where th' unſteady eye,
Reſtleſs and dazzled, wanders unconfin'd
O'er all this field of glories: ſpacious field;
And worthy of the Maſter: He, whoſe hand
With hieroglyphics elder than the *Nile*
Inſcrib'd the myſtic tablet; hung on high
To public gaze, and ſaid, Adore, O man,
The finger of thy GOD!———

PRAYERS.

1. *For Pardon of Sin.*

O Lord Almighty, and God moſt merciful, who by the continuance of thy gracious compaſſion to the children of men, haſt brought us to this day; remember not our offences committed againſt thee, nor take thou vengeance of our ſins paſt. Spare us, O Chriſt! ſpare us whom thou haſt redeemed with thy precious blood; and renew us in ſtrength, that we may ſerve thee in faithfulneſs. We beſeech thee, O Lord and Saviour, by thine agony and bloody ſweat, by thy precious death and glorious reſurrection, to deliver us from all our ſins.

2. *Our Father*, &c.

3. *For Grace to triumph over the World.*

TO Thee O God, we ſend up our praiſe, and pour forth our hearts in ſtreams of gratitude, that thou haſt graciouſly afforded us time to collect our ſcattered thoughts, and look back with ſorrow on the unnumbered ſins we have committed. Thy hand, O Father, has preſerved us from the jaws of deſtruction: Thou haſt given us *this day*, before we go hence to the grave, where there is no repentance. Grant us thy aſſiſtance to triumph over the world; that, when our ſpiritual warfare is accompliſhed, we may receive the crown of life. Let the ſufferings of a bleeding Saviour plead our cauſe at thy throne, and ſave us from death eternal! Grant this, O merciful God, for his ſake, who died that we might live for ever!

4. *For Repentance.*

O *Almighty Lord and tender Father*, whoſe compaſſion to *penitents* diſtinguiſhes the glorious hiſtory of thy providence, through all the ages of the world, look down from the ſplendid ſeat of thy Majeſty, and behold thy creatures, frail and ſinful as we are. Give us ſtrength to reſiſt every impreſſion which can alienate our hearts from thee, that being cheered by the light of thy countenance, we may triumph in thy protection; and in the joyfulneſs of hope look forward to thoſe bliſsful regions, where everlaſting pleaſure is ſeated at thy right hand, even thoſe joys which are purchaſed by *Jeſus Chriſt*, for all his true and faithful ſervants!

5. *For a happy Death.*

O *Lord God of Mercy!* whoſe loving kindneſs hath no bounds, ſave us from the *Prince of Darkneſs*; and let us not fall into his hands. Let the rays of thy glory, which extend thro' all creation's ſpace, outſtretching the utmoſt power of human thought, cheer and enliven our ſpirits, and fit them for the bliſs of Angels. This we beg for his ſake, who paid the ranſom for repentant ſinners, and vanquiſhed death and the grave.

Wedneſday's Third Devotion.

DECLARATION.

THIS is a true ſaying, and worthy of all men to be received, That Jeſus Chriſt came into the world to ſave ſinners. 1 *Tim.* i. 15.

If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous; and he is the propitiation for our ſins. 1 *John* ii. 1, 2.

PSALMS.

For Confidence in God.

LET me delight to go into thine houſe, O Lord, all the days of my life, and to viſit thy temple.

Hearken unto my voice when I cry unto thee; have mercy upon me, and hear me.

My heart hath thought upon thee; and thy face, O Lord, will I ſeek.

O hide not thy face from me; nor caſt thy ſervant away in diſpleaſure.

Thou haſt been my ſuccour: leave me not, neither forſake me, O God of my ſalvation.

Glory be to thee, O Lord!

On the Happineſs of good, and the Miſery of bad Men.

DELIGHT thou in the Lord, and he ſhall give thee thy heart's deſire.

Hold thee ſtill in the Lord, and abide patiently upon him: but grieve not at *him* whoſe way doth proſper, nor againſt the man that doth after evil counſels.

Leave off from *wrath*, and let go diſpleaſure; fret not thyſelf, elſe ſhalt thou be moved to do *evil*.

Yet a little while and the *ungodly* ſhall be clean gone: thou ſhalt look after his place, and he ſhall be away.

But the *meek ſpirited* ſhall poſſeſs the earth; and ſhall be refreſhed in the multitude of peace.

The ungodly borroweth and *payeth not* again: but the righteous is merciful and *liberal*.

The Lord ordereth a good man's going, and maketh his way acceptable to *himſelf*.

I have been young, and now am old, and yet ſaw I never the righteous forſaken, nor his ſeed begging their bread.

Glory be to thee, O Lord!

In Praiſe and Admiration of the Almighty.

BEHOLD the eye of the Lord is upon them that fear him; and upon them that put their truſt in his mercy.

Come let us ſing unto the Lord, let us heartily rejoice in the ſtrength of our ſalvation.

Let us come before his preſence with thankſgiving, and ſhew ourſelves glad in him with pſalms.

For the Lord is Almighty; in his hands are all the corners of the earth, and the ſtrength of the hills is his alſo.

The ſea is his, and he made it, and his hands prepared the dry land.

O come let us worſhip and fall down and kneel before the Lord our maker.

For he is the Lord our God: glory and worſhip are before him: power and honour are in his ſanctuary.

Let the heavens rejoice, and let the earth be glad: let the ſea make a noiſe, and all that therein is.

For he cometh, for he cometh to judge the earth: and with righteouſneſs to judge the world, and the people with his truth.

Glory be to thee, O Lord!

SCRIPTURE.

Recommending Humility. Phil. ii. 5.

LET this mind be in you, which was alſo in *Chriſt Jeſus:* who being in the form of God, thought it not robbery to be equal with God; but made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men; and being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the croſs. Wherefore God alſo hath highly exalted him, and given him a name which is above

above every name; that at the name of *Jeſus* every knee ſhould bow, of things in heaven, and things in earth, and things under the earth; and that every tongue ſhould confeſs that *Jeſus Chriſt is Lord, to the glory of God the Father.*

RELIGIOUS POETRY.

A Summer-Night's Meditation (*a*).

——————O be it lawful now,
To tread the hallow'd circle of your courts (*b*),
And with mute wonder and delighted awe,
Approach your burning confines! Seiz'd in thought,
On fancy's wild and roving wing I ſail,
From the green borders of the peopled earth,
And the pale moon, her duteous fair attendant;
From ſolitary *Mars*: from the vaſt orb
Of *Jupiter*, whoſe huge gigantic bulk
Dances in ether, like the lighteſt leaf;
To the dim verge, the ſuburbs of the ſyſtem,
Where cheerleſs *Saturn* 'midſt his watry moons
Girt with a lucid zone, in gloomy pomp,
Sits like an exil'd monarch: fearleſs thence
I launch into the trackleſs deeps of ſpace,
Where, burning round, ten thouſand ſuns appear
Of elder beam; which aſk no leave to ſhine
Of our *terreſt'ral ſtar*, nor borrow light
From the *proud regent* of our ſcanty day;
Sons of the morning, firſt-born of creation,
And only leſs than *Him*, who marks their track,
And guides their fiery wheels. Here muſt I ſtop,
Or is there ought beyond? What hand unſeen
Impels me onward, thro' the glowing orbs
Of habitable nature; far remote,
To the dread confines of eternal night,
To ſolitudes of vaſt unpeopled ſpace,
The deſerts of creation, wide and wild;
Where embryo ſyſtems and unkindled ſuns
Sleep in the tomb of *chaos? Fancy* droops,
And *thought* aſtoniſh'd ſtops her bold career.
But *O thou mighty Mind!* whoſe powerful word
Said, thus let all things be, and thus they were,
Where ſhall I ſeek thy preſence? How unblam'd
Invoke thy dread perfection?
Have the broad eye-lids of the morn beheld thee?
Or does the beamy ſhoulder of *Orion*
Support thy throne? O look with pity down
On erring guilty man, not in thy names
Of terror clad; not with thoſe thunders arm'd
That conſcious *Sinai* felt, when fear appall'd
The ſcatter'd tribes; thou haſt a gentler voice,
That whiſpers comfort to the ſwelling heart
Abaſh'd, yet longing to behold her maker.
But now my ſoul, unus'd to ſtretch her powers
In flight ſo daring, drops her weary wing,
And ſeeks again the known accuſtom'd ſpot,
Dreſt up with ſun, and ſhade, and lawns, and ſtreams,
A manſion fair and ſpacious for its gueſt,
And full replete with wonders. Let me *here*,
Content and grateful, wait th' appointed time,
And ripen for the ſkies: the hour will come
When all theſe ſplendors, burſting on my ſight
Shall ſtand unveil'd, and to my raviſh'd ſenſe
Unlock the glories of the world unknown!

PRAYERS.

1. *In Adoration of God, and imploring his Mercy.*

O *Almighty Lord!* who maketh the winds thine angels, and the flaming fire thy miniſters! Thou who haſt laid the foundations of the earth, and ſtretched out the heavens as a pavillion!—Thou who art clothed with honour and majeſty, glory and beauty, incomprehenſible to mortal man—Thou who covereſt thyſelf with light, as with a garment! O ſend forth the light of thy countenance upon us miſerable ſinners, in this our pilgrimage on earth; and prepare our ſouls, that we may ſtand in thy preſence with the joyful hope of thy mercy. And when the great and terrible day ſhall come, O Father of mercy and God of eternal life, let *us* be acceptable in thy ſight, through Jeſus Chriſt the mighty Lord and Saviour of the world.

2. *Againſt Pride and ſinful Habits.*

MOST righteous and merciful God, whoſe power extends over heaven and earth; guard us, we beſeech thee, from all external danger: let not the prince of darkneſs inflame our evil deſires, nor have dominion over us, that we may not, like him, excite thine anger to caſt

(*a*) The laſt 55 lines of Miſs *Aikin*'s Poem. See part of this fine piece, page 364.
(*b*) Alluding to the ſtars.

us into perdition. Humble us in thy ſight, O God; that knowing our frailties, and our propenſities to evil, we may conſtantly watch all the acceſſes to our hearts. Let not pride and deceitfulneſs take poſſeſſion of them, but imitating the glorious example of our bleſſed Redeemer, thro' his meritorious ſufferings and interceſſion, be acceptable before thy throne, O God!

3. *For Defence againſt Sin.*

ALmighty God, to whom all hearts are open, and every deſire known, we beſeech thee to guard us from all aſſaults and adverſities which may hurt our bodies, and from all evils that may wound our ſouls. Keep us, O Lord, in ſuch a ſtate of watchfulneſs and humility, that we may do nothing diſpleaſing in thy ſight. Grant this, O heavenly Father, for *Jeſus Chriſt's* ſake, in whoſe name we pray!

4. *Our Father*, &c.

5. *For the Forgiveneſs of the Sins of others.*

ALmighty Lord, and Eternal Father, we beſeech thee to forgive the offences we have committed againſt thee, and pardon all thoſe who have done evil in thy ſight. Thy blood, moſt bleſſed Jeſus, was ſhed for thine enemies! O turn the hearts of the ungodly to thy righteous paths, that they may no longer rebel againſt thy commandments. *Turn their hearts*, O Lord, that they may behold the things which belong to their peace, before they are hid from their eyes for ever! This we beg, O merciful Father, for the ſake of Jeſus Chriſt, who died to ſave the world!

6. *For Praiſe and Thankſgiving.*

O *Merciful and tender Father*, by whom we live and move and have our being: where ſhall our wonder, or our praiſes ceaſe! O give us the comfort of thy help, and ſo eſtabliſh us with thy ſpirit, that the exerciſe of our gratitude and love towards thee, may become the joy and comfort of our lives. Thou, Lord, art *all* in *all*: O let our praiſes aſcend with a ſweet ſavour to thy throne; that we may receive the bleſſing which thou haſt promiſed to thy faithful ſervants. And grant, O merciful Father, that we may ever rejoice in thy truth, and glory in the ſalvation which thou haſt ſo graciouſly offered to the children of men, thro' *Jeſus Chriſt* our Redeemer!

7. *For Repentance and a happy Death.*

O God, behold us from thy mercy's ſeat, and let thy grace deſcend upon our hearts, which ſigh with unutterable woe! O let our prayers fly up to heaven as incenſe, where thy glittering altars fume! Bend thine ears to our ſupplications, unknowing as we are, what words to utter. Let not the doom of death diſturb us, whilſt *hope in thee* ſprings forward in our contrite hearts. Vile and corrupted as we are, thou knoweſt our inmoſt thoughts: O God, grant us That peace the world cannot give, that living on earth in thy fear, when our approaching hour ſhall come, we may enjoy the happineſs of the bleſt in *heaven*, thro' *Jeſus Chriſt* our Saviour.

THURSDAY.

First Devotion.

DECLARATION.

MY ſoul doth magnify thee, O God, and my ſpirit rejoiceth in my Saviour!

For he that is mighty hath ſhewn himſelf to the world, and holy is his name!

And his mercy is on them that fear him, throughout all generations!

For he remembereth his mercy which he has promiſed to our forefathers, *Abraham* and *his* ſeed for ever!

PSALMS.

Prophetical of the Meſſiah.

THOU art fairer than the children of men: full of grace are thy lips, becauſe God hath bleſſed thee for ever.

Thy ſeat, O God, endureth for ever: the ſceptre of thy kingdom is a right ſceptre.

Thou haſt loved righteouſneſs and hated iniquity: wherefore God, even thy God, hath anointed thee with the oil of gladneſs.

They ſhall fear thee as long as the ſun and moon endureth: from one generation to another.

The mountains ſhall bring peace, and the little hills righteouſneſs unto the people.

He ſhall judge the people according to right; and defend the poor.

He ſhall keep the ſimple folk by their right, defend the children of the poor, and puniſh the wrong doer.

He ſhall come down like the rain into a fleece of wool: even as the drops that water the earth.

In his time ſhall the righteous flouriſh: yea, and abundance of peace ſhall there be, ſo long as the moon endureth.

They that dwell in the wilderneſs ſhall kneel before him: his enemies ſhall lick the duſt.

All kings ſhall fall down before him: all nations ſhall do him ſervice.

He ſhall be favourable to the ſimple and needy: and ſhall preſerve the ſouls of the poor.

He ſhall deliver their ſouls from falſhood and wrong, and dear ſhall their blood be in his ſight.

His name ſhall endure for ever; his name ſhall remain under the ſun, among the poſterities: which ſhall be bleſſed through him; and all the heathen ſhall praiſe him!

Glory be to thee, O Lord!

SCRIPTURE.

Deſcription of the Life of a true Chriſtian.

Coloſſians iii. 12.

PUT on *bowels of mercy*, *kindneſs*, *humbleneſs of mind*, *meekneſs*, *long-ſuffering*, *forbearing* one another, and *forgiving* one another, if any man have a quarrel againſt any; even as Chriſt forgave you, ſo alſo do ye. And above all theſe things, put on *charity*, which is the bond of perfectneſs. And let the peace of God rule in your hearts, to which alſo ye are called in one body; and be ye thankful. Let the word of *Chriſt* dwell in you richly, in all wiſdom, teaching and admoniſhing one another, in *pſalms*, and *hymns*, and *ſpiritual ſongs*, ſinging with grace in your hearts to the Lord. And whatſoever ye do, in *word* or *deed*, do *all* in the name of the Lord *Jeſus*, giving thanks to God and the Father by him.

Effects

Effects of the Reſurrection of Chriſt.

Rom vi. 9. 1 Cor. xv. 20.

CHRIST being riſen from the dead, dieth no more: death hath no more dominion over *him*. —For in that he died, he died unto ſin *once*: but in that he liveth, he *liveth unto God*.—Likewiſe reckon ye alſo yourſelves to be dead indeed unto ſin; but alive unto God, thro' Jeſus Chriſt our Lord. Chriſt is riſen from the dead, and become the firſt fruits of them that ſlept.—For ſince by man came death, by man came alſo the reſurrection of the dead.—For as in Adam all die, even ſo in Chriſt ſhall all be made alive.

RELIGIOUS POETRY.

The Repentance of our firſt Parents (*a*).

AND what may elſe be remedy or cure
To evils which our own miſdeeds have wrought,
He will inſtruct us praying, and of grace
Beſeeching him, ſo as we need not fear
To paſs commodiouſly this life, ſuſtain'd
By him with many comforts, till we end
In duſt, our final reſt and native home.
What better can we do, than to the place
Repairing where he judg'd us, proſtrate fall
Before him reverent, and *there* confeſs
Humbly our faults, and pardon beg, with tears
Watering the ground, and with our ſighs the air
Frequenting, ſent from hearts contrite, in ſign
Of ſorrow unfeign'd, and humiliation meek?
Undoubtedly he will relent and turn
From his diſpleaſure; in whoſe look ſerene,
When angry moſt he ſeem'd and moſt ſevere,
What elſe but favour, grace, and mercy ſhone?
So ſpake our *father* penitent, nor *Eve*
Felt leſs remorſe: they forthwith to the place
Repairing where he judg'd them, proſtrate fell
Before him reverent, and both confeſs'd
Humbly their faults; and pardon begg'd with tears
Watering the ground, and with their ſighs the air
Frequenting, ſent from hearts contrite, in ſign
Of ſorrow unfeign'd, and humiliation meek.

(*a*) *Milton*'s Paradiſe Loſt.

PRAYERS.

1. *For the Morning, and in Praiſe of the Works of Creation.*

ALmighty, glorious and eternal God, the light of the day, and the breath of all living; every way we caſt our eyes, we find motives for worſhipping thee! In whom ſhall we rejoice but in thee? Thou, O God, art *all* in *all!* From the dawning of the day unto the midnight darkneſs, we offer up our praiſes at thy altars, O thou univerſal omnipreſent Lord! Send us thy help from above! Cheer us with the rays of thy mercy, and guide us in thy ways; ſo ſhall we triumph in our *goings out*, and *comings in*; and finally end our lives in ſure and certain hope of thy favour, through *Jeſus Chriſt*, our bleſſed Lord and Saviour, in whoſe comprehenſive words, we further offer up our petition at thy throne.

2. *Our Father*, &c.

3. *For Pardon of Sins, and truſt in God.*

MErciful Lord of heaven, deliver our ſouls, and let them not be brought to confuſion! Set our *hearts* aright, O God, that our hopes may be daily ſtrengthened. Thou knoweſt all our deſires, and our ſorrows are not hid from thee! Forſake us not, O Lord, and be not far from us, O God of our ſalvation! Caſt us not away from thy preſence, but give us the comfort of thy help, and eſtabliſh us with thy holy ſpirit! If thou wert extreme to mark all that we have done amiſs, what hopes could we cheriſh, or how abide thy diſpleaſure! O let our prayers aſcend with a ſweet ſavour to thy mercy's ſeat, and obtain That forgiveneſs, without which we muſt periſh everlaſtingly! This we beg, O Father Almighty, for the ſake of Jeſus Chriſt, who died to redeem the world.

4. *For Defence againſt Sin.*

O God, we beſeech thee grant unto us, that as we have been baptized into the death of thy bleſſed Son, we may be ſo purified in our affections,

tions, as to be buried with him; and thro' the grave and gate of death, paſs to a joyful reſurrection, for his merits, who died and was buried, and roſe again for us, the ſame Jeſus Chriſt our Lord.

5. *For Repentance and Thankſgiving.*

O *Merciful God*, let our cauſe come before thy throne, that our ſouls may *rejoice* in thy ſalvation. Thou who delivereſt the poor from him that is too ſtrong for him, ſuffer us not to be confounded, and put to ſhame, through the perverſeneſs of our own hearts. Humble our hearts before thee, that rejoicing in thy name our prayers may return into our own boſoms. O deliver our ſouls, that they be no longer clothed with rebuke and diſhonour. Thou, Lord, who haſt pleaſure in the proſperity of thy ſervants, let our tongues be daily talking of thy righteouſneſs; and thy goodneſs be the conſtant ſubject of our thoughts. Hear this our prayer, O Lord, for his ſake who died upon the croſs for the ſins of the world!

6. *For a happy Death.*

O *Eternal God*, from whom we derive the breath which animates our frame, and by whoſe ſupreme decree, we again return to duſt! Teach us to adore thy mercies, and rejoice in thy unerring wiſdom, that when we ſhall reſt from our labours here on earth, our ſpirits may be in peace: and when he ſhall come who will judge the world in righteouſneſs, we may be accepted by thee, O Father of mercy, through his interceſſion who died to ſave the world!

Thurſday's Second Devotion.

DECLARATION.

ALL things in heaven and in earth are thine, O God: and thou art to be worſhipped as Lord over all!

Thine is the greatneſs and the power, the glory, the majeſty, and the empire of the univerſe!

Thou art perfect in wiſdom, wonderful in council, and holy in all thy works!

PSALMS.

Prophetical of the Death of the Meſſiah.

MY God, my God, look upon me; why haſt thou forſaken me, and art ſo far from my health and from the words of my complaint?

All they that ſee me laugh me to ſcorn: they ſhoot out their lips, and ſhake their heads, ſaying,

He truſted in God that he would deliver him, let him deliver him if he will have him.

They pierced my hands and my feet.

They parted my garments among them: and caſt lots on my veſture.

But be not thou far from me, O Lord: thou art my ſuccour, haſte thee to help me.

O praiſe the Lord, ye that fear him: for he hath not deſpiſed nor abhorred the low eſtate of the poor: he hath not hid his face from him; but when he called unto him he heard him.

All the ends of the world ſhall remember themſelves, and be turned unto the Lord: and all the kindreds of the nations ſhall worſhip before him.

Burnt offerings and ſacrifice for ſin, haſt thou not required: then ſaid I, Lo I come!

In the volume of the book it is written of *me*, that I ſhould fulfil thy will. O my God! I am content to do it; yea, thy law is within my heart.

I have not hid thy righteouſneſs within my heart: my talk hath been of thy truth and of thy ſalvation.

Glory be to thee, O Lord!

On the Shortneſs of Life.

LIKE as a father pitieth his own children, even ſo art thou, Lord, merciful unto them that fear thee,

For thou knoweſt whereof we are made, thou remembereſt that we are but duſt.

Our

Our days are but as graſs; we flouriſh but as a flower of the field.

For as ſoon as the wind bloweth over it, it is gone; and the place thereof ſhall know it no more.

But thy merciful goodneſs, O Lord, endureth for ever and ever, upon them that fear thee, and thy righteouſneſs upon children's children.

Glory be to thee, O Lord!

SCRIPTURE.

The Beatitudes declared by our Saviour in his Sermon on the Mount.

BLeſſed are the poor in ſpirit: for theirs is the kingdom of heaven.

Bleſſed are they that mourn: for they ſhall be comforted.

Bleſſed are the meek: for they ſhall inherit the earth.

Bleſſed are they which do hunger and thirſt after righteouſneſs: for they ſhall be filled.

Bleſſed are the merciful, for they ſhall obtain mercy.

Bleſſed are the pure in heart, for they ſhall ſee God.

Bleſſed are the peace makers: for they ſhall be called the children of God.

Bleſſed are they which are perſecuted for righteouſneſs ſake: for theirs is the kingdom of heaven.

Bleſſed are ye when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you for my ſake.

Rejoice and be exceeding glad, for great is your reward in heaven: for ſo perſecuted they the prophets which were before you.

Give to him that aſketh of thee, and from him that would borrow turn not thou away.

Ye have heard that it hath been ſaid, Thou ſhalt love thy neighbour and hate thine enemy.

But *I* ſay unto you, *love your enemies*, bleſs them that curſe you; do good to them that hate you; and pray for them which deſpitefully uſe you and perſecute you:

That you may be the children of your Father.

For Self-denial.

Coloſſians iii. 1.

IF ye then be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth at the right hand of God. Set your affections on things above, not on things on the earth: for ye are dead, and your life is hid with Chriſt in God. When Chriſt, who is our life, ſhall appear, then ſhall ye alſo appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs which is idolatry: for which things ſake the wrath of God cometh on the children of diſobedience: in the which ye alſo walked ſome time, when ye lived in them.

RELIGIOUS POETRY.

The Sentence pronounced on our firſt Parents (*a*).

HASTE *thee*, (*b*) and from the Paradiſe of God
Without remorſe drive out the ſinful pair,
From hallow'd ground th' unholy, and denounce
To them and to their progeny from thence
Perpetual baniſhment. Yet leſt they faint
At the ſad ſentence rigorouſly urg'd,
For I behold them ſoften'd, and with tears
Bewailing their exceſs, all terror hide.
If chearfully thy bidding they obey,
Diſmiſs them not diſconſolate; reveal
To *Adam* what ſhall come in *future days*,
As I ſhall thee enlighten; intermix
My covenant in the woman's ſeed renew'd,
So ſend them forth, tho' *ſorrowing*, yet in *peace*. (*c*)

Adam's Speech to Eve.

——————For ſince I ſought
By pray'r th' offended deity to appeaſe,
Kneel'd and before him humbled all my heart,
Methought I ſaw him placable and mild,
Bending his ear; perſuaſion in me grew
That I was heard with favour; peace return'd
Home to my breaſt, and to my memory
His promiſe, that *thy* ſeed ſhall bruiſe our foe;
Which then not minded in diſmay, yet now
Aſſures me that the bitterneſs of death
Is paſt, and we ſhall live! Whence hail to thee,
Eve

(*a*) *Milton*'s Paradiſe Loſt.
(*b*) An Angel to whom the meſſage is given.
(*c*) In what tender terms doth this great poet expreſs the loving-kindneſs and mercies of the Father of mankind!—*Adam*'s reflexion that follows is ſimilar.

Eve rightly call'd, mother of all mankind,
Mother of all things living, ſince by thee
Man is to live, and all things live for man.

Pſalm xviii. *In Contemplation of the Mercies of God* (*a*).

I.

O God, ſole object of our love,
Our refuge from our foes,
Our hope, our fortreſs, our defence,
Our haven of repoſe:

II.

When dangers, miſeries and death
Encompaſs'd us around,
In 'midſt of terror and deſpair
Thy mercies ſtill we found.

III.

The Lord deſcended from above,
And bows the heav'ns moſt high,
And underneath his feet he caſts
The darkneſs of the ſky.

IV.

On Cherubs wings Jehovah comes
The helpleſs to redreſs,
The ſinking hills and trembling earth,
The righteous Judge confeſs.
Hallelujah.

Hymn on the Bed of Sickneſs (*b*).

O God, with grateful heart I'll raiſe
A daily altar to thy praiſe;
Thy friendly hand my courſe directs,
Thy watchful eye my bed protects.
When dangers, woes, or death are nigh,
Paſt mercies teach me where to fly:
The ſame almighty arm can aid,
Now *ſickneſs* grieves, and *pains* invade.
To all the various helps of art,
Kindly thy healing power impart;
Betheſda's bath refus'd to ſave
Unleſs an *Angel* bleſs'd the wave.
All medicines act by thy decree,
Receive commiſſion all from thee;
And not a plant which ſpreads the plains,
But teems with health, when *heaven ordains.*
Clay, and *Siloam's* pool we find,
At heaven's command, reſtor'd the blind;
Hence *Jordan's* waters once were ſeen
To waſh a *Syrian* Leper clean.
But grant me nobler favours ſtill;
Grant me to know and do *thy will:*
Purge my foul ſoul, from every ſtain,
And ſave me from eternal pain.
Can ſuch a wretch for pardon ſue?
My crimes, my crimes ariſe to view:
O help my trembling tongue in pray'r,
And ſave my ſoul from dread deſpair.
Look down, regard my contrite ſighs,
My tortur'd breaſt, my ſtreaming eyes,
To me thy boundleſs love extend,
My God, my Father and my Friend!
Theſe lovely names I ne'er could plead,
Had not thy Son vouchſaf'd to bleed;
His blood procures for *Adam*'s race
Admittance to the throne of grace.
When vice doth ſhoot its poiſon'd dart,
And conſcious guilt corrodes the heart,
His blood is all-ſufficient found,
To draw the ſhaft and heal the wound.
What arrows pierce ſo deep as ſin?
What venom gives ſuch pains within?
Thou great phyſician of the ſoul;
Remove my pangs and make me whole.
Oh! if I truſt thy ſov'reign ſkill
With due ſubmiſſion to thy will,
Sickneſs and *death* ſhall both agree,
To bring me, Lord, at laſt to Thee!

PRAYERS.

1. *For Attention to Prayer.*

O *God of mercy*, who remembreſt that we are but duſt, behold us with eyes of compaſſion. Surrounded with ſcenes of pleaſure which allure, and objects which ſolicit our ſenſes, O make us watchful, that we may not ſtart aſide; nor our prayers turn aſkant in their aſcent to heaven. Let our fervour be conſtantly exerted in our addreſſes to thee; that the intenſeneſs of our affections, may be regulated by our *reaſon*; and the aweful homage we owe to thy glory, exerciſe the utmoſt power of every faculty which thou haſt given us. Let no vain deluſions lead us into

(*a*) Foundling Hoſpital collection. *Set to Muſick by Dr. Heighington.*
(*b*) From Dr. *Stonehouſe*, with a little alteration.

preſumption, nor any weakneſs ariſing from our natural tempers, induce us to forget that *obedience* is better than ſacrifice. Let ſincerity of heart accompany all our ſteps, that the ſpirit of *true devotion* may govern our hearts, and exalt our ſouls to thee! This we beg for his ſake, whoſe life was one continued prayer, even *Jeſus Chriſt* our bleſſed Lord and Redeemer!

2. *Thankſgiving for Mercies received.*

O *Lord of mercy*, behold thy creatures, whom thy goodneſs hath preſerved to this hour. To Thee we devote our *lives!* O God accept the *humble offering!* Let our *gratitude* and *praiſe* aſcend with a ſweet ſavour to thy mercy's ſeat! Thou, who haſt ſo often delivered us from the powers of darkneſs, enlighten our minds; and, by the influence of thy holy Spirit, teach us thy ways, that we may ever rejoice in thy ſalvation, and adore thy mercy in our redemption by thy Son, our Lord, in whoſe moſt bleſſed name we further offer up our *prayer:*

3. *Our Father*, &c.

4. *In Gratitude for divine Mercy, and for Acceptance of Prayer.*

O *Benignant Lord*, whoſe ſovereign mercy beholds the children of men with tenderneſs ineffable, graciouſly extend thy favour to us thy ſervants, that we may hereafter live according to thy righteous laws. Let our relenting hearts ſoften thy vengeance, and turn it into pity and compaſſion! O tender father, hear our *petition*, and let our tears waſh away our *miſdeeds!* Accept our daily prayers, as incenſe offered at thy altar! Accept them, O Father Almighty, for his ſake who died to redeem mankind.

5. *For the Same.*

O *Merciful and heavenly Father*, we proſtrate ourſelves before thy throne, as univerſal Lord of all! We humbly offer up our prayers unto thee: accept them, Almighty God, and let them not be vain in thy ſight! Thy *mercies* and *loving-kindneſs* ſurpaſs all language to deſcribe, or human powers to comprehend! O bleſs us with the effulgent light of thy countenance, that during our pilgrimage on earth, we may rejoice in the conſtant hope of thy favour. Grant us thy gracious protection from all *ſpiritual* and *bodily* enemies, that amidſt the changes of this tranſient life, we may ſhew forth thy praiſe, and with our expiring breath pour out our hearts in gratitude for thy mercies in *Jeſus Chriſt*, our bleſſed Lord and Redeemer!

6. *For Recovery in Sickneſs.*

O *Lord moſt holy, moſt righteous and eternal God*, in whoſe hands are the appointments of *life* and *death*, I humbly beſeech thee to give me grace to conſider my ſickneſs and pain as thy viſitation, to remind me of my ſins, and encourage my repentance. O God, remove from me all impatient thoughts, and diſtruſt of thy gracious promiſes, that I may not add to my guilt if I die, or create remorſe and ſhame if I ſurvive this viſitation. Extend thy compaſſion to my *weakneſs*; and comfort me under the ſorrows of my ſoul! Pardon my *reſtleſs complainings*, and in thy good time put an end to my diſeaſe, and reſtore me to my *ſtrength*, *health*, and *eaſe*; or prepare me for a bleſſed death! This I beg for the ſake of *Jeſus Chriſt*, who died on the croſs, to purchaſe my redemption from the power of ſin and death eternal. — O God of my life, hear my prayer!

7. *In Contemplation of the Glories of Omnipotence and Obedience to the Chriſtian Law.*

O *God Almighty*, who makeſt the clouds thy chariots, and walkeſt on the wings of the wind, let the earth tremble at the thunder of thy power, and the lightenings which dart forth a conſuming heat, fill our ſouls with awe that we offend not againſt thy majeſty. *O great Jehovah, Almighty Lord*, let theſe emblems of thy omnipotence, and inſtruments of thy diſpleaſure, inſtruct rebellious man to own the *Meſſiah*, whom thou haſt ſent, and to obey his laws, contained in the ſacred records of them. Let the ſun of righteouſneſs, the image of thy glory, ſhine on the earth: and with this return of day, continue thy compaſſion to our infirmities. Let thy word, which ſhall never paſs away, be the rule and guide of our lives; that learning from the *viſible works* of thy hands, the greatneſs of thy power, thy wiſdom and thy mercy; we may work out our ſalvation with fear and trembling! Great and

nd marvellous are thy works, Lord God Almighty! Juſt and true are thy ways! O grant us thy mercy and loving kindneſs, for the ſake of *Jeſus Chriſt* our bleſſed Saviour and Redeemer!

8. *For the fear of God and Obedience to his Laws ariſing from a Senſe of the Weakneſs of human Nature.*

ALmighty and tremendous God! at whoſe frown the mountains melt away, we beſeech thee to inſpire our hearts with a juſt ſenſe of our condition. Believing that when we leave this world, our ſouls will exiſt in a ſtate of happineſs or miſery; we beſeech thee to correct in us whatever is amiſs, that a juſt awe and fear of thee increaſing as our days ebb out, our lives may be made conformable to thy holy laws. Pity our condition, and deliver us from the cruel bondage of ſin. Give us *a heart to underſtand*, and *a will to obey* thee, that we may thankfully uſe the *means* thou haſt ordained for *our ſalvation*. O defend us from the power and malice of that evil ſpirit, the *world* the *fleſh* and the *devil*, which war againſt our ſouls, that finally we may receive thy pardon for our paſt tranſgreſſions. This we beg for the ſake of thy beloved Son *Jeſus Chriſt*, who died to redeem the world!

9. *For a happy Death.*

ALmighty and Eternal God, by whoſe everlaſting decree it is appointed to man once to die, we beſeech thee in thy goodneſs to grant us ſo *unſhaken a confidence* in thy mercy, that whenever it ſhall pleaſe thee to call us hence, we may be found acceptable in thy ſight. Grant that we may glory in thy ſtrength; and, maintaining thy cauſe like faithful ſoldiers, finiſh our warfare with joy. Thou knoweſt whereof we are made: O look on us with eyes of compaſſion! Be not extreme to mark our *offences*, but in thine infinite mercy *forgive* them! This we beg for the ſake of *Jeſus Chriſt*, who died on the croſs for the ſins of the world!

Thurſday's Third Devotion.

DECLARATION.

HOLY, holy, holy art thou, O God, and we reverence thy name!

As the *heaven* is high above the *earth*, ſo great hath been thy mercy towards us.

Thy righteouſneſs is like the great mountains; thy truth reacheth to the heavens: juſtice and judgment are the everlaſting foundations of thy throne!

PSALMS.

For Humility.

LORD, let me not be high-minded; nor have proud looks:

Let me not exerciſe myſelf in great matters, which are too high for me:

But refrain my ſoul and keep it low, like a child that is weaned from his mother; yea, that my ſoul may be even as a weaned child!

Glory be to thee, O Lord!

The Duty of Magiſtrates.

WHOSO privily ſlandereth his neighbour, let him be puniſhed.

Whoſo hath alſo a proud look and high ſtomach, let him not be ſuffered to trouble the people.

Let their eyes look upon ſuch as are faithful in the land, that they may dwell with them.

Whoſo leadeth a godly life, let them be their ſervants:

That no deceitful perſon may dwell in their houſe; nor any one that telleth lies, tarry in their ſight.

Glory be to thee, O Lord!

Advice to Magiſtrates.

LET them defend the poor and fatherleſs, and ſee that ſuch as are in need and neceſſity have right.

Ariſe, O God, and judge thou the earth; and let my ſong be of mercy and judgment.

O give them underſtanding in the way of godlineſs!

Let them take no wicked thing in hand, and hate the ſins of unfaithfulneſs; that no ſuch may cleave unto them.

Let a froward heart depart from them, that they may not ſuffer the wicked to prevail.

Glory be to thee, O Lord!

Thankſgiving.

O God, thou wilt not forget the poor: the patient abiding of the meek will not periſh for ever.

Thy way is an undefiled way; thy word is tried in the fire. Thou art the defender of all them that put their truſt in thee.

For who is God, but the Lord; or who hath any ſtrength except thee, O God!

The Lord liveth; bleſſed be my ſtrong helper: and praiſed be the God of my ſalvation.

For this cauſe will I give thanks unto thee, O Lord: and ſing praiſes unto thy name.

Glory be to thee, O Lord.

SCRIPTURE.

Part of our Saviour's Sermon on the Mount.

WHEN ye *pray*, uſe not vain repetition as the *heathens* do: for *they* think they ſhall be heard for their much ſpeaking. — Moreover, when *ye faſt*, be not as the hypocrites, of a *ſad* countenance: for they diſfigure their faces that they may appear unto *men* to faſt. Verily I ſay unto you, they have their *reward*.—Lay not up for yourſelves treaſures upon *earth*, where moth and ruſt do *corrupt*, and where thieves break through and *ſteal*.—But lay up for yourſelves treaſures in *heaven*, where neither moth nor ruſt doth corrupt, and where thieves do *not* break through and ſteal.—Behold the fowls of the air; for they *ſow* not, neither do they reap, nor gather into barns; yet your *heavenly Father feedeth them*. Are ye not much better than *they?* Which of you by taking thought can add *one cubit* unto his ſtature?—And why take ye thought for *raiment?* Conſider the lilies of the field how *they* grow; they *toil* not, neither do they *ſpin*.—And yet I ſay unto you, that even *Solomon in all his glory* was not arrayed like one of *theſe!*—Wherefore if God ſo clothe the graſs of the field, which to-day *is*, and to-morrow is *caſt into the oven*, ſhall he not much more clothe *you*, O ye of *little* faith?—Therefore take no thought, ſaying, What ſhall we *eat?* or what ſhall we *drink?* or wherewithal ſhall we be *clothed?* —(for after all theſe things do the Gentiles ſeek) for your heavenly Father knoweth that ye have *need of all theſe things*.—But ſeek ye *firſt*, the kingdom of God and *his* righteouſneſs, and all *theſe* things ſhall be *added* unto you.

The Martyrdom of St. Stephen, ſhewing Charity even to Murderers, Acts vii. 55.

STEPHEN, being full of the Holy Ghoſt, looked up ſtedfaſtly into heaven, and ſaw the glory of God, and Jeſus ſtanding on the right hand of God, and ſaid, Behold, I ſee the heavens opened, and the Son of man ſtanding on the right hand of God. Then they cried out with a loud voice, and ſtopped their ears, and ran upon him with one accord, and caſt him out of the city, and ſtoned him: and the witneſſes laid down their clothes at a young man's feet, whoſe name was *Saul*. And they ſtoned *Stephen*, calling upon God, and ſaying, Lord Jeſus receive my ſpirit. And he kneeled down, and cried with a loud voice, Lord, lay not this ſin to their charge. And when he had ſaid this, he fell aſleep.

RELIGIOUS POETRY.

Lamentation of Eve on being expelled from Paradiſe (a).

MUST I then leave thee, *Paradiſe?* thus leave
Thee, native ſoil, theſe happy walks and ſhades,
Fit haunt of Gods? Where ſhall I hope to find,
Quiet though ſad, the reſpite of that day,
That muſt be mortal to us both? O flow'rs,
That

(a) *Milton's* Paradiſe Loſt.

That never will in other climate grow,
My early viſitation, and my laſt
At ev'n, which I bred up with tender hand
From the firſt op'ning bud, and gave you names;
Who now ſhall rear you to the ſun, or rank
Your tribes, and water from th' ambroſial fount?
Thee laſtly, *nuptial bow'r*, by me adorn'd
With what to ſight or ſmell was ſweet, from thee
How ſhall I part, and whither wander down
Into a lower world, to this obſcure
And wild? How ſhall we breathe in other air,
Leſs pure, accuſtom'd to immortal fruits?

Comfort in Reſt, and Confidence in God (*a*).

——————————The hour
Of night, and all things now retir'd to reſt,
Mind us of like repoſe; ſince God hath ſet
Labour and reſt, as day and night, to men
Succeſſive; and the timely dew of ſleep,
Now falling, with ſoft ſlumb'rous weight inclines
Our eye-lids: other creatures all day long
Rove idle, unemploy'd, and leſs need reſt:
Man hath his daily work of body or mind
Appointed, which declares his dignity,
And the regard of Heav'n on all his ways;
While other animals unactive range,
And of their doings God takes no account.
To-morrow, e'er freſh morning ſtreak the eaſt
With firſt approach of light, *let us* be riſen.

PRAYERS.

1. *For the Evening, and a happy Reſurrection.*

ALmighty Creator and Preſerver, by whoſe mercy we are brought to the concluſion of this day! Pardon, we beſeech thee, the numerous ſins we have committed (*b*). Make us hereafter more watchful of our ways, that we may act worthy the character of *Chriſtians*. We now retire to reſt, O merciful and tender Father, truſting thy goodneſs will keep us in ſafety, that we may riſe refreſhed in health and ſtrength of body and mind. And when our preſent life ſhall end, O Lord receive our ſouls into that happy ſtate which thou haſt prepared for thoſe who obey thy commandments. This we beg through Jeſus Chriſt, who died upon the croſs for the ſins of the world: and in whoſe name and words we further offer up our petition at thy throne!

2. *Our Father*, &c.

3. *For Obedience to Government, and the Exerciſe of Juſtice.*

ALmighty Lord, the ſovereign of the world, we beſeech thee to give us a true ſenſe of our eternal obligations. Let no ſelf-love, nor any vicious deſire, tempt us to violate the rights of others, to draw down thy dreadful judgments on us; but conſidering the weakneſſes and infirmities of our nature, we may act with the vigilance and candour, the probity and humility, we wiſh to experience at the hand of our neighbour. Guard us, O God, from all pride and impatience of controul, that we may not be deceived by a haughty or rebellious ſpirit, nor ſuffer the dreadful calamities which thy vengeance hath ſo often brought on the children of diſobedience. Let the records of the puniſhment of the unjuſt, ſerve as our admonition; and inſpire our breaſt with ſentiments becoming the diſciples of our bleſſed Lord. In this glorious calling, let us not ceaſe to contribute to the felicity of our king, the ſecurity of the ſtate, the happineſs of our maſters and ſuperiors, and the welfare of our equals and inferiors. Above all, let our faithfulneſs in thy ſervice, O Lord, obtain the enjoyment of *perfect liberty*, for his ſake who made reſtitution to thy offended righteouſneſs, and bled upon the croſs for the tranſgreſſions of men!

4. *For Abſtinence.*

O Almighty and eternal God, who knoweſt whereof we are made, and how prone the *fleſh* is to rebel againſt the *ſpirit*; grant us ſuch fortitude and awful dread of offending thee, that we may ſhun all temptation to exceſs; and by moderation in our aliment, by thy grace ſubduing every evil deſire, reduce our appetites to a juſt conformity to thy will, that each may poſſeſs his ſoul in its full ſtrength and harmony; and obeying thee in true holineſs of life, live to thy honour, and finally by thy mercy obtain everlaſting life, through *Jeſus Chriſt* our Lord!

5. *Againſt*

(*a*) *Milton*'s Paradiſe Loſt.
(*b*) Pauſe and reflect what they are.

5. *Againſt Sin, and for Preparation for Judgment.*

O *God of Mercy!* look down from thy throne and behold us miſerable ſinners; give us not up to a reprobate mind! Let no wilful omiſſion divert our thoughts from the knowledge and remembrance of thy holy word, and glorious promiſes; that our hopes in thee may daily increaſe; and the approach of death bring us comfort. Let thy favour be extended to us in That tremendous day, in which thou wilt judge the world! Awaken in our hearts a true repentance, that we may eſcape the bitter pains of *eternal miſery!* Keep us by thy grace from falling into ſin, or committing iniquity againſt the light thou haſt given us. Grant, *O Lord*, we may ſo dedicate our hearts to thee, that we may daily worſhip in humble acknowledgment of our dependance on thee, and confeſſing our weakneſs, learn how to govern our lives by a firm and conſtant faith in thy promiſes by *Jeſus Chriſt* our Redeemer, and through his ſufferings be reconciled unto thee!

6. *For Praiſe and Thankſgiving in Honour of Creation.*

O *Almighty Author of this goodly frame*, whom all the ends of the earth obey, and to whom all the luminaries of the heavens pay their conſtant homage, in their ſtupendous order; we beſeech thee to exalt our ſouls with the contemplation of thy glories, and all the tremendous operations of thy hands. We join the choirs of angels and archangels in praiſing and adoring thee, thou *Firſt*, thou *Laſt*, thou ſelf-exiſting God! O holy, holy, holy, Lord God of Sabaoth! to Thee we pour forth our thanks! Accept them, O Lord, and let our *gratitude* ſupply our *imperfect praiſe*. This we beg, *Almighty Father*, for the ſake of thy dear Son, who in mercy redeemed this ſinful world!

7. *For Repentance and a happy Death.*

THOU almighty Lord, whoſe judgments are right and true, and who in faithfulneſs cauſeſt us to be troubled; in the multitude of our ſorrows we fly to Thee! O comfort our hearts and refreſh our ſouls with thy grace! Thou haſt chaſtened us, but not given us over unto *eternal death!* The days of the years of man are but as a moment in thy ſight: O grant that we may ſo apply our hearts to the gracious ends of thy providence, in giving us life, that when our hour ſhall come, we may die the death of the righteous, and our laſt end be like his! Grant, O almighty Father, that by the ſufferings of thy dear Son, we alſo may take out the ſting of death, and obtain a victory over the grave! Let this, O God, be the ſupreme object of our hope in *Jeſus Chriſt*, our bleſſed Lord and Redeemer!

FRIDAY.

FRIDAY.

First Devotion.

DECLARATION.

COME unto Me, all ye that travel and are heavy laden, and I will refreſh you. *Matt.* xi. 28.

God ſo loved the world, that he gave his only begotten Son, to the end that all who believe in Him ſhould not periſh, but have everlaſting life! *John* iii. 16.

PSALMS.

Prophetical of the Death of the Meſſiah.

WHY do the heathen ſo furiouſly rage together, and why do the people imagine a vain thing?

The kings of the earth ſtand up, and the rulers take council together, againſt the Lord, and againſt his Anointed.

He that dwelleth in heaven ſhall laugh them to ſcorn; the Lord ſhall have them in deriſion.

Then ſhall He ſpeak unto them in his wrath, and vex them in his ſore diſpleaſure.

I will preach the law, whereof He hath ſaid unto me, *Thou art my Son!*

Thou wilt not leave his ſoul in hell, neither ſuffer thy Holy One to ſee corruption.

He aſked *life* of Thee, and Thou gaveſt him a long life, even *for ever and ever!*

Glory be to thee, O Lord!

For Confidence in God under Afflictions.

WHEN I am in heavineſs I will think upon thee, O God: when my heart is vexed, I will complain.

O Lord God of my ſalvation, I have cried day and night before thee: O let my prayer enter into thy preſence; incline thine ear unto my calling.

Hear my prayer, O Lord, and conſider my deſire; hearken unto me, for thy truth and righteouſneſs ſake.

Hear me, O Lord, and that ſoon, for my ſpirit waxeth faint: hide not thy face from me, leſt I be like unto them that go down into the pit.

Glory be to thee, O Lord!

In Praiſe and Adoration of the Almighty for his Goodneſs and Mercy.

THE Lord looketh down from heaven, and beholds all the children of men: from the habitation of his dwelling He conſidereth all that dwell on the earth.

Thou didſt cauſe thy judgment to be heard from heaven: the earth trembled, and was ſtill.

Promiſe unto the Lord your God, and keep it, all ye that are round about him: bring preſents unto Him that ought to be feared.

Thou art the God that doeſt wonders: and haſt declared thy power among the people.

He divided the ſea, and let them go through: he made the waters to ſtand on an heap.

In the day-time alſo He led them with a cloud: and all the night through, with a light of fire.

He clave the hard rocks in the wilderneſs: and gave them drink thereof, as it had been out of the great deep.

He rained down manna alſo upon them for to eat: and gave them food from heaven.

So man did eat angels food: for He gave them meat enough.

Many a time turned He his wrath away, and would not ſuffer his whole diſpleaſure to ariſe.

For

For He conſidered that they were but fleſh: and that they were even a wind that paſſeth away, and cometh not again.

O remember not our ſins of old.

Help us, O God of our ſalvation, for the glory of thy name: O deliver us, and be merciful unto our ſins, for thy name's ſake.

Glory be to thee, O Lord!

SCRIPTURE.

The Love of God to Man, and the Duty of Chriſtian Charity.

1 John iv. 7.

BEloved, let us love one another, for *love* is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifeſted the love of God towards us, becauſe that God ſent his only begotten Son into the world, that we might live through him. Herein is love; not that we loved *God*, but that He loved *us*, and ſent his Son to be the propitiation for our ſins. Beloved, if God ſo loved us, we ought alſo to love one another. No man hath ſeen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in Him, and He in us, becauſe He hath given us of his Spirit. And we have ſeen and do teſtify, that the Father ſent the Son to be the Saviour of the world. Whoſoever ſhall confeſs that Jeſus is the Son of God, God dwelleth in him, and he in God: and we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldneſs in the day of judgment; becauſe as He *is*, ſo are *we*, in this world. There is *no fear in love*; but perfect love caſteth out fear; becauſe fear hath *torment*: he that *feareth*, is not made *perfect* in love. We love *Him*, becauſe He *firſt* loved *us*. If a man ſay I love *God*, and hateth his *brother*, he is a *lyar*: for he that loveth not his brother, whom he hath ſeen, how can he love God, whom he hath not ſeen? And this commandment have we from Him, that he who loveth God, love his brother alſo.

RELIGIOUS POETRY.

Effects of the firſt Tranſgreſſion (a)

FOrth reaching to the fruit, ſhe (*b*) pluck'd,
ſhe eat:
Earth felt the wound, and *Nature* from her ſeat,
Sighing through all her works, gave ſigns of woe,
That *all was loſt!* ——————
—————————Soon as he heard
The fatal treſpaſs done by *Eve*, amaz'd,
Aſtonied ſtood, and blank; while *horror chill*
Ran through his veins. He ſcrupled not to eat
Againſt his better knowledge, not *deceiv'd*;
But fondly *overcome* with female charm.
Earth trembled from her entrails, as *again*
In pangs, and nature gave a *ſecond* groan;
Sky lour'd, and mutt'ring thunder, ſome *ſad drops*
Wept, at completing of the *mortal ſin*
Original. ——————————

Propitiation by the Death of Chriſt, as related by the Angel to Adam.

——————Nor can this be,
But by fulfilling That which thou didſt want,
Obedience to the law of God, impos'd
On penalty of death, and ſuff'ring death,
The penalty to thy tranſgreſſion due,
And due to theirs which out of thine will grow:
So only can *high juſtice* reſt appaid.
The law of God, *exact*, He ſhall fulfil
Both by *obedience* and by *love*, though love
Alone fulfil the law; thy puniſhment
He ſhall endure by coming in the fleſh
To a reproachful life, and curſed death;
Proclaiming life to all who ſhall believe
In his redemption; and that his *obedience*,
Imputed, becomes *theirs by faith*, his merits
To ſave them, not *their own*, though legal works.
For this He ſhall live hated, be blaſphem'd,
Seiz'd on by force, judg'd, and to death condemn'd,
A ſhameful and accurs'd, nail'd to the croſs
By his own nation, *ſlain for bringing life*;
But to the croſs *He* nails *thy enemies*,
The law that is againſt thee, and the ſins
Of all mankind, with Him there crucify'd,
Never to hurt *them* more who rightly truſt

In

(*a*) *Milton*'s Paradiſe Loſt.
(*b*) *Eve*.

In this his ſatisfaction ;—ſo he dies,
But ſoon revives ;—death over Him no pow'r
Shall long uſurp ; ere the *third dawning light*
Return, the ſtars of morn ſhall ſee Him riſe
Out of his grave, freſh as the dawning light,
Thy ranſom paid, which man from death redeems.
This death for man, as many as *offer'd life*
Neglect not, and the benefit embrace
By faith, not void of works : this *Godlike act*
Annuls thy doom, the death thou ſhouldſt have dy'd,
In ſin for ever loſt from life ; *this act*
Shall bruiſe the head of *Satan*, cruſh his ſtrength,
Defeating *ſin* and *death*, his two main arms,
And fix far deeper in his head their ſtings,
Than temp'ral death ſhall bruiſe the Victor's heel,
Or theirs whom He redeems ; a *death* like ſleep,
A gentle wafting to immortal life.
Nor after reſurrection ſhall He ſtay
Longer on earth than certain times t'appear
To his diſciples, men who in this life
Still follow'd Him ; to them ſhall leave in charge
To teach all nations what of Him they learn'd,
And his ſalvation ; them who ſhall believe
Baptizing in the profluent ſtream, the ſign
Of waſhing them from guilt of ſin to life
Pure, and in mind prepar'd, if ſo befall,
For death, like that which the Redeemer dy'd.
All nations they ſhall teach ; for from That day
Not only to the ſons of Abraham's loins
Salvation ſhall be preach'd, but to the ſons
Of Abraham's *faith*, wherever through the world ;
So in *his* Seed all nations ſhall be bleſt !

PRAYERS.

1. *Morning Prayer.*

O *Lord, almighty Ruler of the earth*, of whoſe greatneſs and power all the glories of this world are but the fainteſt ſhadows ; thus proſtrate we direct our prayers unto Thee, and look with longing eyes towards the heaven of heavens, where Thou ſhineſt in majeſty ſublime, too bright for mortal eyes ! Lead us, O Lord, in the paths of thy righteouſneſs, and make us to attend to thy ways, that we may not periſh through our own *imaginations*, or the *multitude* of their ungodlineſs, whoſe hearts are ſet to do evil. Aſſiſt us with thy *grace*, in all that we undertake, that putting our truſt in thee, we may give thanks, and rejoice in the love of thy holy name, through *Jeſus Chriſt* our bleſſed Lord and Saviour !

2. *For Repentance.*

O *Almighty God !* Maker of all things, Judge of all men ! ſovereign Lord of heaven and earth—who receiveſt every creature that flies to thee for ſuccour ! Let tears of repentance flow from our eyes, and our hearts bleed with contrition, at the remembrance of our tranſgreſſions. Thou, *O bleſſed Saviour*, who didſt ſuffer a painful and ignominious death, that we might obtain pardon of our ſins : thou who madeſt an all-ſufficient ſacrifice for the ſins of the whole world, let not thy blood be ſpilt in vain for us !

3. *For Submiſſion to the Diſpenſations of Providence, and Attention to the Life to come.*

O *Eternal God of Wiſdom !* who in thine infinite mercy to mankind didſt ſend thine only Son upon the earth, to diſpel the dark night of ignorance and perverſeneſs which reigned in the hearts of men : Mortify in us all *pride* and *vanity*, *hatred* and *malice*, and every evil deſire ; that we may faithfully perform all the duties of our calling, and after the example of our *bleſſed Lord*, patiently bear whatever thy *providence* ſhall ordain. Suffer us not to fall into an *idle* and *uſeleſs* life ; but knowing how ſwift the night of death approaches, and that there is no repentance in the grave, we may live as fully perſuaded that *now* is the *time* to provide for *eternity !* Grant, O merciful Lord ! that no worldly *pleaſure* or *buſineſs* may divert our minds from the juſt thoughts of our diſſolution ; but living attentively to the great end of our being, we may acquit ourſelves acceptably in thy Sight. Hear us, O heavenly Father ! not according to our *imperfect petitions*, but according to the full meaning of That prayer which, in compaſſion to our infirmities, thou haſt taught us, by Jeſus Chriſt our Redeemer.

4. *Our Father*, &c.

Friday's Second Devotion.

DECLARATION.

JUST and true are thy ways, O thou King of ſaints!

Thou art good, and doeſt good continually; the earth is full of thy goodneſs; and all thy works proclaim thy overflowing bounty.

Every good and perfect gift cometh down from thee, who art the Almighty Father of all!

O Lord, thy goodneſs is above all praiſe; univerſal as thy works, and endleſs as eternity!

PSALMS.

God's Protection of good Men.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

For he brought them out of darkneſs, and out of the ſhadow of death: and brake their bands in ſunder.

Their ſoul abhorred all manner of meat; and they were even heard at death's door.

But when they cried unto the Lord in their trouble, he delivered them out of their diſtreſs.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doeth for the children of men!

Glory be to thee, O Lord!

Under a Conſciouſneſs of Guilt, for divine Aſſiſtance.

O Conſider my adverſity, and deliver me, for I do not forget thy law.

Great is thy mercy, O Lord: O quicken me as thou art wont.

It grieveth me when I ſee the tranſgreſſors: becauſe they keep not thy law.

Conſider, O Lord, how I love thy commandments! O quicken me according to thy loving-kindneſs.

Thy word is true from everlaſting: all the judgments of thy righteouſneſs endure for evermore.

O give me underſtanding according to thy word.

My lips ſhall ſpeak of thy praiſe, and my tongue ſhall ſing of thy righteouſneſs!

I have gone aſtray like a ſheep that is loſt; O ſeek thy ſervant, for I do not forget thy commandments.

I have longed for thy ſaving-health, O Lord: O let my ſoul live, and it ſhall praiſe thee!

The righteouſneſs of thy teſtimonies is everlaſting: O grant me underſtanding, and I ſhall live!

Glory be to thee, O Lord!

SCRIPTURE.

The ſovereign Effects of Chriſtian Charity.

1 John iii. 13.—24.

MARVEL not, my brethren, if the world hate you. We know that we have paſſed from death unto life, becauſe we love the brethren. He that loveth not his *brother*, abideth in *death*. Whoſoever *hateth* his brother, is a *murderer*; and ye know that *no murderer* hath eternal life abiding in him. Hereby perceive we the *love of God*, becauſe he laid down his life for *us*: and we ought to lay down our lives for the *brethren*. But whoſo hath this world's good, and ſeeth his brother have need, and ſhutteth up his bowels of compaſſion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and ſhall aſſure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatſoever we aſk, we receive of him, becauſe we keep his *commandments*, and do thoſe things that are pleaſing in *his* ſight. And this is his *commandment*, that we ſhould believe on the name of *his Son Jeſus Chriſt*, and love one another, as he gave us commandment. And he that keepeth his commandments

mandments dwelleth in Him, and He in him: and *hereby we know that he abideth in us, by the ſpirit which he hath given us.*

Confidence in God, and Reſolution to obey.

1 Peter v. 5.

ALL of you be ſubject one to another, and be clothed with humility: for God reſiſteth the proud, and giveth grace to the humble. Humble yourſelves therefore under the mighty hand of God, that he may exalt you in due time; caſting all your care upon him, for he careth for you. Be ſober, be vigilant: becauſe your adverſary the devil, as a roaring lion, walketh about ſeeking whom he may devour; whom reſiſt, ſtedfaſt in the faith; knowing that the ſame afflictions are accompliſhed in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Chriſt Jeſus, after that ye have ſuffered a while, make you *perfect*, ſtabliſh, ſtrengthen, ſettle you. To him be glory and dominion for ever and ever! *Amen.*

RELIGIOUS POETRY.

Stanza's written on taking the Air after a long Illneſs *.

HAIL genial ſun! I feel thy powerful ray
Strike vigorous health, into each languid vein:
Lo! at thy bright approach are fled away,
The pale ey'd ſiſters, *grief*, *diſeaſe* and *pain*.

O hills, O foreſts, and thou painted mead,
Again admit me to your ſecret ſeats;
From the dark bed of pining ſickneſs freed,
With double joy I ſeek your green retreats.

Yet once more, O ye rivers, ſhall I lie,
In ſummer evenings, on your willow'd banks;
And unobſerv'd by paſſing ſhepherds eye,
View fancy'd objects trip in wanton ranks.

Each rural beauty, charms ſo long unſeen,
The blooming orchards, the white wand'ring flocks,
The fields array'd in ſight-refreſhing green,
And with his looſened yoke the wearied ox.

Here let me ſtop, beneath this ſpreading buſh,
Th' Almighty's voice I hear, the boughs among,
And liſten to the ſweet thick-warbling thruſh;
Much have I wiſh'd to hear her vernal ſong.

This limpid ſtream and health-reſtoring grove
O where ſhall I my grateful tribute pay?
From morn to dewy evening will I rove;
But never, never from thy worſhip ſtray!

PRAYERS.

1. *For the Evening.*

MOST merciful Father of mankind, by whoſe tender Providence we are brought in ſafety to the *concluſion* of this day, accept our humble thanks, for this and all thy mercies. In thy goodneſs, O Lord, we hope for *preſent* and *future* bleſſings: O give us thy grace, that as we *live by thee alone, our lives may be devoted to thee!* Let *gratitude* and reverence for thy juſt decrees teach us to conſider our abode on earth, as a preparation for bliſs in heaven, that finally by thy mercy, in *Jeſus Chriſt* our Lord, we may be received into the everlaſting manſions appointed for thy faithful ſervants. And in his name, as he hath commanded, we pray,

2. *Our Father*, &c.

3. *For Temperance.*

MOST gracious Father of men and angels, who filleſt all things living with thy bounty, guard us, we beſeech thee, from all *exceſs*, that no temptations of appetite may involve our bodies in ſickneſs or pain, obſtruct the *activity*, or wound the *purity* of our ſouls. Let no intemperance *ſenſualize* our affections, to keep our ſouls in *bondage to ſin*: but give us ſtrength, ſo to ſubdue our *corruption*, that we may ſerve thee in true ſimplicity and *purity* of heart; and worthily feaſt at the table of our bleſſed Lord and Redeemer, in whoſe moſt holy name we ever offer up our prayers!

 4. *For*

(a) *This, with the poet's good leave, I have altered a little to fit it for a devotional.*

4. *For Application to the temporal Concerns of Life, and Reſignation to Providence.*

ALmighty Lord, who haſt ordained by thy unchangeable decree, that man ſhall eat his bread in ſweat and labour; give us, we beſeech thee, an *active* and *induſtrious* diſpoſition: let our diligence and innocency go hand in hand, and adminiſter to their mutual ſupport; that our *lives* may paſs in ſafety, and our *deaths be full of hope!* Give us ſo true a reliſh of our *preſent condition*, that the example of humility, which *Chriſt* hath ſet before our eyes, may appear as far beyond all earthly ſplendour, as the glories of heaven outſhine the tranſient glitter of this world. Teach us, O Lord, an entire ſubmiſſion to thy will, that being reſigned to thee, we may labour with diligence both in our *temporal*, and in our *ſpiritual* duties, maintaining a ſtedfaſt hope of That ſtate of happineſs, which thou haſt promiſed through *Jeſus Chriſt*, the Lord of life and Redeemer of the world!

5. *For Conſtancy of Mind, and divine Aſſiſtance.*

HEAR us, O merciful Father, we humbly beſeech thee, and let thy grace be ever preſent with thy weak unworthy ſervants! Regulate our perverſe affections, and vain deſires; and confine our hearts to ſuch objects as are pleaſing in thy ſight. We are not able *of ourſelves*, to do or think any thing that is good: O let *thy ſpirit* aſſiſt our *poor endeavours!* Vanquiſh the *temptations* which beſet us. Fix our *inconſtant minds*, and follow us through all our paths. Thou, Lord, art *our hope!* Thou art *our reſt!* In thee alone is pleaſure and true ſatisfaction; and *all, without thee*, is miſery and torment! O grant us the happy ſecurity of *thy peace*, that we may abandon all the falſe appearances of happineſs here below, and find ſoft eaſe and ſweet repoſe in thy love and favour. Hear our prayer, O God! O merciful Lord of heaven, *hear* us, and ſhew us thy mercy, for the ſake of *Jeſus Chriſt* our Redeemer!

6. *For due Reflections on the Vanity of human Life, and for the Mercies of God.*

O God of heaven! look down on the work of thy hands: look on *us*, who are fading as the flower of the field! We, who unfold our beauty in youth, or flouriſh in the vigour of manhood, if the breath of thy diſpleaſure paſſeth over us, we bow our drooping heads and mingle with our native duſt: the place of our activity is known no more! Teach us, O God! to caſt away all preſumptuous thoughts, and abide in thy mercy, thro' the interceſſion of That *Meſſiah* whoſe faithful ſervants we anxiouſly long to be! — *O Almighty Jehovah!* let the bright beams of thy mercy; and thy word, which abide for ever, light us in our paths and deliver us from *everlaſting darkneſs*. Behold our tears—look on thy ſupplicating creatures, who implore thy *mercy*. Let not our hour of repentance paſs away, like a fruitleſs dream; but embracing the offer of thy goodneſs, let us fly from our ſins, into the arms of thy mercy! This we beg, *O almighty Protector*, our *Friend*, our Father, and our God! This we beg for the ſake of him who ſubdued the powers of death and the grave, and triumphed over the ſon of perdition!

7. *For Thankſgiving.*

ALmighty Lord, who filleſt immenſity with thy preſence, how ſhall our hearts ſhew forth *thy* praiſe!—Thy mercy reacheth unto the heaven of heavens! —Thy righteouſneſs is as the ſtrong mountains; and thy judgments, O Lord, are profound, beyond the deep abyſs. O God, how excellent is thy mercy towards all the children of men, who put their truſt in Thee, and reſt under the ſhadow of thy wings! Give us to drink of thy pleaſures as the ſpring of eternal life, and in the contemplation of thy glory look towards the brightneſs of eternal day! O ſhew thy loving-kindneſs unto us, that our hearts may ſing of thy mercy and truth! Grant this, O righteous Father of mankind, for his ſake, who now ſits at thy right hand in glory everlaſting!

8. *For a happy Death.*

ALmighty Father of Spirits, in whoſe hands are the iſſues of life and death, give us comfort in the thought of our *approaching diſſolution*. Let our paſt miſdeeds ſtand in judgment before us, that being condemned at the tribunal of our own minds, they may not tread our lives down to the earth, nor condemn us at thy judgment ſeat. Our offences againſt thee are great and numerous!

ous! O let our hearts aſcend on the wings of contrition, to ſeek for pardon at thy hands. Thou, moſt merciful Father, who art the righteous judge, ſlow to anger, tho' provoked every day; let our ſorrows bring forth ſuch repentance as may appeaſe thy juſt indignation; that whenever it ſhall pleaſe thee to call us hence, we may hear the comfortable ſound of the gracious invitation promiſed to thy faithful ſervants, in *Jeſus Chriſt* our Redeemer!

Friday's Third Devotion.

DECLARATION.

CHRIST being raiſed from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto ſin once; but in that he liveth, he liveth unto God. Likewiſe reckon ye alſo yourſelves to be dead indeed unto *ſin*, but alive unto God, thro' *Jeſus Chriſt* our Lord!

PSALMS.

For Truſt in God, and Thankſgiving.

O God, thou art my helper, thou art with them that uphold my ſoul.

Hear my prayer, O Lord, and hide not thyſelf from my petition.

I have put my truſt in thee, and will not fear what fleſh can do unto me.

In thee do I put my truſt, O Lord, and will not be afraid of any thing that man can do unto me.

Unto thee will I pay my vows, unto thee will I give thanks.

For thou haſt delivered my ſoul from death, and my feet from falling, that I may walk before thee in the light of the living.

Be merciful unto me, O God, be merciful unto me, for my ſoul truſteth in thee, and under the ſhadow of thy wings ſhall be my refuge.

I will call unto the moſt high God, even unto the God that ſhall perform the cauſe which I have in hand.

Set up thyſelf, O God, above the heavens, and thy glory above all the earth.

My heart is fixed, O God! my heart is fixed: I will ſing and give praiſe.

For the greatneſs of thy mercy reacheth unto the heavens, and thy truth unto the clouds.

Set up thyſelf, O God, above the heavens, and thy glory above all the earth.

Glory be to thee, O Lord!

SCRIPTURE.

Chriſt's Lamentation on the Perverſeneſs of the Jews. Luke xix. 41.

AND when He was come near, He beheld the city and *wept* over it, ſaying, *If thou hadſt known, even thou, at leaſt in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days ſhall come upon thee, that thine enemies ſhall caſt a trench about thee, and compaſs thee round, and keep thee in on every ſide, and ſhall lay thee even with the ground, and thy children within thee: and they ſhall not leave in thee one ſtone upon another; becauſe thou kneweſt not the time of thy viſitation.*——And He went into the temple, and began to caſt out them that ſold therein, and them that bought, ſaying unto them, It is written, *My houſe is the houſe of prayer, but ye have made it a den of thieves.* And He taught daily in the temple.

RELIGIOUS POETRY.

A Thankſgiving, as from Foundlings and Orphans (a).

Duet.

ATTUNE the ſong to mournful ſtrains;
Of wrongs and woes, the ſong complains;
An orphan's voice eſſays to ſwell
The notes that tears by turns repel.

Recitative.

(a) Compoſed by Dr. *Hawkeſworth*; ſet to muſic by Mr. *Stanley*, and uſed at the Foundling Hoſpital.

Recitative.

Left on the world's bleak waſte forlorn,
In ſin conceiv'd, to ſorrow born,
By guilt and ſhame fore-doom'd to ſhare
No mother's love, no father's care:
No guide the devious maze to tread,
Above, no friendly ſhelter ſpread.

Duet.

Alone amidſt ſurrounding ſtrife,
And naked to the ſtorms of life,
Deſpair looks round with aching eyes,
And ſinking nature groans and dies.

Solo.

But who is He who deigns to claim
From all the wrong'd, a father's name?
To rapture turn the changing ſtrains,
'Tis God whoſe hand the world ſuſtains.
He ſmiling bends from *mercy's* throne,
And calls the fatherleſs his own.
To ſtrangers hands he gives the truſt,
We feel that ſtrangers hands are juſt.
They to the poor his gifts diſpenſe,
And guard the weak with his defence.

Chorus.

O Father, let us ſtill be thine,
And claim thine heritage divine;
Still bleſt, while gratitude repays
Thy endleſs love with endleſs praiſe!

PSALM ciii.

ARISE my heart, my ſoul ariſe,
And ſing his praiſe, until the ſkies
Re-echo his aſcending fame:
My ſoul, O celebrate his name!

Like as a father to his child,
So ſoft ſo quickly reconcil'd;
He knows the fabrick of us all,
That duſt is our original.

Man flouriſheth like graſs, a flower
That blows and withers in an hour;
By ſcorching heat, by blaſting wind
Deſtroy'd, and leaves no print behind.

Ye ordered hoſt of radiant ſtars,
O ye his flaming miniſters!
All whom his wiſdom did create,
Through his wide empire, celebrate
His glorious name; with ſweet accord
Join thou my ſoul to praiſe the Lord!

PRAYERS.

1. *In Contemplation of the Glories of the Goſpel, and againſt Infidelity.*

O *Almighty Lord!* who in thine infinite wiſdom and goodneſs hath revealed to us the great and wonderful things of thy law, we beſeech thee to prepare our hearts to receive the *truths of thy goſpel*, as the means of delivering us from the *bondage of corruption*, and giving us the glorious liberty of thy children, that we may triumph in the *Chriſtian* name, and being full of the knowledge of thy word, inſtruct and perſuade thoſe who have eſtranged themſelves from thee, and from *Jeſus Chriſt* thy Son. Let thine holy Spirit influence their hearts, that feeling their own miſery, they may ſeek for aid from thee; and thankfully accepting what thou haſt ſo liberally offered, be converted, and *live for ever* in thy preſence. Let zeal for thy glory, and the intereſt of thy kingdom, reign ſo powerfully in our hearts, that we may embrace all convenient opportunities of reminding others of their negligence, their errors and tranſgreſſions. This we beg, O merciful Father, for the ſake of thy dear Son, who died to redeem the world!

2. *For the Evening.*

ALmighty Creator and Preſerver, by whoſe mercy we are brought to the concluſion of this day! Forgive, we beſeech thee, all the ſins we have committed, and make us hereafter to tremble for fear of offending thee. We now retire to reſt, O God, truſting in thy goodneſs to keep us in ſafety, that we may riſe refreſhed in health and ſtrength of body and mind. And when our preſent life ſhall end, O Lord receive our ſouls into that happy ſtate which thou haſt prepared for thoſe who obey thy commandments. This we beg through Jeſus Chriſt, who died upon the croſs for the ſins of the world!

3. *Our Father*, &c.

4. *For Purity of Spirit, and Self-Command.*

O *Father of Spirits, almighty Lord*, who beholdeſt all thy creatures with eyes of mercy and com paſſion: give us thy grace, that reſtrain-

ing our appetites within their lawful bounds, our imaginations may not wound the purity of our ſouls. Let the light of thy countenance ſhine upon us, that we may not fall into the ſnares of ſin, or preſumptuouſly rebel againſt thy commandments: but obeying the dictates of our *reaſon*, and our *faith*, act as worthy of our own nature, and of thee, O God, the author of our Being! Strengthen us, we beſeech thee, that guarding the *avenues* to our hearts, we may reſiſt all the powers of darkneſs, and give proof of the *ſincerity* of our obedience to the goſpel of Chriſt. Grant us, O God, freedom from all wicked deſires, and vain thoughts, that we may poſſeſs our ſouls in *perfect liberty*; and conducting our lives with awe before thee, be at length admitted into thy glorious kingdom, through Jeſus Chriſt our Lord!

5. *For Thankſgiving.*

ALmighty Lord and Sovereign of the univerſe, we offer up our humble and hearty thanks for all thy goodneſs and loving-kindneſs to us, and all mankind. We bleſs thee for our creation, and all the wonders of redemption. Accept our gratitude, O Lord, for the unnumbered acts of mercy which thou haſt ſhewn to us, in the preſervation of our *bodies*, and the comforts of our *ſouls*. Let us rejoice in thy ſalvation, that we may ever ſeek thy face in gladneſs of heart, thro' the interceſſion of our great Lord and Saviour *Jeſus Chriſt*.

6. *In Contrition of Spirit, and Praiſe to the Majeſty of the Almighty.*

O Lord God Almighty, whoſe preſence is bounded by no ſpace! who art always nigh unto them who are of a contrite heart, and relieveſt the humble ſpirit! Do thou bring our iniquities to our remembrance, that afflicting our ſouls in thy ſight, they may be cleanſed from their ſtains. Let us not juſtify ourſelves, that our own mouths may not condemn us! Nor let our eyes ceaſe from tears 'till thou haſt *pity* on us!—Out of the abundance of our complaints do we ſpeak; and in the bitterneſs of our ſouls, do we mourn before thee. O Lord, hear us from thy holy ſeat, and from the throne of thy preſence have mercy on us!—O look down from heaven, from the habitation of thy glory, and behold us miſerable ſinners proſtrate before thee! Thou that ſaveſt in time of affliction, *now* hear *our* ſupplications! Thou that inhabiteſt eternity, and dwelleſt with him who is of a contrite ſpirit, give us *thy comfort from above*, that we may *delight* in obedience to thee, and lift up our faces towards thy holy temple with joy. This we beg, *O Almighty Father of life*, in the name and through the mediation of *Jeſus Chriſt* our bleſſed Lord and Saviour!

7. *For an Humble and Pious Life.*

O *Merciful Father*, be gracious to us, and ſuccour us in our wants and miſeries! With the deepeſt humility of ſoul we proſtrate ourſelves before thee, in the full purpoſe and intention of living hereafter in ſuch a manner as ſhall pleaſe thee. Grant, O Lord, that by thy mercy we may be thought worthy to receive thy bleſſing. Guide and direct us in *charity* and *diſcretion*. Let *juſtice* and *piety* reign in our hearts, that we may know the way we ſhould walk in. Give us grace to follow the conduct of thy good ſpirit, and ſhunning the converſation of the wicked, the reverence we owe to thy divine majeſty, may never be ſullied by impure thoughts, vicious or prophane diſcourſe. Fill our minds with ſuch ſentiments as will keep alive the thoughts and fears of what *will come hereafter*, if we wear off the impreſſions which thou haſt ſtamped on our ſouls. May thy grace, O God, inſpire us with delight in the converſation of the pious, and ſuch as fear thy name! that doing nothing deſtructive to our own ſouls, we may ever ſeek thy glory and the everlaſting benefit of mankind. This we beg, O gracious Father! for his ſake who died to redeem the world!

8. *For a happy Death.*

O Merciful God, who in thy boundleſs compaſſion to ſinful man, haſt from the beginning ordained an interceſſor: grant that his merits may ſupply our imperfect obedience; and his blood waſh out our ſinful ſtains! Graciouſly receive our offerings of benevolence to all our fellow-

fellow-creatures, that when our hour of diſſolution ſhall come, we may reſign our breath in peace. To thee we devote our fleeting hours: accept them, O Lord of mercy, how ſhort ſoever they ſhall be, that our confidence in thy love, through *Chriſt*, may be a grateful ſacrifice at thy altar. This we beg, O Almighty Father, in the name of our powerful interceſſor, who now ſits at thy right hand, in all the triumphs of everlaſting glory!

SATURDAY.

SATURDAY.

First Devotion.

INVOCATION.

UPHOLD us, O Lord, with thy righteouſneſs; that our hearts may be eſtabliſhed unblameable in holineſs before thee, at the coming of our *Lord Jeſus Chriſt!*

PSALMS.

Supplication and Thankſgiving.

HEAR my voice, O God, in my prayer, and preſerve my life from wicked doers.

Let me rejoice, O Lord, and put my truſt in thee, that my heart may be glad.

Haſte thee, O God, to deliver me; make haſte to help me, O Lord!

Let all thoſe that ſeek thee be joyful and glad in thee, and let all ſuch as delight in thy ſalvation, ſay alway, *The Lord be praiſed!*

I am poor and in miſery, but thou art my helper and redeemer.

Glory be to thee, O Lord!

For Aſſiſtance in Diſtreſs.

SET my mind to do good, O Lord, and aſſiſt the poor and helpleſs man, that he may not be ſlain, nor vexed at heart.

Deal with me, O Lord, according to thy name, for thy mercy is ſweet.

O deliver me, for I am helpleſs and poor, and my heart is wounded within me.

Deliver my ſoul, O God, from lying lips, and from a deceitful tongue, that it may dwell among them that are friends unto peace;

Who imagine no miſchief in their hearts, neither ſtir up ſtrife, nor ſharpen their tongues like a ſerpent.

Thou art my God, O hear the voice of my prayer!

Thou art the ſtrength of my help, and haſt covered my head when danger has compaſſed me about.

O let my prayers be ſet forth in thy ſight as incenſe, and let the lifting up of my hands be an evening ſacrifice.

Set a watch, O Lord, before my mouth, and keep the door of my lips.

Let me pour out my complaints before thee, and ſhew thee my trouble;

For thou art my hope and my portion in the land of the living.

O enter not into judgment with thy ſervant, for in thy ſight can no man living be juſtified!

Glory be to thee, O Lord!

SCRIPTURE.

Chriſt's Appearance after his Crucifixion.

Luke xxiv. 36.

JESUS himſelf ſtood in the midſt of them, and ſaith unto them, *Peace be unto you.* But they were terrified and affrighted, and ſuppoſed that they had ſeen a *ſpirit.* And he ſaid unto them, *Why* are ye troubled, and *why* do thoughts ariſe in your hearts? Behold my hands and my feet, that it is I myſelf: handle me and ſee, for a *ſpirit* hath not fleſh and bones, as ye ſee me have. And when he had thus ſpoken, he ſhewed them his hands and his feet. And while they yet believed not for *joy*, and wondered, he ſaid unto them, Have ye here any meat? And they gave him a piece of a broiled fiſh, and of an honeycomb. And he took it, and did eat before them:

and he ſaid unto them, Theſe are the words which I ſpake unto you, while I was yet with you, that all things muſt be fulfilled which were written in the law of *Moſes*, and in the *Prophets*, and *in the Pſalms*, concerning me. Then opened he their underſtanding, that they might underſtand the *ſcriptures*; and he ſaid unto them, Thus it is written, and thus it behoved *Chriſt* to ſuffer, and to riſe from the dead the third day; and that repentance and remiſſion of ſins ſhould be preached in his name among all nations, beginning at *Jeruſalem*. And ye are witneſſes of theſe things.

The Care of Chriſt for his Followers.

John x. ii.

JESUS ſaid, I am the good ſhepherd: the good ſhepherd giveth his life for the ſheep: but he that is an hireling and not the ſhepherd, whoſe own the ſheep are not, ſeeth the wolf coming, and leaveth the ſheep and fleeth; and the wolf catcheth them, and ſcattereth the ſheep. The hireling fleeth, becauſe he is an hireling, and careth not for the ſheep. I am the good ſhepherd, and know my ſheep, and am known of mine. As the *Father* knoweth me, even ſo know I the *Father*: and I lay down my life for the ſheep. And other ſheep I have, which are not of this fold: them alſo I muſt bring, and they ſhall hear my voice, *and there ſhall be one fold and one ſhepherd.*

RELIGIOUS POETRY.

Hymn in Gratitude to God (a).

WHEN all thy mercies, O my God,
My riſing ſoul ſurveys,
Tranſported with the view, I'm loſt
In wonder, love, and praiſe.

O how ſhall words with equal warmth
The gratitude declare,
That glows within my raviſh'd heart?
But thou canſt read it there.

Thy Providence my life ſuſtain'd,
And all my wants redreſt,
When in the ſilent womb I lay,
And hung upon the breaſt.

To all my weak complaints and cries,
Thy mercy lent an ear,
Ere yet my feeble thoughts had learnt
To form themſelves in pray'r.

Unnumber'd comforts on my ſoul,
Thy tender care beſtow'd,
Before my infant heart conceiv'd
From whence thoſe comforts flow'd.

Through every period of my life,
Thy goodneſs I'll purſue;
And after death in diſtant worlds
The glorious theme renew.

When nature fails, and day and night
Divide thy works no more;
My ever grateful heart, O Lord,
Thy mercy ſhall adore.

(a) *Addiſon.*

PRAYERS.

1. *For the Morning.*

O *Heavenly Father, almighty and everlaſting God,* who haſt ſafely brought us to the beginning of this day; we moſt earneſtly recommend ourſelves to thy merciful guidance and protection! Let thy good providence be always over us, and the grace of thy holy ſpirit direct us to do what is right and juſt in thy ſight, through Jeſus Chriſt our bleſſed Lord and Redeemer, in whoſe name and the comprehenſive meaning of his words we offer up our prayer.

2. *Our Father,* &c.

3. *For the Morning, and againſt the Danger of Sin.*

B*Leſſed be thy name, O Lord God of mercy,* for our preſervation and refreſhment in the ſleep, from which we are riſen again to behold the ſun, and thy glories which are diſplayed over the earth! Poſſeſs our ſouls with ſuch a ſenſe of thy goodneſs, that we may rather die than commit any wilful or deliberate ſin, or grieve thy holy ſpirit to provoke thy wrath and indignation. Let thy reſtraining grace preſerve us from the temptations of the world, the fleſh, and the devil, that we may not fall into any ſin, nor expoſe ourſelves

ourſelves to any kind of danger: but doing all things which are righteous in thy ſight, live as thoſe who have ſure and certain hopes of thy ſalvation, in *Jeſus Chriſt*, the mighty Lord and Redeemer of the world.

4. *For Forgiveneſs of Sins, and the Aid of Grace.*

THE day being arrived, let us rejoice, O God! and offer up the ſacrifice of our hearts for all thy mercies paſt. Accept our gratitude, that thou haſt added another day to the years of our lives; and that none of the dreadful judgments our ſins have deſerved have fallen upon us. O make us daily mindful of our *failings* and *infirmities*, and increaſe our watchfulneſs over ourſelves; and more eſpecially that our prayers for the help of thy grace may be more earneſt. Accept our unfeigned thanks for the many undeſerved bleſſings beſtowed upon us; for delivering us from all the dangers of an evil world; and that neither our ſins nor ingratitude have prevented thee from bringing us ſafe to this hour. Protect us, O Lord, whilſt we *ſleep*, and let us *awake* in the joyful hope of thy favour! O God, who art infinite in mercy and compaſſion, pardon the ſins we have committed, whether thro' the fraud and malice of the devil, or our own weakneſs and frailty, that no *thought*, *word*, or *deed*, may riſe up in judgment againſt us. This we beg for the ſake of *Jeſus Chriſt*, the mighty friend and Saviour of the world!

5. *For Thankſgiving.*

BLeſſed! thrice bleſſed be thy name, O God, who in thine abundant mercy haſt beheld us with eyes of tenderneſs and compaſſion. Thou haſt delivered our ſouls! O grant us a lively and joyful hope in the reſurrection of *Jeſus Chriſt*, that we alſo may riſe again to the enjoyment of an inheritance in glory, which fadeth not away. With ſaints and angels we praiſe thee, *O God*, and ſing *Hallelujahs* in triumphant joy! Bleſſing and honour, might, majeſty, dominion and power, be unto thee, *O Father*, and unto the Lamb that was ſlain for the ſins of the world! To Whom, with Thee and the Holy Spirit, all poſſible adoration be given, now and for ever!

6. *For a happy Death.*

GRANT, we beſeech thee, Almighty God, that as thy ſon *Jeſus Chriſt* hath overcome death, and opened unto us the gate of everlaſting life, we may purify our hearts from all ſenſual affections, and worldly deſires; that calmly reſigning our breath to thee, O Father, we may be acceptable in thy ſight, and partakers of his glorious reſurrection!

Saturday's Second Devotion.

DECLARATION.

MOST glorious majeſty of heaven, the God of the ſpirits of all fleſh; who vouchſafeſt to behold the things that are in heaven and earth;

Protect and defend thy church! O be favourable and gracious unto us.

Accept our prayer and interceſſion for all men; for the king, and for all that are in authority, that we may lead a quiet and peaceable life, in all godlineſs and honeſty.

PSALMS.

Diſplaying the Power, Majeſty, and Glory of God.

THOU, O God, who art praiſed in heaven and earth; thou that heareſt prayer, unto thee ſhall all fleſh come!

Bleſſed is the man whom Thou chuſeſt, and receiveſt unto Thee: he ſhall dwell in thy court, and he ſhall be ſatisfied with the pleaſures of thy houſe, even of thy holy temple.

Thou ſhalt ſhew us wonderful things in thy righteouſneſs, O God of our ſalvation: thou that art the hope of all the ends of the earth, and of them that remain in the broad ſea.

Who in his ſtrength ſetteth faſt the mountains; and is girded about with power!

Who ſtilleth the raging of the ſea, and the noiſe of the waves, and the madneſs of the people!

They alſo that dwell in the uttermoſt parts of the earth, ſhall be afraid at thy tokens: thou that makeſt the outgoings of the morning and evening to praiſe Thee.

Glory be to thee, O Lord!

The Mercies of God in providing for the Support of Mankind.

THOU viſiteſt the earth, and bleſſeſt it: thou makeſt it very plenteous.

The river of God is full of water: thou prepareſt their corn: for ſo Thou provideſt for the earth.

Thou watereſt the furrows: thou ſendeſt rain into the little valleys thereof: thou makeſt it ſoft with the drops of rain, and bleſſeſt the increaſe of it.

Thou crowneſt the year with thy goodneſs: and thy clouds drop fatneſs.

They ſhall drop upon the dwellings of the wilderneſs: and the little hills ſhall rejoice on every ſide.

The folds ſhall be full of ſheep: the valleys alſo ſhall ſtand ſo thick with corn, that they ſhall laugh and ſing.

Glory be to thee, O Lord!

SCRIPTURE.

The Efficacy of the Death of Chriſt.

Rom. vi. 3.

KNOW ye not that ſo many of us as were baptized unto *Jeſus Chriſt*, were baptized into his *death?* Therefore we are *buried* with him by baptiſm, into death; that like as *Chriſt* was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in *newneſs of life.* For if we have been planted together in the *likeneſs of his death*, we ſhall be alſo in the *likeneſs of his reſurrection*: knowing this, that our *old man* is crucified with him, that the body of ſin might be *deſtroyed*, that henceforth we ſhould not ſerve ſin: for he that is dead, is freed from ſin. Now if we be *dead with Chriſt*, we believe that we ſhall alſo *live with him*; knowing that Chriſt, being raiſed from the dead, dieth no more; death hath no more dominion over him: for in that he died, *he died unto ſin once*; but in that he *liveth*, he *liveth unto God.* Likewiſe reckon ye alſo yourſelves to be *dead* indeed unto *ſin*; but *alive* unto *God*, through Jeſus Chriſt our Lord.

RELIGIOUS POETRY.

Adam's Acknowledgments and Lamentations (*a*).

THIS moſt afflicts me, that, departing hence
As from his face, I ſhall be hid, depriv'd
His bleſſed count'nance. Here I could frequent,
With worſhip, place by place where He vouchſaf'd
Preſence divine, and to my ſons relate,
On this mount He appear'd, under this tree
Stood viſible; among theſe pines, his voice
I heard; here with Him at this fountain talk'd.
So many grateful altars I would rear
Of graſſy turf, and pile up every ſtone
Of luſtre from the brook, in memory
Or monument to ages, and thereon
Offer ſweet-ſmelling gums, and fruits, and flow'rs.
In yonder nether world where ſhall I ſeek
His bright appearances, or footſteps trace?
For though I fled him angry, yet, recall'd
To life prolong'd and promis'd race, I now
Gladly behold though but his utmoſt ſkirts
Of glory, and far off his ſteps adore!

A Hymn on the Death of Chriſt, and the Charity which he taught.

BEHOLD where, breathing love divine,
Our dying maſter ſtands;
His weeping followers gathering round
Receive his laſt commands.

From that mild teacher's parting lips
What tender accents fell!
The gentle precept which he gave
Became its author well.

Bleſs'd

(*a*) *Milton's* Paradiſe Loſt.

Bleſs'd is the man whoſe ſoft'ning heart
Feels all another's pain;
To whom the ſupplicating eye
Was never rais'd in vain.

Whoſe breaſt expands with gen'rous warmth,
A ſtranger's woes to feel;
And bleeds in pity o'er the wound,
He wants the power to heal.

He ſpreads his kind ſupporting arms
To every child of grief:
His ſecret bounty largely flows,
And brings unaſk'd relief.

To gentle offices of love
His feet are never ſlow:
He views thro' mercy's melting eye
A brother in a foe.

Peace from the boſom of his God,
My peace to him I give;
And when he kneels before the throne
His trembling ſoul ſhall live.

To him protection ſhall be ſhown;
And mercy from above,
Deſcend on thoſe who thus fulfil
The perfect law of love.

PSALM i. (a)

BLEST is the man whoſe conſtant feet
Straight in the paths of goodneſs tread:
Who with the proud ne'er takes his ſeat;
Nor is by ſtrife nor malice led.
The law of God is his ſupreme delight,
By day his pattern, and his guide by night.

Like as a tree in happy ſoil,
With faireſt leaves and flow'rs array'd,
Nature repays the planter's toil
With pleaſant fruit and grateful ſhade.
So ſhall the juſt, in virtue perfect grown,
See joy and peace his faithful labours crown.

But ne'er ſhall peace with chearing rays
Smile on the dark and guilty head,
Entangled more, the more he ſtrays,
By folly and by vice miſled.
Illuſive views ſtill diſappoint his aim:
His airy projects vaniſh like a dream.

When therefore from the realms of light
The righteous Judge on earth appears,
How ſhall the wicked ſtand his ſight,
Oppreſt with ſhame, with guilt and fears?
In humble confidence the juſt ſhall meet
The happy ſentence of a bliſs complete.

PRAYERS.

1. *In Confidence of the Promiſes of God.*

ALmighty and Eternal God, whoſe ſeat is the habitation of righteouſneſs and equity, and before whoſe face mercy and truth ſhine forth in *heavenly glory*; we beſeech Thee to give us ſuch confidence in thy gracious promiſes, that we may always rejoice in thy name; and walking in the light of thy countenance, make our boaſt of thy righteouſneſs! Thou, Lord, art the glory of our ſtrength! O ſhield us from the ſon of perdition! Thy mercy is a ſtrong rock, and thy ſtatutes ſtand faſt for ever. O remember how ſhort our time is upon earth, and grant us thy favour! Let us diligently obey thy commandments, that our days may not paſs away in ſhame, nor our years with diſhonour! Grant this, *O merciful Lord*, for his ſake, who viſited the earth in confirmation of thine everlaſting covenant, to ſubdue ſin and the grave!

2. *For Humility.*

MOST gracious and merciful God, who in thy great goodneſs didſt ſend thine only Son upon the earth, grant that the example of his meekneſs and humility, his incomparable ſweetneſs and condeſcenſion, may make the deepeſt impreſſions on our hearts! Mortify in us all proud, vain and *deceitful* thoughts, and falſe opinions of ourſelves, that we may repent of our *evil deeds*; and neither boaſt of any thing which Thou haſt permitted us to poſſeſs, nor be unmindful of the Hand from whence it came. Make us to know our *infirmities*, that we may never ſeek our own praiſe, nor delight in That which may be offered to us by others. Grant, O Lord, that we may glory only in diſcharging our duty to Thee; and by ſhewing due honour and reſpect to our fellow-creatures, at length receive the crown which Thou haſt prepared for thy faithful ſervants, in thy kingdom of eternal glory, throug

(a) Set to muſic by Mr. *Green*, and uſed at the Foundling Hoſpital.

through Jeſus Chriſt, our Advocate and Mediator; in whoſe prevailing words we further ſend up our petition to thy throne.

3. *Our Father*, &c.

4. *For Repentance, and Amendment of Life.*

O *Almighty Lord of nature*, we liſt up our ſupplications unto thee, that the purity of our repentance may heal the wounds our ſins have created in our ſouls. As thy mercy ſupplies our preſent wants, and reſtores us to health, and ſtrength, ſaving us from the ruins of the grave, ſo let our *repentance* remove our *ſorrows*; that through the *miſeries* of *time* we may reach the *glories* of *eternity*; and the night of death be changed into the meridian brightneſs of a glorious reſurrection! And thou, O *bleſſed Jeſus*, who art the *reſurrection* and *the life*, lift us up from the *duſt*: feed us, O thou righteous ſhepherd, who watcheſt over the ſouls of men: bleſs us, *O thou Son of Abraham*, with the bleſſing of righteouſneſs; that ſubmitting to thy glorious kingdom, we may bow before thine altars, and honour thine holy name, by which alone we can be ſaved!

5. *For the Evening, in Conſideration of the Shortneſs of Life.*

MOST *gracious Father of mankind*, whoſe mercy is extended from day to day, to all the human race; continue thy favour to us, and give us the grace of a *true repentance*, and a thorough amendment of life, that being ſenſible of the weakneſs and corruption of our nature, we may make a right uſe of the time thou haſt allotted us, graſping the fleeting moments as they fly, to perform every act of piety, mercy and compaſſion towards our fellow-creatures. Suffer not the work thou haſt ſent us to perform, to be neglected, leſt we be called to judgment *unprepared*. And in the hour of death, and in the day of judgment, O God of mercy! deliver our ſouls! Take us under thy protection, and preſerve us from the powers of darkneſs; that being brought thro' all the trials and temptations of this world, by thy grace and providence we may at length die in *peace*, reſt in *hope*, and riſe in *glory!* Hear us, we moſt humbly beſeech thee, not for ourſelves only, but for all the *chriſtian* world, whilſt thy mercy is extended to all created beings! Hear us, O Father! for the ſake of *Jeſus Chriſt* our bleſſed Lord and Saviour.

6. *For the Evening, and Grace to anſwer the great Ends of Life.*

O *Almighty Lord of Life*, look down from thy glory, and behold us with the eyes of thy mercy! Grant us thy grace, that we may worſhip thee with an active and willing mind, free from the ſhackles of the anxious cares and deluſive pleaſures of this world. Give us fortitude to live as true diſciples of thy Son, that delighting in thy ſervice, our lives may be a pleaſing offering to thee, and thy acceptance of them return with joy into our boſoms. O *eternal God*, the almighty preſerver of all thy creatures, who haſt given us but a ſhort time to live on earth, let this be devoted to thee! Day by day we worſhip thee, O God; and when the night returns, let us offer up the joyful incenſe of our prayers! O ſatisfy our ſpiritual and temporal wants, and let our prayers bring ſuch comforts to us, that our ſouls may rejoice in the hopes of that eternal weight of glory, which thou haſt prepared for thy faithful ſervants. Grant that by charity to the *ſouls* and *bodies* of our fellow-creatures, we may imitate the example of the great Lawgiver whom thou didſt ſend from heaven. Let his ſufferings for us ſo fulfil the *end* of his coming, that *we* may look forward to our *proper home*, and with him partake of thy glory. Graciouſly hear us, *O God*, and by thy mercy keep us in thy paths! Let all the children of men rejoice in thy favour, through the ſame Jeſus Chriſt, who deſcended to the grave, that thoſe who truly believe in him might riſe to life immortal!

7. *For a happy Death.*

O *God eternal*, we look up with longing eyes to thy mercy's-ſeat for comfort in diſtreſs. Let not our days paſs regardleſs of the ſolemn hour when we muſt yield up our breath to Thee! O thou ſupreme almighty Lord of life, to Thee we fly for ſuccour, in ſteady truſt that Thou haſt broken the chains of ſin and death, ſo that we cannot

cannot be held as priſoners of the grave. O let the *precious blood of Chriſt*, and his reſurrection, fill our ſouls with humble confidence in his meritorious ſufferings, to deliver us from all our troubles, and to exalt us to everlaſting bliſs!

Saturday's Third Devotion.

DECLARATION.

O Lord, Father and God of my life, in whoſe hand is the ſoul of every living thing, and the breath of all mankind:

Teach us ſo to number our days that we may apply our hearts unto wiſdom; *let them not* conſume in vanity, nor our years in trouble.

Make us to remember, O Lord, how ſhort our time is; and to know, *and do* the things which belong to our peace, while as yet place of repentance is open to us.

PSALMS.

Thankſgiving.

O Lord, our governor, how excellent is thy name in all the world. Thou that haſt ſet thy glory above the heavens!

When I conſider thy heavens, the work of thy fingers; the moon and ſtars which Thou haſt ordained:

What is *man*, that Thou art mindful of him; and the ſon of man, that Thou viſiteſt him?

Thou haſt made him lower than the angels, and haſt crowned him with glory and honour:

Thou madeſt him to have dominion over the works of thy hands, and haſt put all things in ſubjection under his feet.

Glory be to thee, O Lord!

The whole Creation called upon to yield Praiſe and Thankſgiving.

O Praiſe the Lord of heaven; praiſe Him in the height:

Praiſe Him all ye angels of his; praiſe Him all his hoſts:

Praiſe Him ſun and moon: praiſe Him all ye ſtars, and light;

Let them praiſe the name of the Lord; for He ſpake the word, and they were made; He commanded, and they were created.

He hath alſo eſtabliſhed them for ever and ever; He hath given them a law which ſhall not be broken.

Praiſe the Lord, fire and hail, ſnow and vapours, wind and ſtorm, fulfilling his word:

Mountains, and all hills; fruitful trees, and all cedars:

Beaſts, and all cattle; creeping things, and feathered fowls:

Kings of the earth, and all people; princes, and all judges of the world:

Young men and maidens, old men and children, praiſe the name of the Lord:

For his name alone is excellent, and his praiſe above heaven and earth!

Glory be to thee, O Lord!

SCRIPTURE.

The Works of the Fleſh and the Spirit, as Preparatory for a Religious Life

Gal. v. 16.

I Say then, walk in the ſpirit, and ye ſhall not fulfil the luſt of the fleſh. For the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh: and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would. But if ye be led by the ſpirit, ye are not under the law. Now the works of the fleſh are manifeſt, which are theſe; *adultery, fornication, uncleanneſs, laſciviouſneſs, idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies, envyings, murders, drunkenneſs, revellings*, and ſuch like: of the which I tell you before, as I have alſo told you in time paſt, that they who do ſuch things ſhall not inherit the kingdom of God. But the fruit of the ſpirit is

love,

love, *joy*, *peace*, *long-ſuffering*, *gentleneſs*, *goodneſs*, *faith*, *meekneſs*, *temperance*: againſt ſuch, there is no law. And they that are *Chriſt's* have crucified the fleſh, with the affections and luſts.

RELIGIOUS POETRY.

A HYMN. *The Chriſtian's Hope.* (*a*)

WHEN riſing from the bed of death,
O'erwhelm'd with guilt and fear,
I ſee my Maker, face to face,
O how ſhall I appear!

If yet while pardon may be found,
And mercy may be ſought,
My heart with inward horror ſhrinks,
And trembles at the thought:

When Thou, O Lord, ſhalt ſtand diſclos'd
In majeſty ſevere,
And ſit in judgment on my ſoul,
O how ſhall I appear!

But thou haſt told the troubled mind,
Who does her ſins lament,
The timely tribute of her tears
Shall endleſs woe prevent.

Then ſee the ſorrows of my heart,
E'er yet it be too late;
And hear my Saviour's dying groans,
To give theſe ſorrows weight.

For never ſhall my ſoul deſpair
Her pardon to procure,
Who knows thy only Son has dy'd
To make her pardon ſure.

PRAYERS.

1. *For the Evening.*

ALmighty Lord and Keeper of Iſrael, ſovereign and ſupreme Defender of the children of men, whoſe eyes are always open for the preſervation of thy creatures; we humbly recommend ourſelves *this night* to thy watchful care and gracious protection. Vouchſafe, O God, to preſerve us from all danger; and finally, by thine infinite goodneſs and mercy, bring us to *eternal reſt*, for the ſake of Jeſus Chriſt, our Redeemer!

2. *For the Forgiveneſs of the Sins of others.*

ALmighty Lord, we beſeech Thee of thy goodneſs and mercy to forgive the offences we have committed againſt Thee, and pardon thoſe who have given counſel to do evil; that thy blood, O bleſſed Jeſus, may not be ſhed in vain for them. Turn the hearts of the *ungodly* to thy righteous paths, that they may no longer rebel againſt thy commandments. *Turn their hearts*, O Lord, and let them behold the things which belong to their *peace*, before they are hid from their eyes for ever! This we beg, *O merciful Father*, for the ſake of *Jeſus Chriſt*, who died to ſave the world! and in whoſe bleſſed name we continually offer up our praiſe, according to the full meaning and comprehenſive ſenſe of the prayer he hath taught us.

3. *Our Father*, &c.

4. *For Friends, Benefactors, and Enemies.*

MOST merciful Lord, thou fountain of all good; we beſeech Thee to extend thy favour and loving-kindneſs to our friends and benefactors; reward them for the good, which through thy providence they have conveyed to us: and bring our enemies into thy paths. Guard them from all *ſadneſs* and *affliction*, but as it may be for thy glory, and their *eternal welfare*. Preſerve their perſons from all *violence*; and let not the powers of darkneſs prevail againſt their ſouls. Guide them in thy paths, and make them the inſtruments of thy mercies to mankind; that amidſt all the taunts and ingratitude of the world, they may ſtand as monuments of thy parental tenderneſs and care; and finally be received into thine everlaſting kingdom, through Jeſus Chriſt, the mighty Friend and Saviour of the world!

5. *For Preparation for receiving the Sacrament.*

ALmighty God, who in thine infinite mercy didſt ſend thine only Son upon the earth, to die for the ſins of the world; we beſeech Thee ſo to direct our wills, that we may live in the

(*a*) From *Addiſon*; ſet to muſic by Mr. *Smith*, and ſung at the Foundling Hoſpital.

moſt grateful remembrance of the ineſtimable benefits obtained by his all-ſufficient ſacrifice. The day approaches *wherein Thou haſt graciouſly offered an opportunity of commemorating his moſt meritorious death and paſſion:* we beſeech Thee to give us grace, that we may not incur the guilt of *negligence*, or *contempt*; but prepare our ſpirits to obey his *laſt injunction and dying command.* Let no vain excuſe, or wicked ſuggeſtion, divert us from the ſettled purpoſe of our ſouls; that, our eyes beholding the ſalvation Thou haſt prepared, we may cheriſh a ſure and certain hope of the eternal happineſs promiſed in thy goſpel, to thoſe who truly truſt in Thee, through the meritorious death and ſufferings of the ſame Jeſus Chriſt our Redeemer!

6. *For Fortitude, and magnanimous Conduct under Diſtreſs.*

ALmighty Parent of the diſtreſſed, and ſupreme Defender of all who truſt in Thee; we beſeech Thee to arm our ſpirits with conſtancy and firmneſs, that bearing bodily pain with *patience* and *reſolution*, our ſouls may rejoice in thy ſalvation. Thy throne, *O Father*, is eſtabliſhed in righteouſneſs and equity, but thy mercy and compaſſion ſhine forth in celeſtial glory. O comfort us with thy grace, and fortify us with *reſolution*, that triumphing in thy ſtrength, we may encounter all the powers of darkneſs which may invade our minds; and, with true confidence in Thee, maintain the dignity with which thou haſt diſtinguiſhed our nature. Grant that we may follow the example of thoſe hoſts of martyrs, who glorying in thy cauſe, finiſhed their courſe acceptably in thy ſight, and received the crown which Thou hadſt prepared, for his ſake, who died in ignominy and pain, even Jeſus Chriſt, the bleſſed Lord and Redeemer of the world!

7. *In Contemplation of peculiar Mercies.*

ALmighty and eternal God! by whoſe wiſdom we were formed in the womb; by whoſe providence we have been ſupported, and by whoſe mercy, thro' the merits of *Chriſt*, the gates of heaven are ſet open to us; give us grace to embrace the terms of ſalvation recorded in the goſpel. Suffer us, *O gracious Father!* to approach the *throne of thy mercy!* In humble gratitude we acknowledge our unworthineſs of the leaſt of thy mercies. Thou haſt been pleaſed that we ſhould be born in a country where thy name is known; thy true worſhip eſtabliſhed, and the laws reſtrain from ſavage barbarity of manners. But for ever bleſſed be thy name that we were born of *Chriſtian Parents*, who taught us the great truths of thy goſpel, and inſtilled into our minds the principles of chriſtianity. Thou haſt preſerved our lives! Thy mercies have been greater than our ſins! Thou affordeſt us frequent occaſions of commemorating the death of our Redeemer. Thou haſt in mercy brought the bread of life, even to our door! Thy providence hath never forſaken us, nor have we been expoſed to temptation; but ſtill thy hand unſeen hath ſuccoured us. O God, what return ſhall we make unto thee for all theſe inexpreſſible mercies! Loſt in admiration and ſelf-abaſement, we commemorate thy goodneſs. Through thy grace we implore thy mercy for our fellow-creatures, that *they* may be convinced, to believe in Chriſt, and obey his laws, will not be in vain! O Lord, take us under thy gracious protection! Subdue our luſts, overrule our paſſions, and bring our whole mind into ſubjection to thy will; that we may ſerve thee with faithfulneſs in this world, and finally by thy mercy, praiſe thee eternally in the regions of the bleſſed! This we beg, for the ſake of *Jeſus Chriſt* our Redeemer.

8. *Againſt the Ignorance, Infidelity, and Careleſsneſs of others.*

O God eternal! whoſe kingdom ruleth over all things, have mercy on *us* thy creatures who offer up our prayer. Give us, whom thou haſt redeemed, ſuch a meaſure of thy grace, that we may not render ourſelves incapable of the happineſs thou haſt purchaſed for us, through *Chriſt*, our Saviour. Grant that the truths of his goſpel may be received through the world, that thy ways may be known thro' the earth, and thy ſaving health unto all the nations of it. Extend thy compaſſion, O Father, to thoſe who are held in the bondage of ſin; and by their own negligence, and evil diſpoſitions, ſit in

darkneſs, and under the ſhadow of death, reſiſting the light, which ſhineth around them. Influence their hearts, O God, that they may ſee and deplore their ſinfulneſs; and turn to their obedience. Let thy *good providence* extend to all nations, that the earth may be filled with the knowledge of thee, the only God, and of Jeſus Chriſt thy Son, in whoſe bleſſed name we offer up our prayers.

9. *For Repentance and a happy Death.*

ALmighty God, and heavenly Father, who of thy great mercy haſt promiſed forgiveneſs of ſins to all who with true repentance and faith turn unto Thee; have mercy upon *us*; pardon and deliver *us* from all *our* ſins; confirm and ſtrengthen *us* in all goodneſs; and, when the hour of death ſhall come, bring us to everlaſting life, through *Jeſus Chriſt* our Lord!

SUNDAY.

SUNDAY.

INTRODUCTION.

I Have in ſeveral parts of my work, entered into a cloſe examination of the cauſes, why ſuch numbers of us, diſtinguiſhing the *Chriſtian Sabbath*, do not attend to the *ſacrifice* made for ſin, on which *That ſabbath*, and every thing relating to chriſtianity, is founded. I have ſaid that the words *receiving unworthily*, as underſtood and applied to the Lord's Supper, are not grounded in the tenderneſs of the *Chriſtian* diſpenſation; and that neither the infirmities of human nature, nor any declaration in the New Teſtament, warrant the ſuggeſtion as now generally received: and conſequently that theſe words have done great miſchief to the *Chriſtian* cauſe, in this country, where chriſtianity is well underſtood. To judge from the event, they have operated malignantly; and minds, otherwiſe well diſpoſed, have been perverted by the enchantment of them.

We act in this inſtance, as if our *faith* ſtood on a baſis, ſo ſubject to totter, that to change a word in the Liturgy, (in a part which is mere human compoſition) might poſſibly change the mode of worſhipping God, in ſpirit or in truth. Should we not rather adore the Almighty in a much more effectual manner than we do, if the *Chriſtian* worſhip, in the due performance of commemorating the death of our bleſſed Saviour, were univerſally obſerved? Surely the ground is not ſo tender but we might venture on it, and expunge the words *unworthily receiving*. It were better to change it into *abuſe of receiving*, provided we at the ſame time annexed an explanation of what only can be properly meant by *abuſe*. Abſolute hypocriſy, or groſs preſumption, muſt *condemn* the offender; but unworthineſs with reſpect to us ſinful creatures, is in one ſenſe common to the beſt of men: but if at the time of receiving, the party has a conſciouſneſs of paſt ſins; and who among the *leaſt* ſinful of the children of men, is without ſuch conſciouſneſs, it is to be preſumed from the nature of this inſtitution, and its operation on the human mind, that thoſe who comply with the injunction, cannot fail of finding the moſt happy effects with regard both to their *morals* and *faith*.

Certain it is, that the evil, as it now predominates, is greater than any that can be apprehended from ſuch an explanation. For, excepting a ſmall number of the ſenſible common people of this land, it doth not appear to me, who have taken ſome pains in the enquiry, that there are to be found among the *lower claſſes*, *one* in *two hundred*, ſtrictly ſpeaking, entitled to the *appellation* of *Chriſtian*.

If ſo very few of the common people, turned of the age of fifteen, ſhew obedience to *Chriſt*, reſpecting this great article of the commemoration of his death, or the means he hath commanded us to uſe in our remembrance of him: doth it not prove they are grown ſo irreligiouſly preſumptuous, as to imagine they can uſe *better means* than God hath appointed; or that they have taken a reſolution to uſe *no means* whatſoever, which immediately relate to this commemorative ſacrifice?

Such neglect ſecretly eſtabliſhes the empire of *infidelity*. In all other *chriſtian* countries this part of worſhip, is as well received and obſerved by the *indigent* as the *affluent*. With us, it is a criterion whether a man may be truſted with a public office, and a teſt of his *loyalty*. So far it is *compulſive*: the individual muſt anſwer for his *ſincerity*: but where the *future ſtate* of the *multitude* is concerned, and we ſee ſo clearly whence a great part of the evil ariſes, to *give up* this point, and indulge the people in their prejudices, is in effect to renounce an eſſential part of *chriſtianity*.

If *we leave the field* to them who ſo generally entertain an *erroneous* opinion, in regard to this fundamental of the *Chriſtian* faith, and its harmony with reaſon, what is to be the end?—A *rational obedience* to the divine precepts of the *chriſtian* law; or an *irrational diſobedience* to all *divine laws? Reaſon* ſullied and debaſed, by ſuch a violence committed, may lead them not only to the heights of *infidelity*, but the groſs abſurdities of *heatheniſm* alſo. They may perſuade themſelves they have only to follow their *animal* nature. *Heathens* of old acted more conſiſtently with regard to *their faith*, than our common people, and a great number of our *gentry*, act with reſpect to this *Chriſtian* precept, and divine command of our crucified Lord.

Let us hope for better days, when the people, who are thus blind, will be reſtored to *ſight*, and behold the ſun of righteouſneſs in all its ſplendor!

The uſhering in the Sabbath-day with prayer in common with other days, it is preſumed, is neceſſary; but I conſider the ordinary *private* devotion of the *Sunday* morning ſubſervient to the *public* worſhip. There is a more than *common reſpect* due to the ſabbath. Being a day of reſt, there is generally time for *private devotional entertainment in the evening*, allowing for reaſonable and innocent recreations, according to the weather and ſeaſon of the year, without indulging the comfortleſs ſequeſtration which ſome, who are fanatically inclined, think fit to obſerve. I grant that levity and mirth may be more fatal: but whilſt men are endowed with reaſon, it is to be hoped they will make uſe of it: and not, under a notion of being nominally *of the faithful*, act as if they had renounced all pretenſions to *faith* and *common ſenſe* as *Chriſtians*,

SUNDAY.

SUNDAY.

First Devotion.

DECLARATION.

I Am the reſurrection and the life, ſaith the Lord: he that believeth in me, though he were dead, yet ſhall he live; and whoſoever liveth, and believeth in me, ſhall never die. *John* xi. 25, 26.

PSALMS.

Thankſgiving.

I Will ſing praiſes unto thee, O Lord, and give thanks unto thee for a remembrance of thy holineſs.

For thy *wrath* endureth but the *twinkling of an eye*, and in thy *pleaſure* is life: heavineſs may endure for a *night*, but joy cometh in the *morning*.

Thou haſt turned *my heavineſs* into *joy:* thou haſt put off my ſackcloth, and girded me with gladneſs.

Therefore ſhall every good man ſing of thy praiſe without ceaſing: O my God, I will give thanks unto thee for ever!

Glory be to thee, O God!

SCRIPTURE.

Our Saviour's Reſurrection.

IN the end of the Sabbath, as it began to dawn towards the firſt day of the week, came *Mary Magdalene* and the other *Mary* to ſee the ſepulchre. And behold there was a great earthquake; for the angel of the Lord deſcended from heaven and came and rolled back the ſtone from the door and ſat upon it. His countenance was like lightening, and his raiment white as ſnow; and for fear of him the keepers did ſhake, and became as dead men. And the angel ſaid unto the women, fear not ye, for I know that ye ſeek Jeſus, which was crucified: he is not here, for he is riſen.

Thankſgiving.

Phil. iv. 4.

REjoice in the Lord alway, and again I ſay *rejoice.* Let your moderation be known unto all men. The Lord is at hand. Be careful for *nothing:* but in every thing by prayer and ſupplication, with thankſgiving, let your requeſts be made known unto God. And the *peace of God* which paſſeth all underſtanding, ſhall keep your hearts and minds through Jeſus Chriſt.

RELIGIOUS POETRY.

For Attendance on public Worſhip.

"THE feſtal morn, my God, is come,
That calls me to thy honour'd dome,
Thy preſence to adore:
My feet the ſummons ſhall attend,
With willing ſteps thy courts aſcend,
And tread the hallow'd floor.

Seat of my friends and brethren, hail!
How can my gladſome tongue, then fail
To bleſs thy lov'd abode?
How ceaſe the zeal that in me glows
Thy praiſe to ſeek, whoſe walls incloſe
The manſion of my God?"

PRAYERS.

1. *Morning Prayer.*

O *Lord, our Father and our God*, who in mercy haſt brought us to behold the day, which thou haſt ſet apart for thy more immediate worſhip: we beſeech thee to defend us by thy almighty power, that we may offer up the incenſe of our prayers to thee in thy holy temple, with pure and contrite hearts. Do thou, O God, ſo order our goings through this day, that the remainder of our lives may be acceptable to thee, through the merits of the great Redeemer, by whom thou didſt perform the mighty acts we celebrate: and in whoſe bleſſed name and comprehenſive words we further call upon thee.

2. *Our Father*, &c.

3. *For Grace to ſeek the divine Aſſiſtance.*

ETernal mercy is thine *O Jehovah, almighty and everlaſting God*, who haſt redeemed us from the hands of our enemies, *ſin* and *death*, and by thy goſpel brought the glories of immortality to light! O *ſhew* us the way which leads us to heaven, and give us *ſtrength* to walk in it, that we may not paſs our time on earth, as in a wilderneſs; or wandering from thy paths, expoſe ourſelves to thy reſentment. O God of our ſalvation, give us a heart to ſupplicate thy mercy, and render our prayers ſo fervent, and importunate, that we may find favour in thy ſight. O God, grant us thy grace, that we may no longer rebel againſt *thy word*, nor contemn thy *counſel*; but ſeeking the aid which cometh from heaven, by thy grace happily complete the journey of life, and finally reſt in thy peace. This we beg for the ſake of *Jeſus Chriſt our Redeemer!*

Sunday's Second Devotion.

DECLARATION.

I Know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth. And though after my ſkin, worms deſtroy this body; yet in my fleſh ſhall I ſee God: whom I ſhall ſee for myſelf, and mine eyes ſhall behold, and not another. *Job* xix. 25, 26, 27.

PSALMS.

For Confidence in God under Affliction.

I Should utterly have fainted: but that I believed verily to ſee thy goodneſs, O Lord, in the land of the living.

I wait thy pleaſure, O Lord, I am ſtrong: comfort my heart, that I may put my truſt in thee.

In thee, O Lord, have I truſted, let me never be put to confuſion: deliver me in thy righteouſneſs.

Bow down thine ear and hear me: O God, deliver me.

To thy hands I commend my ſpirit: for thou haſt redeemed me, O Lord, thou God of truth.

I will be glad and rejoice in thy mercy: for thou haſt conſidered my trouble, and known my ſoul in adverſity.

Shew thy ſervant the light of thy countenance, and ſave me for thy mercy's ſake.

O how plentiful is thy goodneſs which thou haſt laid up for them that fear thee, and prepared for them that put their truſt in thee, and not in the ſons of men.

Unto thee, O God, will I pay my vows, unto thee will I give thanks.

For thou haſt delivered my ſoul from death, and my feet from falling: that I may walk before thee in the light of the living.

Glory be to thee, O Lord!

SCRIP-

SCRIPTURE.

Humility and Obedience to Government.

Romans xiii. 1.

LET every ſoul be ſubject unto the higher powers; for there is no power but of God: the powers that be, are ordained of God. Whoſoever therefore reſiſteth the *power*, reſiſteth the ordinance of God: and they that reſiſt ſhall receive to themſelves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou ſhalt have praiſe of the ſame: for he is the miniſter of God to thee, for good. But if thou do that which is evil, *be afraid*; for he beareth not the ſword in vain: for he is the miniſter of God, a revenger to execute wrath upon him that doth evil. Wherefore ye muſt needs be ſubject, not only for wrath, but alſo for conſcience ſake. For, for this cauſe pay ye tribute alſo; for they are God's miniſters, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, cuſtom to whom cuſtom; fear to whom fear; honour to whom honour.

RELIGIOUS POETRY.

Prophetical of the Character and Commiſſion of the Meſſiah: from Iſaiah.

"A *Virgin* ſhall conceive, a virgin bear a ſon:—
From *Jeſſe*'s root behold a branch ariſe,
Whoſe ſacred flow'r with fragrance fills the ſkies.
Th' etherial ſpirit o'er its leaves ſhall move,
And on its top deſcends the myſtick dove.
Ye heav'ns! from high the dewy nectar pour,
And in ſoft ſilence ſhed the kindly ſhow'r!
Th' ſick and weak the healing plant ſhall aid,
From ſtorms a ſhelter, and from heat a ſhade.
All crimes ſhall ceaſe, and ancient fraud ſhall fail;
Returning *juſtice* lift aloft her ſcale;
Peace o'er the world her olive wand extend,
And white-rob'd *innocence* from heav'n deſcend.
Swift fly the years, and riſe th' expected morn!
O ſpring to light, *Auſpicious Babe* be born!
See nature haſtes her earlieſt wreaths to bring,
With all the incenſe of the breathing ſpring:
See lofty *Lebanon* his head advance,
See nodding foreſts on the mountains dance;
See ſpicy clouds from lowly *Sharon* riſe,
And *Carmel*'s flow'ry top perfumes the ſkies!
Hark! a glad voice the lonely deſart chears;
Prepare the way! a *God*, a *God*, appears:
A *God*, a *God!* the vocal hills reply,
The *rocks* proclaim th' approaching deity.
Lo *earth* receives him from the bending ſkies!
Sink down, ye *mountains*, and ye *vallies* riſe:
With heads declin'd, ye *cedars*, homage pay;
Be ſmooth ye *rocks*, ye rapid *floods* give way!
The *Saviour* comes, by antient bards foretold;
Hear him, ye deaf, and all ye blind behold!
He from thick films ſhall purge the *viſual* ray,
And on the *ſightleſs eye-ball* pour the day.
'Tis he th' obſtructed paths of ſound ſhall clear,
And bid new muſic charm th' *unfolding ear*.
The *dumb* ſhall ſing, the *lame* his crutch forego,
And leap exulting like the bounding roe;
No ſigh, no murmur, the wide world ſhall hear;
From ev'ry face he wipes off ev'ry tear.
In adamantine chains ſhall *death* be bound,
And hell's grim tyrant feel th' eternal wound.
As the good ſhepherd tends his fleecy care,
Seeks freſheſt paſture, and the pureſt air,
Explores the loſt, the wand'ring ſheep directs,
By day o'erſees them, and by night protects;
The tender lambs he raiſes in his arms,
Feeds from his hand, and in his boſom warms:
Mankind ſhall thus *his guardian care* engage,
The promis'd father of the future age.
No more ſhall nation againſt nation riſe,
Nor ardent warriors meet with hateful eyes;
Nor fields with gleaming ſteel be cover'd o'er,
The brazen trumpets kindle rage no more;
But uſeleſs lances into ſcythes ſhall bend,
And the broad falchion in a plough-ſhare end.
Then palaces ſhall riſe; the joyful ſon
Shall finiſh what his ſhort-liv'd ſire begun;
Their vines a ſhadow to their race ſhall yield,
And the ſame hand that ſow'd, ſhall reap the field.
The ſwain in barren deſarts with ſurpriſe
See lilies ſpring, and ſudden verdure riſe,
And ſtarts amidſt the thirſty wilds to hear
New falls of water murm'ring in his ear:
On rifted rocks, the dragon's late abodes,
The green reed trembles, and the bulruſh nods.
Waſte ſandy vallies, once perplex'd with thorn,
The ſpiry fir and ſhapely box adorn;
To leafleſs ſhrubs the flow'ry palms ſucceed,
And od'rous myrtle to the noiſome weed.

The

The lambs with wolves ſhall graze the verdant
mead,
And boys in flow'ry band, the tyger lead;
The ſteer and lion at one crib ſhall meet,
And harmleſs ſerpents lick the pilgrim's feet.
The ſmiling infant in his hand ſhall take
The creſted baſiliſk and ſpeckled ſnake;
Pleas'd the green luſtre of the ſcales ſurvey,
And with their forky tongue ſhall innocently play.
Riſe crown'd with light, imperial *Salem* riſe!
Exalt thy tow'ry head and lift thy eyes!
See a long race thy ſpacious courts adorn;
See future ſons, and daughters yet unborn,
In crowding ranks on ev'ry ſide ariſe,
Demanding life, impatient for the ſkies!
See barb'rous nations at thy gates attend,
Walk in thy light, and in thy temple bend;
See thy bright altars thronging'd with proſtrate kings,
And heap'd with products of *Sabæan* ſprings!
For thee *Idume's* ſpicy foreſts blow,
And ſeeds of gold in *Ophir's* mountains glow.
See heav'n its ſparkling portals wide diſplay,
And break upon thee in a flood of day!
No more the riſing ſun ſhall gild the morn,
Nor evening *Cynthia* fill her ſilver horn;
But loſt, diſſolv'd in thy ſuperior rays,
One tide of glory, one unclouded blaze,
O'erflow thy courts: The *Light Himſelf* ſhall ſhine
Reveal'd, and God's eternal day be thine!
The ſeas ſhall waſte, the ſkies in ſmoke decay,
Rocks fall to duſt, and mountains melt away;
But fix'd *His* word, *His* ſaving pow'r remains;
Thy *realm* for ever laſts, thy own *Meſſiah* reigns!

PRAYERS.

1. *A general Confeſſion, &c,*

ALmighty and moſt merciful Father, we have all gone aſtray from thy righteous ways. We have followed the imaginations and deſires of our own hearts; and in unnumbered inſtances tranſgreſt thy holy laws. We have left undone thoſe things we *ought* to have done! and done thoſe things we ought *not* to have done. O God, there is *no* righteouſneſs *in us!* But thy *mercy* and *compaſſion* are as boundleſs as thy *juſtice*. Spare us, *good Lord*, ſpare us miſerable offenders who confeſs our ſins unto thee. Aſſiſt us in our repentance for them; and pardon our iniquities, according to thy gracious promiſes declared unto mankind by *Chriſt Jeſus* our Saviour: O grant for *his* ſake, moſt merciful Lord and Father, that hereafter we may live ſoberly and righteouſly, to the ſalvation of our ſouls, and the glory of thy holy name!

2. *Our Father*, &c.

3. *For Recovery from a ſinful State*

O *Almighty Lord*, behold thy creatures who are bound with the chains of ſin and death! O heal our diſeaſed minds and reſtore our ſouls to health. Overwhelmed with the conſciouſneſs of our depravity, and the miſeries of being held captive by ſin, we grievouſly lament our condition, and the languid ſtate into which we are fallen. But thou art *a God of mercy! O almighty Jehovah*, ſend us thy aid. Let the great phyſician of ſpirits ſuccour us, that we may not draw near to the gates of death, nor the regions of eternal ſorrow. Let thy word heal our *diſtempered* ſouls and deliver us. Deliver us, O God of mercy, from this body of ſin and death, that we may live, gratefully praiſing thy holy name for thy mercies in Chriſt, who ſhall lead captivity captive, and daſh in pieces the gates and bars of the priſon of ſin. Reſtore us, O Father, from the *bondage* in which we have been held faſt bound in miſery, and bands ſtronger than iron. Save us, O Lord, in our diſtreſs; and bring us out of darkneſs and the ſhadow of death unto the glorious light and liberty of thy ſervice; that we may proclaim thy righteouſneſs, and rejoice in the abundance of thy mercies, through *Jeſus Chriſt, the mighty Lord and Redeemer of the world!*

3. *Imploring Mercy for remarkable Sinners.*

ALL-powerful God, who haſt ſet thy glory above the heavens, look down in pity from thy throne, and turn the hearts of the unrighteous to the wiſdom of the juſt! Rebuke them, O Lord, with thy chaſtiſements, that they may not be any longer entangled in the work of their own hands. Put them in fear of thee, that knowing themſelves to be but *men*, they may fall down in deep humiliation before thee. Enlighten their underſtandings and regulate their wills, that they may at length conſider the glory of thy power, and

and adore thy juſtice and mercy. This we beg, O Father eternal, for his ſake, who bled upon the croſs for repentant ſinners!

4. *For a happy Death.*

HEAR us, O merciful Father, extend thy goodneſs to us thy ſervants. Let all our temporal afflictions be loſt in the contemplation of thy love to man, that the grave may not divide us from thee! Sanctify all thy corrections to us, that the ſenſe of our *weakneſs* may ſo add ſtrength to our *faith*, that we may conſider death as a paſſage to heavenly joys! *O Eternal Father*, the guardian of ſpirits, the mighty defender of thy faithful ſervants, hear our ſupplications; that whenever it ſhall pleaſe thee to remove us hence, we may be received into thoſe regions, where ſickneſs, pain and ſorrow ſhall be no more; even to dwell with thee in bliſs eternal! This we beg for his ſake, who viſited the manſions of the grave, that we might riſe to everlaſting life!

Sunday's Third Devotion.

DECLARATION.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; bleſſed be the name of the Lord! 1 *Tim.* vi. 7. *Job* i. 21.

PSALMS.

Thankſgiving.

MY ſoul ſhall make her boaſt in the Lord: the humble ſhall hear thereof and be glad.

O praiſe the Lord with me, and let us magnify his name together!

The poor cry, and thou Lord heareſt them, yea, and ſaveſt them out of all their troubles.

O hear and ſee how gracious the Lord is: bleſſed is the man that truſteth in him!

What man is he that deſireth to *live:* and would fain ſee *good days?*

Let him keep his *tongue from evil*, and his *lips* that they ſpeak *no guile.*

Eſchew evil and do good; ſeek peace and enſue it.

Thine eyes, O Lord, are over the righteous; and thy ears are open to their prayers.

Glory be to thee, O Lord!

Praiſe and Adoration.

I WILL magnify thee, O God my king: and I will praiſe thy name for ever and ever!

Every day will I give thanks unto thee, and praiſe thy name for ever and ever!

Great art thou, O Lord, and marvellous: worthy to be praiſed: there is no end of thy greatneſs.

One generation ſhall praiſe thy name unto another, and declare thy power.

I will talk of thy worſhip, thy glory, thy praiſe, and wondrous works.

The memorial of thine abundant kindneſs is ſhewed, and men ſhall ſing of thy righteouſneſs.

Thy kingdom is an everlaſting kingdom, and thy dominion endureth throughout all ages.

The eyes of all wait upon thee, O Lord, and thou giveſt them meat in due ſeaſon.

Thou openeſt thine hand, and filleſt all things living with plenteouſneſs.

I will not put my truſt in *princes*, nor in any child of man, for there is no help in *them.*

For when the breath of man goeth forth, he ſhall turn again to his earth, and all his thoughts ſhall periſh.

Bleſſed is he that hath the *Almighty for his help*, and whoſe hope is in the Lord his God;

Glory be to thee, O Lord.

SCRIPTURE.

Gratitude to God for his Mercies.

Epheſians v. 1.

BE ye therefore followers of God, as dear children; and walk in love, as Chriſt hath alſo loved us, and hath given himſelf for us, an offering, and a ſacrifice to God for a ſweet ſmelling ſavour: but *fornication* and all *uncleanneſs*, let it not be once named amongſt you, as becometh ſaints; neither *filthineſs*, nor *fooliſh* talking, nor *jeſting*, which are not *convenient*, but rather giving of thanks. For this ye know, that no whoremonger, nor unclean perſon, nor covetous man who is an idolater, hath any inheritance in the kingdom of Chriſt, and of God. Let no man *deceive* you with *vain words*: for becauſe of theſe things cometh the wrath of God upon the children of diſobedience. Be ye not therefore partakers with them: for ye were ſometimes in darkneſs, but now are ye light in the Lord: walk as children of light; (for the fruit of the ſpirit is in all goodneſs and righteouſneſs and truth) proving what is acceptable unto the Lord. And have no fellowſhip with the unfruitful workers of darkneſs, but rather reprove them: for it is a ſhame even to ſpeak of thoſe things which are done of them in ſecret. But all things that are reproved, are made manifeſt by the light; for whatſoever doth make manifeſt, is light; wherefore he ſaith, awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light.

RELIGIOUS POETRY.

Hymn on the Laſt Judgment.

NATURE and death ſhall with ſurpriſe
Behold the pale offender riſe
And view the judge with conſcious eyes.

Then ſhall with univerſal dread
The ſacred myſtic book be read
To try the living and the dead.

The judge aſcends his awful throne,
He makes each ſecret ſin be known,
And all with ſhame confeſs their own.

Thou mighty formidable king,
Thou mercy's unexhauſted ſpring,
Some comfortable pity bring.

Forget not what my ranſom coſt,
Nor let my dear-bought ſoul be loſt,
In ſtorms of guilty terror toſt.

Thou who for me didſt feel ſuch pain,
Whoſe precious blood the croſs did ſtain,
Let not thoſe agonies be vain.

Thou whom avenging powers obey,
Cancel my debt, too great to pay,
Before the ſad accounting day.

Surrounded with amazing fears,
Whoſe load my ſoul with anguiſh bears,
I ſigh, I weep: accept my tears.

Reject not my unworthy pray'r,
Preſerve me from the dangerous ſnare
Which death and gaping hell prepare.

Proſtrate my contrite heart I rend:
My God, my father, and my friend,
Do not forſake me in my end!

Well may they curſe their ſecond birth,
Who riſe to a reviving death:
Thou great creator of mankind,
Let guilty man compaſſion find.

Thankſgiving Hymn for Succeſs againſt Enemies.

TO celebrate thy praiſe, O Lord,
I will my heart prepare;
To all the liſt'ning world thy works,
Thy wond'rous works declare.

The thought of them ſhall to my ſoul
Exalted pleaſure bring;
Whilſt to thy name, O thou moſt high,
Triumphant praiſe I ſing.

Thou mad'ſt our haughty foes to turn
Their backs, in ſhameful flight:
Struck with thy preſence, down they fell;
They periſh'd at thy ſight.

Againſt inſulting foes advanc'd,
Thou didſt our cauſe maintain;
Our right aſſerting from thy throne,
Where truth and juſtice reign.

Our

Our hopes are fix'd, that now the Lord
  Our ſov'reign will defend;
From heav'n, reſiſtleſs aid afford,
  And to his pray'r attend.

Thy ſure defence through nations round,
  Hath ſpread his worthy name,
And his ſucceſsful actions crown'd
  With ſafety and with fame.

To Father, Son, and Holy Ghoſt,
  One co-eternal Three,
The higheſt praiſe and humbleſt thanks
  Now and for ever be!

PRAYERS.

1. *In Acknowledgment of divine Mercy in the Sabbath-Day.*

WE praiſe and worſhip thee, O God, and glorify thy ſacred name! O Lord Almighty, heavenly king, eternal Father, accept our humble ſacrifice and *thanks* for the wonderful manifeſtation of thy mercy and goodneſs towards all the children of men; particularly in *ſending* thine own Son to die for our ſins, and *to give himſelf* a ranſom and propitiation for us miſerable ſinners. We beſeech thee to receive our prayers on this day, peculiarly devoted to thy ſervice, in commemoration of the mighty works of *creation*, and our *redemption*, by the blood of Chriſt, and his propitiatory ſacrifice. And thou, *O Holy Ghoſt*, our ſpiritual guide and heavenly comforter, poſſeſs our hearts with thy bleſſed gifts and graces, that we may henceforth lead our lives according to the laws of *Chriſt*, in whom with thee, Almighty Father, all glory and dominion center in one God, for ever and ever!

3. *In Charity for the Diſtreſſed.*

O Lord Almighty, thou ſovereign ruler and guardian of mankind, who extendeſt thy goodneſs over all the face of nature; we beſeech thee, in thy mercy, to comfort and ſuccour all thoſe who in this tranſitory life are in ſorrow, need, ſickneſs, or any other adverſity. Comfort and relieve them, according to their ſeveral neceſſities; giving them patience under their ſufferings and a happy iſſue out of all their afflictions. This we beg, O merciful Father, for his ſake who died to ſave the world! And in whoſe bleſſed name and comprehenſive words we further offer up our prayer.

4. *Our Father*, &c.

5. *For following the Example of pious Perſons.*

O Almighty Father and God of Iſrael, who haſt remembered thy moſt faithful ſervants with a peculiar mercy, leaving their example to all ſucceeding ages; grant that we may meditate on the conduct of ſuch pious perſons, as were moſt diſtinguiſhed in their time, that devoting our hearts to thee, we may never depart from thy truth and righteous ways. We praiſe thy holy name for all thy ſervants departed this life, in thy faith and fear, beſeeching thee to give us grace to follow their *good example*, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for *Jeſus Chriſt* his ſake, our only Advocate and Mediator!

6. *For divine Aſſiſtance.*

ASSIST us, O Lord, with thy divine favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy holy name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Saviour.

7. *For a happy Reſurrection.*

O Merciful God, the Father of our Lord Jeſus Chriſt, who is the reſurrection of the dead, raiſe us we beſeech thee from the *death* of ſin, unto the *life* of righteouſneſs, that when we ſhall depart from hence we may ſleep in *Chriſt*, and at the reſurrection in the laſt day, receive the bleſſing which he will then pronounce to all his good and *faithful* ſervants, in theſe glorious words; *Come ye bleſſed children of my Father, receive the kingdom prepared for you from the foundation of the world!* Grant this, O merciful God, through the merits of the ſame Jeſus Chriſt the great Redeemer of mankind.

APPENDIX TO PRAYERS.

1. *Againſt Cenſoriouſneſs, and for Submiſſion.*

O *Tender Father of mankind*, correct in me, I beſeech thee, whatever is cruel or malevolent: refrain my tongue from evil, and my lips that they ſpeak no guile; that imitating the example of my bleſſed Lord, by unfeigned love, and tender commiſeration, I may mourn over the offences of others; and by my beſt endeavours make them ſenſible of the errors of their ways. If it be thy pleaſure, let me *ſuffer* injuries but not be provoked to *do* any. Teach me, O God, to enter into the receſſes of my own heart, and take an impartial view of it, that ſhuddering at the thoughts of ſeverity in my own judgment, I may finally eſcape condemnation at the judgment ſeat of Chriſt, in whoſe moſt holy name I implore thy mercy!

2. *For a Wife and Family.*

MOST *gracious and tender Father*, who haſt conſecrated marriage for the *happineſs of mankind*; let not the inquietudes or infirmities incident to this ſtate ruffle or diſcompoſe my ſpirit. Grant that under all the changes and chances of life, I may enjoy a chearful and grateful mind, with a ſtrict attention to my duty towards Thee; and fidelity and affection to my wife. Let thy grace abound in her heart, that being a pious guide, and bright example to my family, diſcharging her duty in contentment and humility, thy bleſſings may crown *her* days, and both of us abide in mutual love, to the end of a *holy* and *happy* life, that finally we may be received into thy joys, for the ſake of *Jeſus Chriſt* our bleſſed Lord and Redeemer!

3. *For a Huſband and Family.*

O *God and Father of my life*, whoſe goodneſs extends to all the children of men; I beſeech Thee let thy heavenly benediction reſt upon me, that I may act as the inſtrument of thy providence in doing good to my huſband and family. Give me ſo juſt a ſenſe of my duty, that my kindneſs and gentleneſs of manners, my ſobriety and zeal, and the fear of Thee, O God, may ſhew them the way to everlaſting peace! Thou who art the tender parent of mankind, O lead them by thy merciful arm into the paths of righteouſneſs, that *brotherly love*, and *Chriſtian meekneſs*, may be the law of *their* lives, and they the comfort and ſupport of mine. Incline their hearts to piety, and their hands to labour, that they may eat the bread of innocence. This I beg, O Lord of mercy, for the ſake of Jeſus Chriſt thy Son, who died upon the croſs to redeem the world from *ſin* and *folly!*

4. *A Parent or Relation in Behalf of Children.*

MOST *merciful Father and eternal God*, who through all ages haſt given teſtimony of thy mercy to the children of men; be Thou a Father unto the children committed to my care: give them, I beſeech Thee, healthy bodies, and underſtanding minds, that they may diligently walk in thy paths, as thy faithful ſervants. Preſerve them from the evils of unbridled appetites, and haughtineſs of ſpirit, that thy providence may lead them through the dangers and temptations of their youth. Enable *me*, O Lord, and all *their* ſuperiors, to give them ſuch prudent counſel, and ſhew them ſuch a holy example, they may not fall a ſacrifice to the guilt and folly of evil companions. Aſſiſt me to provide for their welfare, and let their own induſtry and application, under thy providence, furniſh the means of their living in comfort. And finally I implore thy mercy, to give them grace to obey thy commandments, that they may obtain the inheritance which Thou haſt promiſed, in the glories of thine eternal kingdom, through *Jeſus Chriſt* our bleſſed Lord and Redeemer!

5. *For*

5. *For Obedience to Parents and Maſters.*

ALmighty Lord and heavenly Father, who loveſt *obedience* better than ſacrifice, and delighteſt in the offerings of all the children of men, who perform their duty to Thee; give me, I beſeech Thee, a meek and contrite ſpirit. Inſpire my heart with an abhorrence of all *undutifulneſs* and *diſobedience*. Let no *falſehood* or *evaſion* betray my ſoul; that I may dare to confeſs the truth to thoſe who have a right to require it. Make me patient under reproof, and diligent in performing my duty; that my gratitude and ſubmiſſion to my parents and ſuperiors may be accepted as obedience to Thee. Grant this, I beſeech Thee, O Lord, my Father and my God! for Jeſus Chriſt his ſake!

6. *For Succeſs in a Calling or Profeſſion.*

O Eternal God, the ſovereign diſpoſer of all events, who by thy providence haſt called me to the buſineſs I profeſs, grant that I may employ my time in promoting my own good, and the welfare of others. Let all my intentions be pure, and my actions juſt and faithful. Give me ſuch prudence and temperance, ſuch *Chriſtian* love and charity, that my calling may be ſanctified by my religion, and my *labour* by my care and vigilance; that when I ſhall have ſerved in the ſtation wherein Thou haſt placed me, and ended my days, I may receive the reward which Thou haſt promiſed in Jeſus Chriſt, my only Advocate and Redeemer.

7. *Over a Sick, or dying Perſon.*

O Father Omnipotent, hear our prayer! Be not extreme to mark the offences of this our afflicted brother. Purify him, O God, we beſeech Thee, from all his tranſgreſſions! Let the blood of that immaculate Lamb, which was ſhed for the ſins of the world, waſh out all his ſtains. Thou, *O bleſſed Saviour*, who didſt ſuffer an ignominious death even for thine enemies, that Thou mighteſt bring them to a ſenſe of their guilt; behold this thy ſervant, who ſendeth up his prayers to Thee, and let not thy blood be ſpilt in vain for *him!*

8. *Second, for the Same.*

O Lord Almighty, who filleſt immenſity with thy preſence, and vouchſafeſt to behold all the children of men with the tenderneſs of a father and a friend; look with an eye of pity and compaſſion on this our *afflicted brother*, that amidſt all his ſufferings *he* may be defended by thy moſt gracious and ready help; and finally by thy mercy received into everlaſting happineſs, for the ſake of *Jeſus Chriſt*, who died upon the croſs for the ſins of the world!

9. *Third, for the Same.*

O God, the almighty Father and Protector of men; look down, we beſeech Thee, from the throne of thy triumphant glory, and behold us *miſerable ſinners* proſtrate before Thee. Teach this our dear *brother* to kiſs the rod of affliction, that he may have a right ſenſe of his ſins and infirmities. Hear us, O Father, and ſuccour *him* in his ſickneſs. Give *him* a ſure confidence in Thee, that *he* may look forward beyond the grave; and behold with an equal mind all the fleeting joys and tranſient miſeries of the preſent life, in expectation of *That day* when the eternal Judge ſhall reviſit the earth, in the glorious majeſty of heaven, and pronounce, to *all* true penitents, the *joyful* ſentence, "Come ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world." — O bleſſed Redeemer of mankind, whoſe blood was ſhed for repentant ſinners, plead thou our dear *brother's* cauſe at the throne of mercy, and bring *him* with joy into the preſence of our *Father* and our *God!*

A Chriſtian Meditation, and Concluſion of this Work.

HEAR me, O Lord, and God of my life, when I call upon Thee; ponder my meditations, and forgive the wanderings of my heart.

When I conſider thy wonders of old, and the unnumbered mercies Thou haſt ſhewn to me, and all the ſons of men, my heart is exalted with joy, and my ſpirit reſteth in hope!

Yet am I unworthy to ſtand in thy ſight; for my tranſgreſſions and infirmities are numberleſs!

Give

Give me thy aid, O Lord, that I may humble my ſoul before Thee, and ſue for thy pardon.

Let patience and humility, temperance and benevolence, reign in my heart, that my thoughts being ſubdued unto Thee, my words and actions may be rendered acceptable in thy ſight!

O forgive the diſtractions of my *imagination*, the *pollutions* of my heart, and all the anger and fooliſhneſs of my thoughts and words!

O thou infinite *Firſt Cauſe*, omniſcient, omnipotent God, who ruleſt the hearts of men! let no deluſion extinguiſh the light Thou haſt given me: that my reaſon and faith, triumphing over my pride and ſenſuality and all my evil deſires, my ſoul may bend to the duſt in thy preſence.

Grant that I may delight in the forgiveneſs of injuries, as evidence of that true greatneſs which can only flow from a ſincere obedience to thy laws!

Let nothing, with which the *world* can gratify me, come in competition, even with *temporal ſufferings*, which help me to maintain my integrity towards Thee: that the conditions of heavenly happineſs, taught by the great Lawgiver of the *Chriſtian* world, may be ever preſent to my mind!

Grant me, O Lord, ſuch reſignation to Thee, that, if it ſhould be thy will my pangs ſhall end in a tormenting death, it may excite my compaſſion for the authors of it, in the benignant words of my bleſſed Lord, "Father forgive them, for they know not what they do."

I am a ſinful man, O Lord! ſinful in habit, ſinful in nature, unworthy to look up to heaven! O be merciful unto me, and grant me ſuch *ſtrength* and *reſolution* that I may never fall again from Thee!

Thy judgments, O Lord, are right, and in faithfulneſs haſt Thou cauſed me to be *troubled*. O mighty God of Iſrael, the ſoul that *is* troubled and the ſpirit that *is* vexed, crieth unto Thee! Hear *me*, O Great Jehovah, from thy holy temple; —for thy mercies are infinite!

Turn Thee unto me, according to the multitude of thy tender mercies; and blot out the remembrance of my miſdeeds.

Cleanſe me from my *ſecret faults*, and the *ſins* to which I am by temper and conſtitution prone.

Father of life! Parent of mercy! Benignant Lord! Almighty Sovereign!—Grant me ſuch a meaſure of thy grace, that I may recollect my offences, and learn *how* to repent of them.

Give me a contrite heart, that worthily lamenting my ſins, and making ſuch confeſſion of them as Thou ſhalt accept, the joy may return into my boſom, and my footſteps ſlide no more!

Grant, O God, that thy Spirit may lead me forth, and direct my paths in righteouſneſs, that with zeal and purity of mind, truth and ſingleneſs of heart, I may diſcharge thy will on earth as it is done in heaven.

Let the life and death of my Redeemer be ever preſent to my thoughts, that conſecrating my days to his example, the glories which beamed around his ſacred head, amidſt the ſorrows which He ſuffered, may conduct me in triumph through the world.—And let all earthly ſplendor, which comes in competition with life and immortality, appear as death and the grave!

Grant me, O Lord, ſuch a meaſure of thy ſovereign aid, and influence of thy holy Spirit, that feeling how my days are coming to an end, I may graſp my fleeting hours, compaſs every deſign my reaſon warrants, and my *ſoul* aſpires at, and particularly that I may act as an inſtrument of thy mercies to mankind!

Preſerve the energy of my *hopes*, that, whatever thy providence hath ordained, I may purſue That which is *right*, and the happineſs of others be my conſtant joy!

Whether I ſeek thy honour in the fields of blood, if my country ſhould demand my ſervice; or purſue the common buſineſs of the world. Whether I ſearch for ſcience, or enjoy the innocent pleaſures this glorious frame affords: ſtill grant that I may enter into the *receſſes of my own mind*; and unboſom my heart before Thee, in whoſe friendſhip there can be no diſappointment.

Baniſh from me all *anxious deſires*, that I may poſſeſs my ſpirit in meekneſs, reſignation and freedom; and ſuffer not the noiſe and buſtle of the world, or the deluding blandiſhments of my *ſenſes*, to captivate my heart; that whilſt I behold my *body* as duſt and aſhes, my *ſoul* may be exalted with the contemplation of happineſs in the regions of immortality!

Give me the juſteſt conception of love for my king, my country, and mankind: but let no vanity or exceſs of zeal ſully the purity of my love.

love and gratitude towards Thee; or divert the current of my thoughts from Thee the great fountain of *reaſon*, and the SOURCE OF ALL FELICITY!

Thou, Thou art *All!*—To Thee, O God, I offer up my prayer, from the riſing of the ſun until the midnight darkneſs! Let all my *hopes* and all my *wiſhes* be directed to thy glory!

I beſeech Thee fill my heart with ſuch knowledge of thy *word*, that I may dwell in ſafety under the ſhadow of thy *mercy!* Let thy memorial be ſweeter to me than the praiſes of an applauding world: and the riches of thy wiſdom than millions of gold and ſilver!

Shed thy influence on my ſoul, O Lord almighty! that I may poſſeſs ſuch fortitude as will always lead me in thy paths. Thou, O God, art *truth*, and all my reſearches, in which I remember Thee not, are full of *error* and *deluſion!*

Thou, almighty Lord of heaven, who covereſt the earth as with a cloud, and extendeſt the rays of thy omniſcience to all intelligent Beings; thy wiſdom is profounder than the deep, and brighter than the meridian ſun. Let all ſcience, and the glories of this fading world, appear as darkneſs, in compariſon of the heavenly wiſdom which ſpringeth from hope in Thee!

Make *thy will* appear to me as the *light*, that diſcerning thy laws and abiding in thy ſtatutes, *nature* being reſtored by thy *goſpel*, and *reaſon* enlightened by thy *grace*, I may *approve* whatever is *holy*, *juſt*, and *pure*; ever loving and fearing Thee, and adoring thy unchangeable perfections!

Strengthen the powers of my mind, O Lord, that I may *daily* learn, and *conſtantly* practiſe whatever ſhall be acceptable to Thee, till That period, when by thy mercy I ſhall behold with mine eyes, the brightneſs of thine incomprehenſible wiſdom and glory! Grant this, *O tender Father*, through the blood of my *crucified Saviour*, and for the ſake of his never-failing mediation at thy throne!

Give me ſtrength to meet my diſſolution with an humble yet undaunted ſpirit; being always ready at thy call!

Finally, I pray, that all the ends of the earth may remember Thee, O Lord; and all nations worſhip before Thee! Cherubim and ſeraphim paying homage unutterable by mortal tongue before the majeſty of thy throne! O Father omnipotent, ſhew thy mercy to thy unworthy ſervant, and accept *this tribute* of *my labour* as an offering of my *gratitude* and *humble praiſe!*

THE END OF THE FIRST VOLUME.